

# The Song of Solomon

## Dispensationally Considered

### Introduction

If I only had one minute to explain what the Song of songs was about, I would share with you Hosea 5:15, which could easily serve as an outline for most of the book.

**Hosea 5:15 I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.**

One of the bible songs that tells the story of Israel

**Deuteronomy 31:19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel. 20 For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant. 21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear. 22 Moses therefore wrote this song the same day, and taught it the children of Israel.**

The Song of songs is placed just prior to the books of the prophets. It is a transitional book about Israel's future to prepare her for the terrible time of Jacob's trouble which is just before the kingdom.

**Jeremiah 30:7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. 8 For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: 9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them. 10 Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest,**

**and be quiet, and none shall make *him* afraid. 11 For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.**

This book is filled with parables and allegories that are often misunderstood by those who do not study them out to get the deeper meaning in them.

Israel in the time of Jacob's trouble will need to have the love for the Messiah that the bride in this story has for her beloved. The key to understanding this book is to determine who each of the characters represent.

Solomon in his early days was a type of Christ ruling and reigning over a kingdom that knew no war during his days, and he was later in his life a type of the anti-christ that seduces the daughters of Jerusalem to follow after other gods, after his many wives begin lead him astray.

### **The wisdom of Solomon**

**1<sup>st</sup> Kings 4:29 And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. 30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. 31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. 32 And he spake three thousand proverbs: and his songs were a thousand and five. 33 And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. 34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.**

The Song of songs is often spiritualized to make it a type of Jesus, and his love for the Church, which it is not. That would mean that the book meant absolutely nothing to Israel for a thousand years, and even less now.

The body of Christ was a mystery hid in God (Ephesians 3:8-9), it was not hidden somewhere in the song of songs in picture form. See also Colossians 1:18-27.

Israel was married to God (See the book of Hosea), and she played the harlot by worshipping false gods, so God gave her a writing of divorcement.

God will remarry Israel in the kingdom, but it will be a marriage that will last for all eternity, a love without end, just as the Song of songs ends with a “to be continued into eternity” ending.

**Isaiah 50:1 Thus saith the LORD, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.**

The Song of songs is a look at God's romance with the nation of Israel, especially during the time of Jacob's trouble when the believing remnant re-enters into that covenant with him. See Jeremiah 30:7 and 31:30-33.

### **A song of my beloved touching his vineyard**

**This song is about Christ's first coming 2000 years ago:**

**Isaiah 5:1 Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: 2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. 3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. 4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? 5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down: 6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. 7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.**

### **Solomon as a type of the anti-christ**

**1<sup>st</sup> Kings 10:12 And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day. 13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her of his royal bounty. So she turned and went to**

her own country, she and her servants. 14 Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, 15 Beside *that he had* of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country. 16 And king Solomon made two hundred targets of beaten gold: six hundred *shekels* of gold went to one target. 17 And *he made* three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon. 18 Moreover the king made a great throne of ivory, and overlaid it with the best gold. 19 The throne had six steps, and the top of the throne *was* round behind: and *there were* stays on either side on the place of the seat, and two lions stood beside the stays. 20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

Solomon received 666 talents of gold which he used to buy cedars from Lebanon to build the house of the LORD, the anti-christ will also build a temple for himself in the time of Jacob's trouble.

Solomon build a throne which had six lions on the left side of the six steps leading up to his throne, and six lions on the right side of the six steps leading up to his throne.

In order to get to the king, you had to go through the number 666.

**Revelation 13:18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.**

#### When Solomon was old

1st Kings 11:1 But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites; 2 Of the nations *concerning* which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods: Solomon clave unto these in love. 3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. 4 For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as *was* the heart of David his father. 5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

**6 And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as *did* David his father. 7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. 8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. 9 And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice, 10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. 11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. 12 Notwithstanding in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son. 13 Howbeit I will not rend away all the kingdom; *but* will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.**

Another major key to understanding the Song of songs is to see the players in the Song of songs as representatives of people and events that will take place in the time of Jacob's trouble (aka the tribulation period).

The best picture of this in scripture is found in the book of Matthew:

### **The parable of the ten virgins**

**Matthew 25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five *were* foolish. 3 They that *were* foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But**

**he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.**

The ten virgins represent the daughters of Jerusalem in the Song of songs, some wise and some foolish. See also Matthew 20:1-8, and 21:28-31.

The Song of songs is the last poetical book, and it beautifully links the poetical wisdom books to the prophetic books that follow because the Song of songs is both poetical and prophetic. He that hath ears to hear let him hear.

## **Chapter One**

### **The Song of songs**

#### **1 The song of songs, which is Solomon's.**

**The song of songs:** Literally, Solomon is calling this the song of all songs. Solomon wrote 1,005 songs. See 1<sup>st</sup> Kings 4:32.

In Psalm 45 we find **the song of loves** concerning the Messiah when he finally sits on his throne in Jerusalem in the kingdom, and in Isaiah 5:1-7 we find **the song of my beloved concerning his vineyard.**

**Which is Solomon's:** This first verse verifies that the author is Solomon, but Solomon is not the person speaking in its very next verse, a woman is.

### **The Song of songs**

#### **2 Let him kiss me with the kisses of his mouth: for thy love is better than wine.**

**Let him kiss me:** The "him" mentioned here is the Messiah, and the "me" is the bride that Solomon is writing about under the inspiration of the holy Spirit.

This is the second of only two times the word kisses is used in the whole bible. See also Proverbs 27:6 which is also written by Solomon.

It is easy to figure out who the bride here represents, because she will be the primary woman spoken about in scripture to whom God has shown his affection to consistently. She is believing Israel.

The song of songs, begins with "Let him kiss me with the kisses of his mouth" by the person in love with their Messiah, and it ends with her saying: **Song of songs 8:1 When I should find thee without, I would kiss thee; yea, I should not be despised.**

This is the testimony of one married to her beloved Messiah in the kingdom. These are the only two times in the song of Solomon that the kiss

is used.

**Psalm 2:12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.**

**Thy love is better than wine:** Wine causes a tingling feeling in the head for a short while, but the love of her Messiah for her produces an everlasting feeling that cannot be compared to anything else. See Song of songs 4:10.

She will endure unto the end. See Mark 13:13. Anyone can want to kiss someone, but that does not mean that that person loves the person they want to kiss.

**3 Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.** See Song of songs 4:10.

**The savour:** The smell:

**Thy good ointments:** Oil was used in ointments, and it was also used to anoint priests and kings. Israel will finally become a kingdom of priests in their future kingdom, and all priests must be anointed with oil before they begin their ministry. See Exodus 19:5-6 and 30:25-31.

**Thy name is as ointment poured forth:** If this is speaking of anointing kings or priests then there is one name synonymous with both, Jesus. See also Matthew 26:6-1:3. There was, and will be again, healing in the name of Jesus for Israel for the little flock.

**Isaiah 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.**

**Ecclesiastes 7:1 A good name is better than ointments;**

**The virgins love thee:** There will be 144,000 upright ones in the time of Jacob's trouble that love the Messiah, and they will serve the anointed one who was anointed with ointment. See Matthew 3:16-17, Acts 4:27, 10:38, and Hebrews 1:9.

See the parable of the ten virgins at the end of this chapter that relate to the story of Israel in the time of Jacob's trouble.

**Revelation 14:4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.**

**4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will**

**remember thy love more than wine: the upright love thee.**

**Draw me, we will run after thee:** The word “draw” used here is a continual pulling, not a one-time tug.

The “**me**” is the bride, the “**we**” are the daughters of Jerusalem mentioned in the next verse. The person she is saying “Draw me, we will run after thee” to is the Messiah.

**The king hath brought me into his chambers:** The king is Solomon (who is a type of the anti-christ in the time of Jacob’s trouble), but she is one of the upright ones that doesn’t succumb to the king’s attempts to impress and seduce her.

**We will be glad and rejoice:** This exact phrase is used only twice in scripture. Once here and once in Isaiah which gives us more insight into its meaning.

**Isaiah 25:9 And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.**

**We will remember thy love more than wine:** The “we” are the upright ones that believe in their Messiah.

**The upright love thee:** The “thee” is her beloved (the Messiah).

**5 I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.**

**I am black:** The woman in this story is not a real person. This is a song with a prophetic message in it to Israel. See Jeremiah 6:2 below.

The word “black” is used three times in the Song of songs and only eighteen times altogether in the bible.

This woman represents a group of believers in the Messiah during the seventieth week of Daniel (the time of Jacob’s trouble). See Daniel 9:24-27 and Jeremiah 30:7.

**Isaiah 4:2 In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.**

**But comely:** Those who bare much fruit in the tribulation period are comely to the branch of the LORD (the Messiah). The escaped of Israel are those that escape the traditions of the elders and find their Messiah (their beloved).

The word “comely” occurs more often in the small eight-chapter book of Song of songs than in any other book in all the bible.

**Ye daughters of Jerusalem:** They are mentioned in Song of songs 2:7 and



3:5, 10, 5:8, 16, 8:4.

The Jewish writer named Luke, gives us a special clue as to when they are prophetically called this by Christ himself:

**Luke 23:28** But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. **29** For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck. **30** Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. **31** For if they do these things in a green tree, what shall be done in the dry?

Jesus was speaking about the tribulation period. The Song of songs is a book of prophecy about the righteous remnant resisting the anti-christ and staying true to their beloved Messiah.

### **Daughters vs Daughter**

The daughters of Jerusalem (plural) are not to be confused with the daughter of Jerusalem (singular), nor the daughter of Zion (singular).

The daughters of Jerusalem represent Jews, both wise and unwise as seen in the parable of the ten virgins at the second coming of Jesus Christ in Matthew 25.

The meaning of the daughter (singular) of Jerusalem and the daughter of Zion are the same. They both represent the city of Jerusalem, and Jerusalem is likened unto a comely and delicate woman. See Song of songs 1:5 above.

**Jeremiah 6:2** I have likened the daughter of Zion to a comely and delicate woman.

This phrase is used in the singular as well (daughter of Jerusalem) numerous times and many of them dealing with the time of Jacob's trouble.

Notice the connection with the title "the daughter of Jerusalem." We will discuss that at the end of chapter three.

**2nd Kings 19:21** This is the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

**Isaiah 37:22** This is the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

**Lamentations 2:13** What thing shall I take to witness for thee?

what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee?

Lamentation 2:15 All that pass by clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying, Is this the city that men call The perfection of beauty*, The joy of the whole earth?

Micah 4:8 And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

Zephaniah 3:14 Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

Zechariah 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

**The tents of Kedar**: Kedar is the son of Ishmael. See Genesis 25:13.

In Isaiah 21 we read about the fall of Babylon, and Kedar is associated with the fall of Babylon as failing and diminishing because of the fall of Babylon. Remember Mystery, Babylon the great in Revelation 14:8, 17:5 and 18:2.

**Psalm 120:5 Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!**

Mesech was probably the descendant of Japheth, (spelled Meshech) by Moses and others. See Genesis 10:2, Ezekiel 38:3 and 39:1.

**6 Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.**

**Look not upon me because I am black: because the sun hath looked upon me.** The last part of the verse explains the literal meaning of the word “black” in the first part of the verse.”

She was black because she worked out in the sun keeping the vineyards for her mother’s children. See Joel 2:6.

**My mother’s children were angry with me:** I do not believe this is speaking of the daughters of Jerusalem, because when Solomon spoke of them, he identified them as such, here the bride does not.

You could say Abraham is the father of the Jewish nation and Sarah would be her mother, or you could say Adam was the father of the human race, and

Eve was the mother spoken of here, and that would make her mother's children Gentiles. The same could be said for Noah and his wife and children.

Her mother's children were obviously her brothers and sisters, so that would make her mother the Law, because she is Israel, and she was born coming out of Egypt and then the nation received the law from God.

Her brothers and sister (fellow Israelites) were angry with her because she would not go along with what everyone else was doing in compromising to have their needs met.

These are those in Israel in the time of Jacob's trouble who will take the mark of the beast so that they will be able to survive. See Revelation 13:17.

**They made me the keeper of the vineyards:** These are the vineyards of the Gentiles that had altars, images/idols, and groves in them of their gods.

Judah was to be the ultimate keeper (Guard) of all of Israel's tribes as the king was to be from the tribe of Judah, but the ten tribes were all mad at Judah and separated from them immediately after Solomon's reign.

**But mine own vineyard have I not kept:** Her vineyard is the land of Israel. See the song of the beloved's vineyard in Isaiah 5.

If this is about Judah, then the analogy fits as well because Judah's under Solomon reign was a mess spiritually speaking because Solomon married many wives of the other nations which drew his heart away from the LORD.

Many vineyards of false god's were set up in Israel by Solomon himself and Israelites were taking care of them for their king who for a long time chased after the gods of his many foreign wives. See 1<sup>st</sup> Kings 11:1-11.

**7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?**

**Thou whom my soul loveth:** This is the Messiah. This phrase is found five times in the scriptures, and only in the Song of songs 3:1, 2, 3, and 4.

**Where thou feedest, where thou makest thy flock to rest at noon:**  
Her beloved is a shepherd:

**Psalm 23:1 A Psalm of David. The LORD is my shepherd; I shall not want. 2 He maketh me to lie down in green pastures: he leadeth me beside the still waters. 3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. 5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth**

**over. 6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.**

Notice in this most famous Psalm David describes himself as a sheep of the flock that is shepherded by the LORD himself.

A shepherd makes his sheep lie down in green pastures (a land flowing with milk and honey) during the hottest time of the day (noon).

**For why should I be as one that turneth aside by the flocks of thy companions:** Who are the Messiah's companions, also translated as fellows? See also Zechariah 11:17.

**Judges 20:11 So all the men of Israel were gathered against the city, knit together as one man.**

**Psalm 45:7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.**

**Psalm 119:63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.**

**Ezekiel 37:15 The word of the LORD came again unto me, saying, 16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions: 17 And join them one to another into one stick; and they shall become one in thine hand. 18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these? 19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand. 20 And the sticks whereon thou writest shall be in thine hand before their eyes. 21 And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:**

Israel was commanded not to turn aside either to the left hand nor to the right from following the commandments of the LORD. Those that would turn aside would be blinded. See Deuteronomy 5:32.

To turn aside from the Messiah's flock would be to turn to the idol shepherd's flock for provision which only satisfies the flesh for a short while.

He is the anti-christ, in the time of Jacob's trouble.

**Zechariah 11:17 Woe to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.**

The word companions is used twice in the book of the Song of songs, once here, and once at the end of the book and they are both speaking of the same companions. See the Song of songs 8:13.

**8 If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.**

**O Thou fairest among women:** This is the first of three times that this phrase is attributed to this woman who represents the believing remnant of Israel in the end times (the little flock).” See also Song of songs 5:9 and 6:1.

**Go thy way forth by the footsteps of the flock:** Who were the shepherds of Israel before they received the law while they were still in Egypt? Moses, Aaron and Miriam. They were the only ones receiving revelations from the LORD at that time.

**Luke 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.**

During the time of Jacob's trouble, the Messiah is telling Israel to follow the little flock into the wilderness, and to find nourishment from the true shepherds of Israel who will depart from the false shepherds inside the city of Jerusalem in those days. See Jeremiah 23:4.

**9 I have compared thee, O my love, to a company of horses in Pharaoh's chariots.**

**O my love:** This title is used only in Song of songs by the Messiah, and it is used just twice. See Song of songs 6:4. This phrase is directed both times towards the Messiah's bride.

The two word's “**my love**” is used together twelve times in Song of songs and only five other times throughout the rest of scriptures.

**A company of horses in Pharaoh's chariots:** Pharaoh's chariots are only mentioned in two other places in scripture, and both are as they are drowned in the Red Sea while chasing Israel hoping to destroy them. See Exodus 14:23 and 15:4.

Why Solomon did not mention a company of horses in his own chariots is interesting, which means that there is something deeper in the meaning of this verse which we are to search out from the scriptures.

The Messiah compares his love interest (Israel) to Pharaoh's chariots

(instruments of war to kill his enemies). He said that they (Israel) were the horses that were pulling Pharaoh's chariots). Israel was enslaved to Egypt.

At numerous times Israel was their own worst enemy when they got away from God's revealed will for them at that time.

Remember, the law wasn't given to Israel until after Pharaoh's horses and chariots were destroyed at the bottom of the Red Sea.

**10 Thy cheeks are comely with rows of jewels, thy neck with chains of gold.**

**Thy cheeks are comely with rows of jewels:** The word "cheeks" appears only five times in the bible, and it also appears more in this same book than in any other book. See also Song of songs 5:13.

**Isaiah 50:6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.**

**Isaiah 61:10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth herself with her jewels.**

**11 We will make thee borders of gold with studs of silver.**

**We will make thee borders of Gold:** Who is the "we" that will help the Messiah make Israel have borders of gold with studs of silver?

Who alone could help the Messiah to make Israel what he desires her to be? The godhead and I will show you this in a moment in the following verses. See Acts 17:29, Romans 1:20 and Colossians 2:9.

**With studs of silver:** This is the only time the word "studs" is used in the scriptures anywhere.

**12 While the king sitteth at his table, my spikenard sendeth forth the smell thereof.**

The bride of the king is speaking here.

**While the king sitteth at his table:** Jesus is the future King of Israel who sat at a table just before being announced to Israel as their King.

While he was sitting at the table (at meat) Mary Magdalene poured spikenard upon him and everyone in the house could smell it. Mary was a part of the bride/remnant in her day.

**Mark 14:3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of**

**ointment of spikenard very precious; and she brake the box, and poured *it* on his head.**

**John 12:3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.**

Jesus is identified as the King of Israel just ten verses later:

**John 12:13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.**

Besides this story in the gospels, the only other times the word spikenard is used, is in the song of songs. It is used there three times.

**Smell:** This is the first of seven times the word smell is used in this book; it is used 20 times in seventeen verses in all of the bible.

See the relevance of the word used outside of the Song of songs and you will begin to see a prophetic usage in many of the remaining passages.

**13 A bundle of myrrh is my wellbeloved unto me; he shall lie all night betwixt my breasts.**

**A bundle of myrrh:** The word myrrh is mentioned eight times in the book of the song of songs, the word itself is only mentioned seventeen times in the whole bible.

**Matthew 2:11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.**

**Mark 15:23 And they gave him to drink wine mingled with myrrh: but he received *it* not.**

**John 19:39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.**

Myrrh was used just before Jesus' death for his burial as the lamb of God which taketh away the sin of the world, his sacrifice is a sweet odour (smell) in God's nostrils.

**My wellbeloved:** This term is also used of the Messiah in Isaiah 5:1 and Mark 12:6.

**He shall lie all night betwixt my breasts:** Notice the comparison the LORD made concerning Israel when she played the harlot with other gods:

**Hosea 2:2 Plead with your mother, plead: for she is not my wife,**

**neither *am* I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts.**

Israel will one day have a right relationship with the LORD. See the final chapter of this book to see how the story ends with Israel and her Creator in the last days. See Hosea 2:14-23.

John is most likely the disciple that Jesus loved, and he is depicted as lying where? On Jesus' breast. This is like the poor man in Abraham's bosom. See Luke 16:22-23, John 13:25 and 21:20.

Jesus, as Israel's Messiah, was as it were, asleep during the night (during the time of Jacob's trouble) while he was still in the very midst of Israel (in their darkest hour).

**14 My beloved is unto me as a cluster of camphire in the vineyards of Engedi.**

**My beloved:** The Messiah.

**A cluster of camphire:** The word "camphire" is only found in the song of songs, here and in Song of songs 4:13. It means a covering.

Notice that the bride uses LAND references to describe her beloved Messiah. The Messiah is married to the land of Israel as well as the believers in Israel.

**Isaiah 62:4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.**

**In the vineyards of Engedi:** See 1<sup>st</sup> Samuel 23:29 and 24:1. David hid here from King Saul.

**15 Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes. 16 Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.**

**Behold, thou art fair, my love; behold, thou art fair:** She was previously called "O thou fairest among women" and now she is called fair three times in two verses for emphasis.

Israel (the land and the believers in the land) are fairer than all other lands and peoples because the LORD has a specific purpose for them both in the later days.

**Thou hast doves eyes:** Doves eyes are reflective like a mirror. You could see the Messiah in her.

**Our bed is green:** This has little, or nothing to do with the actual color of



their bed, but with what the color green represents in the bible, and what a bed is for. A bed is for rest, and the marriage bed is undefiled (Green). Hebrews 13:4.

There is a bed mentioned in Proverbs seven and Revelations 2:22 that is defiled, and those that enter that bed are associated with death.

The bed of the Messiah and believing Israel is fertile in producing fruits of righteousness, especially in the kingdom.

**17 The beams of our house *are* cedar, *and* our rafters of fir.**

Solomon had requested from Hiram timber of cedar and timber of fir to build the LORD'S house.

**1st Kings 5:8 And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir.**

**The Bride is the land of Israel  
that will be married again to Israel**

**Isaiah 62:1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth. 2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. 3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. 4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. 5 For *as* a young man marryeth a virgin, so shall thy sons marry thee: and *as* the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.**

The Song of songs is a story of the bridegroom (God) rejoicing over his bride and the bride rejoicing over her bridegroom.

## **Chapter Two The Rose of Sharon**

**1 I am the rose of Sharon, and the lily of the valleys.**

**I am:** Who is speaking here identified as "I"? Israel, the Bride. The rose of Sharon is a woman, not the Messiah. Women are named "Rose" and "Lily," not men.

**The rose of Sharon:** The word “rose” only appears twice in all of scripture, here, and in Isaiah:

**Isaiah 35:1** The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. **2** It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God. **3** Strengthen ye the weak hands, and confirm the feeble knees. **4** Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you. **5** Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. **6** Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. **7** And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes. **8** And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*. **9** No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*: **10** And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

**Isaiah 65:10** And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

**The lily of the valleys:** Again, as you will see she speaks of herself in the feminine form and compares herself to the daughters of Jerusalem. None of this really matters because she is the land of Israel, not a real person.

**2** As the lily among thorns, so is my love among the daughters:

**The lily among thorns:** The daughters are compared to thorns because they care not for the things of the LORD. Thorns are usually spoken about in a negative light in the scriptures.

**Genesis 3:18** Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

**Hebrews 6:8** But that which beareth thorns and briers is rejected,

**and is nigh unto cursing; whose end is to be burned.**

The bride's love is a sweet savor in midst of thorns. Believers in the Messiah will be like a lily to the remnant during the great tribulation period which will be like living amongst thorns (unbelievers).

**My love:** The love of the Bride for her Bridegroom is like a flower versus a thorn. The thorn is what the unbeliever produces with their righteousness.

**The daughters:** This could be speaking of the daughters of Jerusalem, or it could be concerning all women (Jews and Gentiles alike going through that terrible time).

**3 As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.**

**As the apple tree among the trees of wood, so is my beloved among the sons:** The apple tree (the Messiah) is sweet to partake of.

**The sons:** The trees of wood are compared with the sons of men (Jews and Gentiles alike), who do not produce sweetness (eternal hope).

This verse is like verse two, in that it compares one thing to another. The subject and object in both verses however are different.

**I sat down under his shadow with great delight:** The bride is provided for under the Messiah's shadow.

To be under someone's shadow means to be under their protection. Notice the first time the word "shadow" is mentioned in the bible:

**Genesis 19:8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.**

See also:

**Psalms 17:8 Keep me as the apple of the eye, hide me under the shadow of thy wings,**

**Psalms 91:1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.**

**His fruit was sweet to my taste:** His fruit (the word of the LORD) is sweet. See Psalm 19 below.

## **A Song in the Bible**

### **Psalm 19**

**Psalm 19:1 To the chief Musician, A Psalm of David. The heavens declare the glory of God; and the firmament sheweth his**

handywork. 2 Day unto day uttereth speech, and night unto night sheweth knowledge. 3 *There is no speech nor language, where their voice is not heard.* 4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, 5 Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race. 6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

(To be sung by Israel)

#### 1<sup>st</sup> Stanza

7 The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.

#### 2<sup>nd</sup> Stanza

8 The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

#### 3<sup>rd</sup> Stanza

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether.

#### The Chorus

(To be sung after each Stanza)

10 More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

She wants to hear the word of the LORD that comes from her beloved's lips. There is nothing on earth to compare with what they mean to her.

#### The banqueting house

#### Song of songs 2

4 He brought me to the banqueting house, and his banner over me was love.

**He brought me to the banqueting house:** The word for banqueting in Hebrew is Yayin, which is translated as the word "wine" 139 of 140 times in the Old Testament.

This time is the one exception, where it is translated as "banqueting." Remember Jesus' first miracle that he did at a wedding in Cana of Galilee? He turned water into wine. See John 2:

**His banner over me was love:** The word "banner" appears only three times in scripture, and it is a poster describing exactly what the person that hung the banner thought of the one the banner is speaking about.

The Messiah loves his Bride (His bride is not just the land, but it is also the believers that will dwell in the land with him in the kingdom).

**5 Stay me with flagons, comfort me with apples: for I am sick of love.**

**Stay me with flagons:** Sustain (support) me with flagons, which are usually filled with wine. The bride is saying to the bridegroom, “You take care of the daughters and sons (mentioned above), take care of me as well.”

**Comfort me with apples:** Remember the apples that were mentioned above. Again, the bride is saying to the bridegroom, “You take care of the daughters and sons (mentioned above), take care of me as well.”

**I am sick of love:** This saying is only found in the Song of songs, and it is found twice.

It means that the one saying it is lovesick. The sons and daughters are not lovesick for the Messiah, but the bride is. See Song of songs 5:18.

**6 His left hand is under my head, and his right hand doth embrace me.** This speaks of her request to be stayed by her beloved. See Song of songs 8:3.

**His left hand is under my head:** This verse is often used to describe the coming together of a husband and a wife in an intimate way. The Messiah and the land are one as a husband and wife are one.

They will be married again when the new covenant comes into play in the kingdom.

Notice the words added in Song of songs 8:3 that are not found here. This verse states what is happening, while that verse states how this “**should**” happen.

**7 I charge 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 he please.**

Notice the use of the words “**You**” and “**Ye.**” This verse tells you that there are many “**ye**” that are represented by one “**You.**”

This same charge is repeated two more times in this book. See Song of songs 3:5 and 8:4. A different charge is given to the daughters of Jerusalem in chapter 5:8.

**I charge you, O ye daughters of Jerusalem, by the roes:** The word “**roes**” appears only five times in the bible and four of them are in the Song of songs: See Song of songs 2:7, 3:5, 4:5 and 7:3.

The first time the word “**roes**” is found we learn something about the roe. They are swift:

**1<sup>st</sup> Chronicles 12:8** And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, *and* men of war *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and were as swift as the roes upon the mountains;

When the Messiah comes it will be with great swiftness.

And by the hinds of the field: See the Song of songs 3:5.

**Psalms 29:9** The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of *his* glory.

That ye stir not up, nor awake my love, till he please: See this again in Song of songs 3:5 and 8:4. The Messiah “**my love**” went away for the night (as if to sleep) and will return at the beginning of the day (the kingdom).

**Psalm 78:38** But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath.

Many versions incorrectly translate the word “he” as either “she” or “it,” but Psalm 78:38 tells you the verse is speaking of the LORD, not a she or it.

The words “Stir up” appear together six times and the times not mentioned in Song of songs it is mentioned as the LORD not having his wrath stirred up. See also Isaiah 13:18.

**Psalm 7:6** Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me *to* the judgment *that* thou hast commanded.

**Psalm 35:23** Stir up thyself, and awake to my judgment, *even* unto my cause, my God and my Lord.

**Psalm 44:23** Awake, why sleepest thou, O Lord? arise, cast *us* not off for ever.

**Psalm 59:4** They run and prepare themselves without *my* fault: awake to help me, and behold.

**Psalm 59:5** Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

**8** The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

The voice of my beloved: See Song of songs 5:2 where the Messiah speaks to his beloved (the believing remnant in Israel).

Jesus Christ (the Messiah) is the voice of the LORD; he is the Word of God. See John 1:1-14.

**Behold, he cometh leaping upon the mountains:**

**Matthew 25:5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.**

**Skipping upon the hills:** This is the only time the word skipping is used in the Bible.

**9 My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.**

**My beloved is like a roe:** The word roe is mentioned only seven times in scripture and three of them are in this book. See 2:17 and 8:14.

A roe is light of foot and is very fast, it makes haste. See also 2<sup>nd</sup> Samuel 2:18. Notice what king Solomon wrote earlier to Israel about the roe:

**Proverbs 5:18 Let thy fountain be blessed: and rejoice with the wife of thy youth. 19 Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.**

**Proverbs 6:5 Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.**

Israel is told to deliver herself as the roe from the hand of the hunter.

The first time the word hunter appears (it appears only four times in the scriptures) it appears twice in the same verse, probably for emphasis, concerning a type of the anti-christ.

**Genesis 10:9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.**

The next time it is used of a "twin" Esau, Jacob's brother. See Genesis 25:27. See also the verses in the Song of songs concerning twins for a richer understanding concerning this matter.

**Behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice:** The bridegroom is standing behind Israel's wall (of salvation), looking at the windows of the bride's house.

**Showing himself through the lattice:** She can see him through the lattice when he comes. See Matthew 24:31 below.

A lattice is a fence like wall that is great for hanging vines on. You can see

through it as the pieces of wood crisscross diagonally with spaces between each piece so you can see through it or let vines weave their way through them.

The word lattice appears two other times in scripture, and they contain some interesting words in them used elsewhere in this study that you should examine.

**Judges 5:28** The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?

**2<sup>nd</sup> Kings 1:2** And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baalzebub the god of Ekron whether I shall recover of this disease.

**10** My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

**Rise up, my love, my fair one, and come away:** This is not speaking of the rapture of the body of Christ. This is Christ's return to earth. See Matthew 24:31.

The mystery of the body of Christ being caught up, or raptured, is not revealed here in type, nor was it revealed anywhere else in the old testament, or in any of the four gospels.

It was a mystery hid in God until it was revealed to the apostle Paul in his epistles alone much later.

**1<sup>st</sup> Corinthians 15:51** Behold, I shew unto you a mystery, we shall not all sleep, but we shall all be changed. **52** In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

This story is a picture of the angels gathering up his elect (believing Jews) from the four corners of the earth to gather them together in Israel in her future kingdom:

**Matthew 24:30** And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. **31** And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

**11** For, lo, the winter is past, the rain is over *and* gone; **12** The



**flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;**

**The winter is past:** The time of winter in the bible is often a reference prophetically to the time of Jacob's trouble that is to yet appear just before the Messiah returns. See Psalm 74:17-20.

**Matthew 24:20 But pray ye that your flight be not in the winter, neither on the sabbath day: 21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.**

**The voice of the turtle is heard:** The word turtle is used interchangeably with the word turtledove in the bible. See Genesis 15:9 and Leviticus 12:6.

This is speaking of the time of Jacob's trouble ending and the kingdom beginning. See Leviticus 15:29, Numbers 6:10 and 8:7 as well as Psalm 74:17-20.

**13 The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.**

**The fig tree putteth forth her green figs:** See the parable of the fig tree mentioned by Jesus in Matthew 24:32-33 and Mark 13:28-30.

Both the 24<sup>th</sup> chapter of Matthew and the 13<sup>th</sup> chapter of Mark talk about the tribulation period.

**Matthew 24:32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors. 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.**

**Arise, my love, my fair one, and come away:** After those days Christ will come, and his angels will gather his elect (Jewish believers) unto himself.

### **The Midnight Cry**

**Matthew 25:6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.**

**14 O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.**

**O my dove:** The words “my dove” appear only three times in the bible and they are all in the Song of songs. See 5:2 and 6:9 for a better understanding of what is being said, and to whom it is being said.

The two words are found one other time in Luke 3:22 when Jesus was anointed by the Holy Spirit descending in the shape of a dove. The words “my beloved” are also used in the other two verses in Song of songs 5:2 and 6:9.

**The clefts of the rock, in the secret places of the stairs:** See Isaiah 2:19-21.

**Isaiah 45:3** And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call *thee* by thy name, *am* the God of Israel.

**Jeremiah 13:17** But if ye will not hear it, my soul shall weep in secret places for *your* pride; and mine eye shall weep sore, and run down with tears, because the LORD'S flock is carried away captive.

**Psalms 91:1** He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. **2** I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I trust. **3** Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence. **4** He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler. **5** Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day; **6** *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday.

**Let me see thy countenance:** When the Messiah comes, the remnant can come out of her hiding place in the clefts of the rock to the wedding supper.

**Let me hear thy voice; for sweet is thy voice:** See Song of songs 8:13.

Eyes to see and ears to hear is what the bride wanted and needed as Israel as a whole often had neither, but the faithful remnant had both when they asked for it. See Deuteronomy 29:4 and Ezekiel 24:25-27.

**Thy countenance is comely:** See Song of songs 1:10 and Jeremiah 6:2.

**15 Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.**

**Take us the foxes, the little foxes, that spoil the vines:** Israel was supposed to produce fruits of righteousness, but the foxes would spoil Israel from producing the required fruit. See Matthew 3:8.

When Jesus came seeking fruit in Israel, he found none. Foxes in the bible are false prophets that cannot produce any fruit, neither can their followers: **Ezekiel 13:3 Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! 4 O Israel, thy prophets are like the foxes in the deserts. 5 Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD. 6 They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word.**

**Who are the foxes that spoil the vines?**

**Matthew 24:36 But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. 37 But as the days of Noe *were*, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 40 Then shall two be in the field; the one shall be taken, and the other left. 41 Two *women shall be grinding at the mill*; the one shall be taken, and the other left. 42 Watch therefore: for ye know not what hour your Lord doth come.**

Those who are taken in these verses are the foolish virgins who are taken to judgment while those who remain are the wise virgins who are the foxes that spoiled the fruit.

**For our vines have tender grapes:** Tender grapes are synonymous with good fruit (the good works required under the law). See Matthew 3:8.

These tender grapes are the five wise virgins of Matthew 25 that produced fruit, they had oil in their lamps. The other five (half of ten) are foolish, and they are taken away, and they are not allowed entrance into the kingdom.

**Luke 13:6 He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 8 And he answering said unto him, Lord, let it alone this year also, till I**

shall dig about it, and dung it: 9 And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

**16 My beloved is mine, and I am his: he feedeth among the lilies.**

**My beloved is mine, and I am his:** The bride is abiding in Christ and Christ is in them. They are one in marriage.

**John 15:1 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. 9 As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.**

**He feedeth among the lilies:** Not among the thorns. The lilies represent those believers that make up the bride of Christ in the time of Jacob's trouble. See also Song of Solomon 4:5 and 6:3.

**17 Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.**

**Until the day break, and the shadows flee away:** See Song of songs 4:6. These are the only two times this phrase appears in the bible.

The shadows are caused by the moon light at night flee away in the morning.

The day has its own shadows to speak of, but it is not the subject of this verse which is speaking about the time of Jacob's trouble and the kingdom that is to follow.

The believing remnant in that day is to be as swift as a roe to escape the hunter (the anti-christ).

**Turn, my beloved:** Flee to the mountains of Bether, until the time of Jacob's trouble comes to an end.

**Be thou like a roe or a young hart: upon the mountains of Bether:** The word "Bether" means "two pieces." See Genesis a 15:1-10 where we read about Abram being justified by faith.

The names of the two mountains were probably mount Hermon and mount Amana.

This is where he divided sacrifices into two pieces (Bether in Hebrew) and the LORD passed through the midst of them while Abram slept.

This was an unconditional covenant that God made with Abram, where Abram didn't have any conditions placed upon him or his seed after him. See also Song of songs 8:14.

**Isaiah 35:1** The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. **2** It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God. **3** Strengthen ye the weak hands, and confirm the feeble knees. **4** Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you. **5** Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. **6** Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. **7** And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes. **8** And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*. **9** No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*: **10** And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

### Chapter Three Whom my soul loveth

**1 By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.**

**By night on my bed, I sought him:** The tribulation period is called a time of great darkness while the kingdom is called the day in contrast. See 2<sup>nd</sup> Chronicles 15:2, Isaiah 26:9 and Mark 13:

Israel will physically seek the Messiah when the time of Jacob's trouble begins but they will not find him initially, because they will be looking for the one their soul loveth in the wrong places.

**Mark 13:1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!* 2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. 3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, 4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled? 5 And Jesus answering them began to say, Take heed lest any *man* deceive you: 6 For many shall come in my name, saying, I am *Christ*; and shall deceive many. 7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet. 8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows. 9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. 10 And the gospel must first be published among all nations. 11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. 12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death. 13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved. 14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: 15 And let him that is on the housetop not go down**

into the house, neither enter *therein*, to take any thing out of his house: 16 And let him that is in the field not turn back again for to take up his garment. 17 But woe to them that are with child, and to them that give suck in those days! 18 And praye that your flight be not in the winter. 19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. 20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. 21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe *him* not: 22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect. 23 But take ye heed: behold, I have foretold you all things. 24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. 26 And then shall they see the Son of man coming in the clouds with great power and glory. 27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Whom my soul loveth: This phrase is found five times in the bible, and four of them are in this chapter. See Song of songs 1:7, 3:2, 3, and 4.

I sought him, but I found him not: When Israel did not seek the LORD with all their heart, they would not find him.

Isaiah 26:1 In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. 2 Open ye the gates, that the righteous nation which keepeth the truth may enter in. 3 Thou wilt keep *him* in perfect peace, *whose* mind is stayed *on thee*: because he trusteth in thee. 4 Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength: 5 For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust. 6 The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy. 7 The way of the just is uprightness: thou, most upright, dost weigh the path of the just. 8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of *our* soul is to thy name, and to the remembrance of thee. 9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for

when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

**John 7:33** Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me. **34** Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come. **35** Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? **36** What *manner of saying* is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come?

**2** I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

**I will arise now:** The bride is in her bed at night (the time of Jacob's trouble), and she seeks the LORD, but she can't find him initially.

**In the broad ways:** The broad ways is not where Jesus said he would be found, but rather in the narrow way. See Matthew 7:13-29.

He will not be found in the synagogues of Israel, but with the 144,000 witnesses.

**I will seek him:** See John 7:33-36, 8:21 and 13:33.

**Jeremiah 5:1** Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it.

**I sought him, but I found him not:** She was seeking him in the wrong places. See Song of songs 5:6.

**Hosea 5:15** I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

**3** The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth?

**The watchmen that goeth about the city found me:** They are the spiritual leaders of Israel (the priests), who are supposed to identify the Messiah when he comes.

**Isaiah 56:10** His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

They were to make him known to Israel, but they could not because they



were blinded by their tradition. See what happens then next time she meets the watchmen in chapter 5:7.

**To whom I said, Saw ye him whom my soul loveth:** The watchmen did not find him, but she kept searching and found him in the night.

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

**It was but a little that I passed from them, but I found him whom my soul loveth:** He was very close to the watchmen, but they could not see him because they were blinded by their traditions. She found the Messiah without their help because she believed the scriptures.

**I held him, and would not let him go:** The bride (believing Israel) is speaking of her Messiah. This is what the believing remnant will need to do during the time of Jacob's trouble to endure unto the end of it. See Matthew 24:13.

**Until I had brought him into my mother's house:** See Ruth 1:8 and Song of songs 8:2.

**Ruth 1:8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.**

Some men in Israel had more than one wife, and they would have separate houses for their wives.

Who is the bride's mother? The bride is Jews that believe in their Messiah and their mother is Israel.

The Jewish bride is going to introduce the Messiah to the nation of Israel during the time of Jacob's trouble. This could be speaking of the 144,000.

Ruth went into Naomi's house (Naomi in the book of Ruth is a type of the nation of Israel) and Naomi's God became Ruth's God.

Once Ruth and Boaz were married the two of them would consummate their marriage in the house of the bride's mother, before going to their own home.

**Into the chamber of her that conceived me:** This particular Hebrew word means, the mother's bed chamber.

When Israel finds her Messiah in the wilderness during the time of Jacob's trouble, she will return into the land bringing him back with her to Jerusalem.

**5 I charge 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 he please.** See also 2:7, and 8:4.

**I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field:** The phrase I charge you, is used only five times in the scriptures and four of them are in the Song of songs. See also 2<sup>nd</sup> Thessalonians 5:27.

**Stir not up:** For the elect's sake Jesus will shorten the days so that a remnant can survive because of his word, and because of his name's sake.

**Psalm 78:38** But he, *being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath. See also Psalms 35:23.*

**6 Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?**

**Who is this that cometh out of the wilderness:** This question is also asked in Chapter eight verse five, but notice this time there is no bride with him leaning on his shoulders as at the end of this song.

The first time someone comes out of the wilderness it is a king in all his glory. Is this the anti-christ during the tribulation period? Very possibly.

Remember the Anti-christ will mimic the real Christ to deceive the Jews.

**Like pillars of smoke:** There are only two times in scripture that the phrase "pillars of smoke" are used, here, and in Joel chapter two which is a description of the time of Jacob's trouble.

God said that he would show the sign of pillars of smoke in the book of Joel:  
**Joel 2:28** And it shall come to pass afterward, *that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29* And also upon the servants and upon the handmaids in those days will I pour out my spirit. **30** And I will shew wonders in the heavens and in the earth, blood, and fire, and **pillars of smoke.** **31** The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. **32** And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

**Perfumed:** This word is only used twice in scripture, once here and the second time in Proverbs 7:15 describing a woman in the nighttime seducing

others.

There will be great spiritual deceit and idolatry in the time of Jacob's trouble that will lure God's people away from him. This could be the anti-christ pretending to be the Christ in the time of Jacob's trouble.

**Proverbs 7:15** Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. **16** I have decked my bed with coverings of tapestry, with carved *works*, with fine linen of Egypt. **17** I have perfumed my bed with myrrh, aloes, and cinnamon.

**Who is this that cometh:** The partial saying is also found in Isaiah, and it also shed more light on who this person is.

**Isaiah 63:1** Who is this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. **2** Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat? **3** I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. **4** For the day of vengeance *is* in mine heart, and the year of my redeemed is come. **5** And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. **6** And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. **7** I will mention the lovingkindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. **8** For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour.

**7** Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel. **8** They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night.

**Behold his bed, which is Solomon's:** There are three beds in the Song of songs.

The bride's bed before she is married, Solomon's bed, and the bed called

“our bed” after the Messiah and Israel are married to one another in the kingdom.

**Threescore valiant men are about it:** Three twenties (scores), or for a total of 60. The number 60 is in the center of 666, which is the mark of the beast.

The number 666 is identified with king Solomon as seen in the introduction portion of this book. That same number will be associated with the name of the anti-christ in the time of Jacob’s trouble.

**Revelation 13:18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred**

**They all hold swords, being expert in war:** These sixty valiant of Israel and expert in war must have been bodyguards that had once fought for Solomon’s father, David.

King Solomon reigned during a time of peace that is symbolic of the millennial kingdom.

**Fear in the night:** There is no reason for the remnant to fear in the time of Jacob’s trouble because God’s word promises his protection for them, but the leader in Israel during those times and those closest to him will fear in the night.

Remember an assassination attempt is made on the anti-christ in the time of Jacob’s trouble. See Zechariah 11:17 and Revelation 13:14.

**Psalm 91:1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. 2 I will say of the LORD, *He is my refuge and my fortress: my God; in him will I trust.* 3 Surely he shall deliver thee from the snare of the fowler, *and from the noisome pestilence.* 4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy shield and buckler.* 5 Thou shalt not be afraid for the terror by night; *nor* for the arrow *that flieth by day;***

**Revelation 2:22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.**

This is most likely the anti-christ pretending to be the Christ to deceive Israel in the last days. Jesus and his army would have no fear in the night.

Remember also that the anti-christ receives a wound to the head by a sword and he recovers and deceives the whole earth into thinking he is the Messiah.

**Revelation 13:14 And deceiveth them that dwell on the earth by *the***

**means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live.**

**9 King Solomon made himself a chariot of the wood of Lebanon.**

**King Solomon made himself a chariot:** Joseph was a type of Christ, and he had a chariot made for him as the second in command to the Pharaoh.

He was ruler in all the land of Egypt who ruled the world. Just at the Messiah will rule and reign in Jerusalem. See Genesis 41:43 and 46:29.

**The wood of Lebanon:** This was wood harvested from the great Cedar trees of Lebanon.

The Cedar wood which was used in the building of the Temple in Jerusalem. The word Lebanon is used six times (the number of man in the bible) in the book of the Song of songs. See 4:8, 11, 15, 5:15, and 7:4.

The anti-christ will no doubt have a chariot of his own during the time of Jacob's trouble. See Jeremiah 30:7.

Cisera was a type of the anti-christ, and he died after receiving a wound to the head after a chariot ride. See Judges 4:22. See also Judges 5:28.

**10 He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem.**

**The daughters of Jerusalem:** This term is used interchangeably with the daughters of Zion in the next verse. They are both the children of Israel wise and unwise.

**11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.**

**Ye daughters of Zion:** They are the children of Israel. See Micah 4:10. Israel is told to flee "go forth" by Jesus in Matthew 24:

**Matthew 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) 16 Then let them which be in Judaea flee into the mountains: 17 Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes. 19 And woe unto them that are with child, and to them that give suck in those days! 20 But pray ye that your flight be not in the winter, neither on the sabbath day: 21 For then shall be**

great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. 23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were possible*, they shall deceive the very elect. 25 Behold, I have told you before.

**Luke 23:27** And there followed him a great company of people, and of women, which also bewailed and lamented him. 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For, behold, the days are coming, in the which they shall say, *Blessed are* the barren, and the wombs that never bare, and the paps which never gave suck. 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31 For if they do these things in a green tree, what shall be done in the dry?

**Behold king Solomon:** The answer to the question who is this that cometh out of the wilderness is found in verses seven through eleven.

Since it is king Solomon, and he serves as a type of the anti-christ then we can expect the anti-christ to also come up out of the wilderness.

**The crown wherewith his mother crowned him:** Solomon's mother was Bathsheba. Nathan the prophet upon hearing that Adonijah was proclaimed king told Bathsheba to go tell the king of this, and he would come in immediately afterward her and tell him the same thing.

And king David told Nathan the prophet and Zadok the priest to anoint Solomon king in his stead. She didn't actually place the crown on his head physically, but she was partially responsible for him getting the crown.

**In the day of his espousals:** Not the day of his espousal singular, but espousals, plural. Solomon had 700 wives. See 1<sup>st</sup> Kings 10.

He was a type of Christ married to many daughters of Israel, but he also married many Gentile women that caused him to depart from the LORD in his later years.

**Jeremiah 2:2** Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land *that was not sown*.

**In the day of the gladness of his heart:** Solomon was very glad in his

heart the day became king, because his brother Adonijah would have killed him, and his mother had not Nathan the prophet intervened.

I am not sure if this verse has something to do with this prophetically, but I have added it for your consideration and study.

**Numbers 10:10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God.**

There will be the real day of gladness when the real Messiah is enthroned at the onset of the kingdom.

## Chapter Four

### Thou art fair

**1 Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from mount Gilead.**

**Behold, thou are fair. My love; behold, thou art fair:** This is the groom speaking to his bride on the wedding day.

The use of the phrase “Behold, thou are fair” twice in one verse is done to draw your attention to this as something special that should be searched out, and not ignored.

The word “fair” is used sixteen times in the bible, fourteen of them are by Solomon (the other 2 are in the book of Job) See Job 37:22 & 42:15. Eleven of them are found in the Song of songs itself.

\* Job is a picture of the time of Jacob’s trouble and the beginning of Israel’s kingdom.

**Thou hast doves’ eyes within thy locks:** See Song of songs 1:15, which coincidentally is the only other time the phrase “doves’ eyes” appear in the bible. See also Song of songs 5:12.

**Thy hair is as a flock of goats, that appear from mount Gilead:** See Song of songs 4:2.

**2 Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them.** See also Song of songs 6:5.

**Every one bear twins:** God’s word promised Israel that if they were obedient to the covenant that they made with him they would not be barren

nor their flocks.

**Exodus 23:25** And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. **26** There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.

**Deuteronomy 7:14** Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

The word “twins” is found only six times in the bible and the last four of them are in the Song of songs 4:2, 5:5, 6:6, and 7:3.

The first two are in Genesis 25:24 with Rebekah’s twins, Esau and Jacob, and from Jacob the twelve tribes of Israel comes forth.

Twins are also found in Genesis 38:27 with Tamar and Judah having twins (Pharez and Zerah) from which lineage the Messiah comes.

**3 Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks.**

**Thy lips are like a thread of scarlet:** The Jewish Bride is related to a scarlet thread that is only mentioned in two other places in the bible.

Genesis 38:28-30 with Judah’s son Zerah having a red thread on tied on his hand to identify the first born and the line of scarlet thread tied in the window of Rahab’s house in Joshua 2:13.

**A piece of a pomegranate:** The word pomegranate(s) is mentioned 37 times and seven of them are found in the Song of songs. See also Exodus 28:39, 38:26, 1<sup>st</sup> Samuel 14:2, Song of songs 4:13, 6:7, 11, 7:12, 8:2, Jeremiah 52:22-23, Joel 1:12 and Haggai 2:19.

In Exodus they are mentioned as belonging to the high priest’s garments, and each one is a different color, Blue, Purple, and Scarlet.

In Numbers 13:23 they are one of the three items carried on a staff by the twelve spies of Israel back to the children of Israel to show them the bountiful land they would inherit.

**Exodus 28:33** And *beneath* upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: **34** A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. **35** And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.



1<sup>st</sup> Kings 7:4 and 2<sup>nd</sup> Chronicles 4:13 mentioned four hundred pomegranates upon pillars in the temple, and Jeremiah mentions that there were a hundred of them made of brass in the temple that were carried away to Babylon when Israel went into captivity.

In Haggai they are mentioned in reference to the kingdom and the land producing abundantly during those days. Pomegranates represented the blessings of the LORD upon the garden which is Israel.

**4 Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.**

**Thy neck is like the tower of David:** See Song of songs 7:4 & Micah 4:8.  
**Builded for an armoury:** A place for weapons to be stored for future battles.

**Jeremiah 50:25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord GOD of hosts in the land of the Chaldeans.**

The land of Israel will stand as a tower in the kingdom. Towers represented Israel's watch over the Israel's vineyard, it was to protect its spiritual relationship to God.

**5 Thy two breasts are like two young roes that are twins, which feed among the lilies.** See Song of songs 7:3.

**Thy two breasts are like two young roes that are twins:** They are pleasant.

**Proverbs 5:19 *Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.***

There are two sets of twins in Genesis that are important in the formation of the nation/vineyard of Israel. See Jacob and Esau, and Pharez and Zerah.

**6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.**

**Until the day break, and the shadows flee away:** There are the only two times this phrase appears in the bible. See Song of songs 2:17.

The shadows caused by the moon light at night flee away in the morning. The days has its own shadows to speak of, but they are not the subject of this verse speaking about the time of Jacob's trouble and the kingdom that is to follow.

**The mountain of myrrh, and to the hill of frankincense:** They are most likely figurative of the mountains of Bether in Song of songs 2:17 as

these two passages of scripture line up with each other very closely.

### My spouse

**7 Thou art all fair, my love; there is no spot in thee.**

**Thou art all fair, my love:** The word fair is used of the Messiah's bride (my love) eleven times in the Song of songs. She is fair because she trusts in him for her righteousness.

**There is no spot in thee:** His love (Israel) will be without spot (sin) in the kingdom. See Numbers 14:2 and Job 11:15.

**Hebrews 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. 13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.**

**8 Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.**

**Come with me from Lebanon, my spouse:** This is the first of six times the phrase "my spouse" is found in the bible, and all of them are in the Song of songs in the exact middle of the book. See Song of songs 4:8, 9, 10, 11, 12 and 5:1.

Why is the phrase "**with me from Lebanon**" repeated in this verse? Obviously to get the reader to consider Lebanon's importance to our understanding of what is all that is being said here. See Deuteronomy 3:9.

From the top of the mountains of the leopards (Amana and Hermon) you can see all the promised land. Because Israel is to return from captivity twice. One in history, and once in the future time of Jacob's trouble.

**Look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of leopards:** See Jeremiah 4:6 and Hosea 13:7.

**9 Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.**

**Thou hast ravished my heart:** Why is the same phrase mentioned twice? See the words of Solomon in Proverbs:

**Proverbs 5:19 Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.**

Israel ravishes the Messiah's heart twice, once in the past, and once in the time of Jacob's trouble.

**My sister, my spouse:** The bride is the one being called "**my sister**" here.

Solomon, in his book of proverbs calls wisdom his sister. So, who is the woman? She is wisdom (God's word) for those Jews going through the time of Jacob's trouble.

You are close to your sister, and to your kinswoman because they are family. God is telling Israel through the Song of songs to keep God's word as close to them as their closest family members.

**Proverbs 7:4 Say unto wisdom, Thou art my sister; and call understanding thy kinswoman.**

The phrase "**my sister, my spouse**" is only found in the Song of songs. It is found four times. See Song of songs 4:10, 12 and 5:1.

Were there times where a sister was married to her brother in the bible? Cain and Abel married their sisters obviously. Abram married his half-sister.

This is a prophetic statement about the Messiah who was an Israelite, who marries all of believing Israel (his bride) at the onset of the kingdom.

**With one of thine eyes, with one chain of thy neck:** The neck and eye are also mentioned in Song of songs 7:4.

**10 How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!** See Song of songs 1:2-3. See also Ps 45:8.

**How fair is thy love, my sister, my spouse:** The bride's love for her Messiah is a righteous love. She is made righteous by being one with the righteous one.

The phrase "**my sister, my spouse**" is only found in the Song of songs, where it is found four times. See Song of songs 4:9, 12 and 5:1.

The woman is the believing Jewish remnant, and the Messiah is related by birth to the Jewish people.

**The smell of thine ointments than all spices:** Spices are temporary scents, they are gone quickly, while the smell of the bride's ointments are not chemicals that wear off in a night, they are eternal.

**11 Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.**

**Thy lips, O my spouse, drop as the honeycomb** You kiss someone with your lips, so this should remind you of the song of songs 1:2. See also Psalm 19:7-10.

**Psalm 17:4 Concerning the works of men, by the word of thy lips I have kept *me* from the paths of the destroyer.**

**Psalm 45:2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.**

**Honey and milk are under thy tongue:** The words “honey and milk” appear 23 times in the bible and twice in the Song of songs. See also the Song of songs 5:1.

That is not all that unusual in the bible but, when the two words do appear in Song of songs they appear in reverse order. Interesting.

**1st Samuel 14:27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened.**

**Psalm 19:10 More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.**

**Proverbs 5:3 For the lips of a strange woman drop *as* an honeycomb, and her mouth *is* smoother than oil:**

**Proverbs 16:24 Pleasant words *are as* an honeycomb, sweet to the soul, and health to the bones.**

**Proverbs 24:13 My son, eat thou honey, because *it is* good; and the honeycomb, *which is* sweet to thy taste:**

**The smell of thy garments is like the smell of Lebanon:** Not only is the color of his garments spotless, but there is no stench of sin in his garments. See Hosea 5 and Psalm 45:8.

**Revelation 3:4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.**

Notice the mention of a guest at a wedding who was caught not having on a wedding garment in the book of Matthew:

**Matthew 22:1 And Jesus answered and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 And sent forth his**

servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage. 5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*. 7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few *are* chosen.

The bride's garments were made white by their righteousness in believing in the Messiah. See Revelation 19:8.

**12 A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed.**

**A garden inclosed is my sister, my spouse:** Israel is a garden planted by the LORD, but at times it was not producing any fruit because of its disobedience to the covenant it made with the LORD.

There was a hedge of protection given to her as long as she was obedient to the covenant she made with the LORD. See Psalm 80:8 & 15.

Here is the third of four times that words, sister and spouse are used together in the bible, and all four are found in the Song of songs. See Song of songs 4:1, 9, 10 and 5:1.

**A spring shut up, a fountain sealed:** See Proverbs 25:26 & Hosea 13:15.

**13 Thy plants *are* an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, 14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:**

**With pleasant fruits:** This is the first time this phrase appears in the Song of songs and in the bible. It appears two other times in Song of songs 4:16 and 7:13.

**15 A fountain of gardens, a well of living waters, and streams from Lebanon.**

**A fountain of gardens, a well of living waters:** This is the first time the word “fountains is used with the words “living waters.”

It is used four more times in the prophetic writings concerning Israel and her future kingdom:

**Jeremiah 2:13** For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

**Jeremiah 17:13** O LORD, the hope of Israel, all that forsake thee shall be ashamed, *and* they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

**Zechariah 14:8** And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

**Revelation 7:17** For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

**16 Awake, O north wind;** and come, thou south; blow upon my garden, *that* the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

**Awake, O north wind;** Solomon mentions the north wind three times and he is the only one who mentions it in all the bible.

It is mentioned once in all three of his books. See also Proverbs 25:23 and Ecclesiastes 1:6.

**Let my beloved come into his garden; and eat his pleasant fruits:** In Luke 13:6-9 Jesus came to Israel seeking fruit for three years and he did not find any.

The two words pleasant fruits appear only three times in scriptures, and all three times they appear are in the Song of songs. See 4:13 above and 7:13. The woman is called a garden inclosed (unfruitful) in Song of songs 4:12.

## Chapter Five

### Open to me, my sister

**1 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, O beloved.**

**I am come into my garden:** Israel (the woman) is the garden that the LORD planted in the land, and that he married.

In Song of songs 4:12 he calls her a garden inclosed. In Song of songs 6:2 she says he is gone down into his garden (the land of Israel).

**Ezekiel 36:35** And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities *are become fenced, and are inhabited.*

**My sister, my spouse:** See comments on Song of songs 4:9, 10, and 12.

**I have gathered my myrrh with my spice:** Myrrh is a principal spice. See Exodus 30:23. See also Song of songs 4:14 and 5:13.

**I have eaten my honeycomb with my honey;** The land was promised to be a land flowing with milk and honey.

**Exodus 3:8** And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

**I have drunk my wine with my milk:** This is prophecy concerning the tribe of Judah:

**Genesis 49:8** Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee. **9** Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? **10** The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*. **11** Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: **12** His eyes shall be red with wine, and his teeth white with milk.

**Isaiah 55:1** Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine

and milk without money and without price.

**Joel 3:18** And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

Eat, O friends; yea, drink abundantly O beloved: This is during the kingdom.

**Zechariah 13:6** And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

**John 15:12** This is my commandment, That ye love one another, as I have loved you. **13** Greater love hath no man than this, that a man lay down his life for his friends. **14** Ye are my friends, if ye do whatsoever I command you. **15** Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

2 I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

I sleep, but my heart waketh: This is the bride, who represents Israel, but the first time he comes for her she is asleep and misses seeing him for who he is.

During the seventieth week of Daniel's prophecy, he will be recognized by Israel, and she/Israel will go into the kingdom with their Messiah then.

**Luke 12:35** Let your loins be girded about, and *your* lights burning; **36** And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. **37** Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. **38** And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. **39** And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. **40** Be ye therefore ready



**also: for the Son of man cometh at an hour when ye think not.**

**Open to me, my sister:** This is the voice of the Messiah who the righteous love because he has saved them and is helping them endure unto the end of that terrible time that is to come upon the whole world. See Jeremiah 30:7.

**Revelation 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.**

**My head is filled with dew:** He came early, and they were not ready for him at his first coming.

Dew falls on the land, and he said he was filled with the dew on his head. So, the land, and the head are used together.

Jacob (whose name is changed to Israel) is given the blessing of **the dew** of heaven, and the fatness of **the earth**, the first-time dew is mentioned in the bible in Genesis 27:28-30.

The fact that heaven and earth are mentioned with dew in these verses is important to understanding the imagery of the book of Song of songs.

**Genesis 27:28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:**

**My undefiled:** The 144,000 were not defiled. They kept their heart and mind focused on their Messiah. There are other Jews in that time that endure unto the end of the tribulation period which will enter into the kingdom.

**Revelation 3:4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.**

**Revelation 14:4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.**

**My locks with the drops of the night:** The word locks is used five times in the Song of songs in Chapter 4:1, 3, 5:2, 11, and 6:7.

Gideon asked for a sign from God related to the dew of heaven, and the fatness of the earth. See verses below:

In this story we find a sheep's fleece/hair with the dew of heaven on it, and then the dew is on the earth and not fleece. See Genesis 27:28 above.

**Judges 6:37 Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth**

*beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said. 38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. 39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. 40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

### The Bride's response at his first coming

**3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?**

**I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them:** This is someone who resisted the coming of her Messiah the first time because of what was expected of them.

They counted the cost, but said, not now. Remember those who made excuses in Christ's day?

**Luke 14:15** And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. 16 Then said he unto him, A certain man made a great supper, and bade many: 17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. 18 And they all with one *consent* began to make excuse. The first said unto him, **I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.** 19 And another said, **I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.** 20 And another said, **I have married a wife, and therefore I cannot come.** 21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. 24 For I say unto you, That none of those men which were bidden shall taste of my supper. 25 And there went great multitudes with him: and he turned, and said unto them, 26 If any *man* come to me, and hate not his father, and mother, and wife,

and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

The bride must be watching for her Messiah's return

Mark 13:32 But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. 33 Take ye heed, watch and pray: for ye know not when the time is. 34 *For the Son of man is as a man taking a far journey*, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. 35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: 36 Lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.

4 My beloved put in his hand by the hole of the door, and my bowels were moved for him.

My beloved put in his hand by the hole of the door: Sadly, the woman/Israel did not get up in time to answer the door.

Revelation 3:14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. 19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. 20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. 22 He that hath an ear, let him hear what the Spirit saith unto the churches.

My bowels were moved for him: A remnant from Israel's womb (bowels) were moved by the Holy Spirit after Christ came the first time by

the preaching of the apostles.

They had been filled with the Spirit on the day of Pentecost and were saved, but not the whole nation. See Acts 2-8.

When Stephen preached to Israel's leaders, they rejected the ministry of the Holy Spirit drawing them and they killed him.

Then God saved Saul of Tarsus and gave him the dispensation of grace to preach to all the world. We did not become the bride.

That is replacement theology. Israel was, and will be again the bride of Christ. We are the church which is Christ's body.

**5 I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock.**

**My hands dropped with myrrh**: They were moist with the myrrh she had applied before getting into bed as a woman may apply lotion today.

**Sweet smelling myrrh**: This term is used only twice in scripture and both times it is found in this same chapter. See verse 13.

**The handles of the lock**: The same word for lock in Hebrew appears only three other times in scripture and all are in the book of Nehemiah:

**Nehemiah 3:15 But the gate of the fountain repaired Shallun the son of Colhozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David.**

**6 I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.**

When Messiah came the first time most of Israel missed him, because he did not do what they thought Messiah would do.

**My beloved had withdrawn himself, and was gone**: See Acts 1:9-10.

**7 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.**

**The watchmen**: See chapter 3:3. The Scribes, Pharisees, Sadducees, Saul of Tarsus and chief priests who opposed Jesus being their Messiah.

**They smote me**: They hit her.

The religious leaders beat Peter and the little flock in the early part of the book of Acts. They even killed Stephen. This will happen again during the

time of Jacob's trouble.

**The keepers of the wall took away my veil from me:** This is the only time the word "veil" is used in the whole "old testament." It is spelled veil when it refers to a face covering every other time.

It is only used six other times in the gospels and in Hebrews to describe the veil in the temple.

It is used in the gospels three times and in Hebrews three times. The last six times it is used it is always about the veil inside the temple.

So, Israel/the woman here had her VEIL take away from her. When did this happen? When Christ died on the cross the VEIL was rent in twain.

**Matthew 27:51** And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

**8 I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love.**

**I charge you:** This is the second of two charges given in the song of songs. The two found in 2:7, 3:5 and 8:4 are identical to one another.

This one is not about awakening her beloved, but it is a message for the daughters of Jerusalem to give to her beloved a message.

**I am sick of love:** See chapter 2:5. She is lovesick.

**9 What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?**

**O thou fairest among women:** This title is found only three times in scripture, and they all appear in the Song of songs chapters 1:8, 5:9 and 6:1.

It is not that she is the most beautiful woman in all of Israel in a fleshly sense, she possesses the most inner beauty because of her love for the Messiah. She is a model to all in Israel how to best emulate her Messiah.

**What is thy beloved more than another beloved:** This is repeated twice for us readers to ask what is so important here.

**10 My beloved is white and ruddy, the chiefest among ten thousand.**

**My beloved is white and ruddy:** David (who is a type of Christ) is called ruddy twice. See 1<sup>st</sup> Samuel 16:12 and 17:42. Ruddy means red. It is the Hebrew word for Adam.

The word ruddy is only used four times in all of scripture and they all refer to the Messiah directly or indirectly.

Lamentations 4:7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire:

11 His head is as the most fine gold, his locks *are* bushy, *and* black as a raven.

His head is as the most fine gold: The words “head and gold” are used together in scripture seven times. The first time it was concerning king David receiving a crown in 2<sup>nd</sup> Samuel 12:30.

The last time these two words are mentioned in the same verse is by the prophet Zechariah, and it:

**Zechariah 6:11** Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest; **12** And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: **13** Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. **14** And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD. **15** And they *that are* far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

Notice that crowns plural were made but only one crown went upon Joshua the son of Josedech. Joshua was a type of Christ. The other crown is reserved for The BRANCH (The Messiah).

**12** His eyes *are* as the eyes of doves by the rivers of waters, washed with milk, *and* fitly set. **13** His cheeks *are* as a bed of spices, as sweet flowers: his lips *like* lilies, dropping sweet smelling myrrh. **14** His hands *are* as gold rings set with the beryl: his belly *is* as bright ivory overlaid *with* sapphires. **15** His legs *are* as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. **16** His mouth *is* most sweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

The eyes of doves: This description is only found in two other places. See Song of songs 1:15 and 4:1.

These verses are spoken by the bride who represents the righteous Israelite

remnant in the time of Jacob's trouble who unashamedly witnesses to the rest of Israel of her Saviour.

**His countenance is as Lebanon, excellent as the cedars:** 1<sup>st</sup> Samuel 16:12 and 17:42 said David's countenance was beautiful and fair.

David is a type of Christ who is the beloved of the righteous Jews in the tribulation period.

## **Chapter Six The Shulamite**

**1 Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.**

**Whither is thy beloved gone:** The daughters of Jerusalem (five wise and five foolish virgins of Matthew 25 that are the people of the nation of Israel) are asking the bride where the beloved has gone.

The beloved is the Messiah, and the fairest among women is the land of Israel (the Bride). The Messiah has gone to prepare a place for his bride in his Father's house.

This is not talking about the body of Christ here, because the body of Christ was still a mystery hid in God until it was revealed to the apostle Paul over a thousand years later. See Ephesians 5:23-32.

**John 14:1 Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. 4 And whither I go ye know, and the way ye know. 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.**

**O thou fairest among women:** This is what she is called by the daughters of Jerusalem. This title is used of her three times by the daughters of Jerusalem. See Song of songs 1:8 and 5:9.

**2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.**

**My beloved is gone down into his garden:** The garden of the nation of Israel that he planted in the land. See Psalm 80:8, 15, Song of songs 4:1, and Isaiah 5:1-7.

A garden is supposed to sustain others with life as the nation of Israel is supposed to be a light unto the Gentiles in the kingdom.

**The bed of spices:** This bed of spices is only mentioned one other time in the scriptures, and it is concerning king Asa (king of Judah).

**2<sup>nd</sup> Chronicles 16:11** And, behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel. **12** And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great*: yet in his disease he sought not to the LORD, but to the physicians. **13** And Asa slept with his fathers, and died in the one and fortieth year of his reign. **14** And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him.

Is there a garden mentioned that has a bed of spices prepared in it in scripture? Yes, the last time the word garden is used in the bible coincidentally.

**John 19:38** And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus. **39** And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*. **40** Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. **41** Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. **42** There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

**To feed in the gardens:** To feed his flock as in Isaiah 40:11 below.

**And to gather lilies:** Lilies represent believers as in Song of songs 3:1. Since in

**Isaiah 40:11** He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.

**Ezekiel 34:13** And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers,



and in all the inhabited places of the country.

**3 I am my beloved's, and my beloved is mine: he feedeth among the lilies.** See also Song of songs 2:16 and 7:10.

**I am my beloved's:** She (Israel) belongs to the Messiah.

**My beloved is mine:** The Messiah belongs to Israel his wife.

**4 Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.** See 6:10 below.

**Tirzah:** A place mentioned first in Joshua 12:24, Jeroboam's lived there with his wife because the place was so beautiful. When she returned to Tirzah their child died because of the sins of Jeroboam. See 1<sup>st</sup> Kings 14:12-17.

**Terrible as an army with banners:** Terrible means awesome. Why would a woman be considered as being as terrible as an army with banners? She is not really a woman; she is the land of Israel.

**Comely as Jerusalem:** Zion is the city of Jerusalem.

**Jeremiah 6:2 I have likened the daughter of Zion to a comely and delicate woman.**

**5 Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead.** See Song of songs 4:1.

**Turn away thine eyes from me, for they have overcome me:** I cannot look into them.

**Thy hair is as a flock of goats that appear from Gilead:** Again, the bride is describe as the land of Israel because that is part of what she is. God made a marriage covenant with the land of Israel and its inhabitants.

**6 Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them.**

Israel, when she was obedient to the covenant would experience fruitful wombs and fields, but during her disobedience many would be barren, and the land would not produce. See Song of songs 6:6.

**7 As a piece of a pomegranate are thy temples within thy locks.**

**As a piece of a pomegranate:** See Song of songs 4:3. Again, God uses animals, and the fruits of the land to describe, not a woman, but the land this woman represents.

The pomegranate is prominently seen in the tabernacle and temple of the LORD. It is used often in scripture as a proof of God's blessings on Israel.

**8 There are threescore queens, and fourscore concubines, and**

**virgins without number.**

**Threescore queens, and fourscore concubines:** This could have been the number of Solomon's wives (queens) and concubines early on during his reign.

This is also the second time the number threescore (60) is mentioned and not defined in scripture. The reason may be to get you to wonder why the use of this number is not explained in this song. See Revelation 13:18.

**Virgins without number:** The queens and concubines almost always had young virgin servants assisting them. See also Psalm 45:14.

**9 My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.**

**My dove, my undefiled is but one:** Even though it says she has a little sister (Samaria), she came out of her older sister Israel, and in the kingdom there will be no more two nations, only the original nation of Israel.

**She is the only one of her mother, she is the choice one of her that bare her:** Who is Israel's mother that bare her? Sarah was her mother and Abraham was her father.

She is not just the land promised to Abraham, but she is all the seed promised to her as well. She was born through the covenant God made with Abraham.

A thought to ponder, If she is the only one of her mother, then her sisters and brothers must be from her father and his other wives.

**10 Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?** See 6:4 above. This army will be identified in verses 12 and 13 below.

**Who is she:** She is the woman (Israel) that Satan makes war with in Revelation 12:1-6.

**Fair as the moon:** See Revelation 12:1

**Clear as the sun:** See Revelation 12:1

**And terrible as an army with banners:** Why would a mere woman be considered as being as terrible as an army with banners?

She is not really a woman; she is the land of Israel, and all it encompasses, including its people. Remember the promise of God to Abram, Isaac and Jacob?

Their seed would be as numerous as the sands of the sea. That sounds like

a terrible/Awe inspiring army.

**11 I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.** See also Song of songs 7:12

**I went down:** Here she is alone, but in Song of songs 7:11-12 she is with her beloved in the kingdom.

See Jeremiah 18:1-7 concerning Israel as a marred vessel being remade in the hands of the Potter/God, and Jonah 2:6 concerning Israel's future resurrection into her kingdom as typified by Jonah.

**The garden of nuts:** See Esther 1:5, 7:7 and 7:8. This is the king's garden in the book of Esther.

The word "nuts" occurs in scripture twice. The other time it is in Genesis 43:11 when Israel/Jacob tells ten of his twelve sons to carry down some nuts and almonds with them as a present for the second ruler in Egypt (whom they did not know was their brother Joseph).

**To see the fruits of the valley:** The word fruits has the same Hebrew word translated as greenness in Job 8:12. It means in its ripeness.

**To see whether the vine flourished:** See Song of songs 7:12.

**And the pomegranates budded:** See Song of songs 7:12.

**12 Or ever I was aware, my soul made me like the chariots of Amminadib.**

**Or ever I was aware:** Before I ever realized it.

**My soul made me like:** Her soul raced within her because of what she saw in the garden of nuts. She saw the promises of the kingdom being fulfilled in the valley (Israel was blossoming).

**The chariots of Amminadib:** Chariots are fast horse drawn vehicles.

The word "Ammi" means "My tribe." Nadib means, noble or prince. My Israeli princess.

**13 Return, return, O Shulamite; return, return, that we may look upon thee.**

Who is begging the Shulamite to return four times? The daughters of Jerusalem.

**Return, return, O Shulamite; return, return:** The word "return" is mentioned four times in just six words for emphasis to get you to ask questions as to why is this repeated so often.

Where has the Shulamite gone that she may return so they may look upon her? She was in the garden of nuts (the land of Israel) looking at the fruits in

the valley.

**O Shulamite:** The word “Shulamite” is the feminine of Shulam.

Shulam, has the same root word as Shalom (peace), and coincidentally Solomon is Shlomo in Hebrew. Shlomo reigned during 40 years of peace. A type of the millennial kingdom.

The daughters of Jerusalem say to the Shulamite return four times in one verse for emphasis so that the reader is caused to wonder about the Shulamite, and ask questions concerning her.

**That we may look upon thee:** The daughters of Jerusalem (wise and unwise) urgently want to look more closely at the Shulamite to see what is so special about her.

**What will ye see in the Shulamite? As it were the company of two armies.**

**What will ye see in the Shulamite:** What does she typify? The land of Israel and its people.

**As it were the company of two armies:** The phrase “as it were” is telling us that the Shulamite is similar to the company of two armies.

Notice the use of the word armies (plural), not army (singular).

The believing Jew from the first century and before are represented here and the believing Jew in the time of Jacob’s trouble.

**Revelation 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. 13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. 14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.**

## Chapter Seven

A description of his Shulamite Bride from 6:13

**1 How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs *are* like jewels, the work of the hands of a**

**cunning workman.**

**How beautiful are thy feet with shoes:** See Isaiah 52:7.

**O prince's daughter:** Jacob's name was changed to Israel. A prince with God. The bride is the daughters of Israel. She is believing Israel and the land.

**A cunning workman:** See Exodus 35:55 for a reference to the tabernacle and Jeremiah 40:20 for a reference to a graven image.

There will be an image made of the anti-christ in the last days that will defile the temple. See Revelation 13:14-15.

**2 Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies.**

Again, and again the bride is described as land, animals, plants and people, because she represents all of these things. This is literally saying the land has everything needed to supply Israel's needs.

**3 Thy two breasts are like two young roes that are twins.** They are pleasant, they are symbolic of the bosom of the land. See Song of songs 4:5.

**Proverbs 5:19 Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.**

**4 Thy neck is as a tower of ivory; thine eyes like the fishpools in Heshbon, by the gate of Bathrabbim: thy nose is as the tower of Lebanon which looketh toward Damascus.**

**Thy neck is as a tower of ivory:** A tower in the vineyard was to protect the fruit in the vineyard. She is believing Israel. See Song of songs 4:9 & Micah 4:8.

**Thine eyes like the fishpools in Heshbon:** They are reflective like dove's eyes. Heshbon is a city that once belonged to the Amorites. It was given to the tribe of Reuben. See Song of songs 4:1. See 2<sup>nd</sup> Samuel 12. It was also called the city of waters.

**By the gate of Bathrabbim:** The gate of the royal city of Rabbah that was taken at the time after Solomon's birth. David took the crown from the king of Rabbah to use as his own. See 2<sup>nd</sup> Samuel 12.

**5 Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries. 6 How fair and how pleasant art thou, O love, for delights! 7 This thy stature is like to a palm tree, and thy breasts to clusters of grapes. 8 I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples; 9 And the roof of thy mouth like the best wine**

for my beloved, that goeth *down* sweetly, causing the lips of those that are asleep to speak.

His bride here is described here the land of Israel and all that it encompasses.

### **The Shulamite's response**

**10 I am my beloved's, and his desire is toward me.**

**I am my beloved's:** See Song of songs 2:16 and 6:3.

**His desire is toward me:** See Psalm 45:10-11.

**11 Come, my beloved, let us go forth into the field; let us lodge in the villages. 12 Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves.** See Song of songs 6:11.

**Let us:** In Song of songs 6:11 she is alone. Here she is with her beloved in the kingdom.

**There will I give thee my loves:** There in the land of Israel will she give her beloved the fruit of the land.

**Ezekiel 16:8 Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swear unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.** See also Ezekiel 23:17.

The word “loves” is the Hebrew word “dod,” which is found 61 times in the scriptures.

Thirty-nine of those times it is found in the Song of songs, and it is translated as the word “beloved” 36 times and as “thy love” twice, and “my loves” 1 time.

See Song of songs 4:10. All other times it is translated as the word “uncle.”

**13 The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.**

**The mandrakes give a smell:** Mandrakes are mentioned in only one other place in the bible in three consecutive verses, and the story is about the two wives of Israel (Leah and Rachel):

**Genesis 30:14 And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's**

**mandrakes. 15 And she said unto her, *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes. 16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.**

It is interesting that the only other time the word mandrakes is used in scripture is with Leah and Rachel (the two wives of Jacob/Israel) from whom came the twelve tribes of Israel.

**All manner of pleasant fruits, new and old**: The phrase “new and old” is used only one other time in the bible in Matthew 13:52 in the parables concerning Israel’s future kingdom.

## Chapter Eight

**Who is this that cometh up from the wilderness?**

**1 O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised.**

**O that thou wert as my brother**: The Shulamite wishes that she was in a marital relationship with her beloved, so that she could kiss her beloved. Once they are married, he would become one with the family through their unity.

**When I should find thee without**: Out in public.

**I would kiss thee**: Notice Song of songs 1:2 begins with the phrase, “Let him kiss me with the kisses of his mouth.”

That is because chapter one is the end of the story, and chapters two through eight are the events that leads up to their marriage that happens in this chapter.

**Yea, I should not be despised**: That is because they would have entered into a marriage together and would be one. She would not be despised for kissing her spouse.

**2 I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.**

**I would lead thee, and bring thee into my mother's house**: The whole house of Israel would be taught about their Messiah during this time.

Isaac brought his bride into his mother’s tent who would instruct her about

marriage. See Genesis 24:67.

**Who would instruct me:** She would instruct the bride of her responsibilities to the bridegroom for their wedding night.

**I would cause thee to drink of spiced wine of the juice of my pomegranate:** This is the wine used in a wedding.

**3 His left hand should be under my head, and his right hand should embrace me.** See Song of songs 2:6.

**Psalm 139:7 Whither shall I go from thy spirit? or whither shall I flee from thy presence? 8 If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*. 9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea; 10 Even there shall thy hand lead me, and thy right hand shall hold me.**

**4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake *my* love, until he please.** He is coming back, but not until he first makes his enemies his footstool. See Psalm 110:1 and Zephaniah 3:1-20.

**O daughters of Jerusalem:** Israelites during the tribulation period.

**That ye stir not up, nor awake my love, until he please:** See Song of songs 2:7 and 3:5.

**5 Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee.**

**Who is this that cometh up from the wilderness, leaning upon her beloved:** See Song of songs 3:6.

The person coming up from the wilderness here is the Shulamite woman who represents believing Israel and she is leaning upon her beloved (the Messiah), to enter the kingdom with him after the time of Jacob's trouble.

**Who is this that cometh:** The partial saying is also found in Isaiah, and it also shed more light on who this person is.

**Isaiah 63:1 Who is this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. 2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat? 3 I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon**



my garments, and I will stain all my raiment. 4 For the day of vengeance is in mine heart, and the year of my redeemed is come. 5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. 6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. 7 I will mention the lovingkindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. 8 For he said, Surely they *are* my people, children *that will not lie*: so he was their Saviour.

This is none other than the Saviour of Israel and the world, Jesus returning from the wilderness where his bride was being taken care of for three and a half years before his return to destroy Israel's enemies.

**I raised thee up under the apple tree:** The apple tree is the law that was given at Mt. Sinai.

It would raise Israel up in the way he would have them go to be a light unto the Gentiles.

**Song of songs 2:3** As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit *was* sweet to my taste. See also Joel 1:12.

**There thy mother brought thee forth:** Israel's mother is the law which was given at Mt. Sinai when they became a nation. Israel has often been a disobedient child.

**Deuteronomy 32:8** When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. 9 For the LORD'S portion is his people; Jacob is the lot of his inheritance. 10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

**6** Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

It will be both in their heart to do right, and outward in (upon thine arm)

to actually do (keep) this new covenant).

**John 3:33** He that hath received his testimony hath set to his seal that God is true.

**Jeremiah 31:31** Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: **32** Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: **33** But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. **34** And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

**Love is strong as death:** See John 21:18-22 where Jesus tells Peter will die for him because of his love for him.

This is the kind of love that the remnant will have to have to endure unto the end in the time of Jacob's trouble.

**Coals of fire:** See John 18:18 where Peter denied Jesus warming himself at coals of fire and in John 21:9-18 where Jesus made a coal of fire and put some fish on them, and he asked Peter if he loved them more than he love him. Jesus was jealous over Peter for his love.

**7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.**

**Many waters cannot quench love:** Much distance.

**If a man would give all the substance of his house for love:** During this terrible time that is to come upon believing Israel, they will need to sell all that they have to follow Christ and flee into the wilderness.

Peter and the eleven did leave all to follow after Christ. See Mark 10:17-31.

This is a fitting ending for a song about God's love for Israel, and many say this is the end of the story.

**The End?**

**or**

## **The beginning of the story?**

Many say that it is here in verse eight that the story of the Song of songs really begins chronologically, and then once you finish reading the rest of this chapter you should start reading the rest of the story beginning in Song of songs 1:1.

That could be the case as I can see that as I read it as others have suggested, but I believe we should also look at it the way that it was written just in case that is the way the author (the LORD) wanted us to see it.

Don't be too quick to dismiss what God's word has plainly laid out for us in the order it is laid out for a man's explanation, and don't discredit the man's explanation either until you have fully studied it out.

**Isaiah 46:9 Remember the former things of old: for I *am* God, and *there is none else*; I *am* God, and *there is none like me*, 10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure:**

**8 We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?**

This could be an introduction to the story of Song of songs by the older brothers in the story, or it could be talking about Israel in the past and believing in the time of Jacob's trouble since that is what the theme of the whole book is about.

**We have a little sister, and she hath no breasts:** Samaria is also called a sister of Jerusalem. So is Sodom. See Ezekiel 23:1-49.

Samaria is the area that the ten tribes resided to the north of the southern kingdom Judah. These kingdoms separated after the death of Solomon.

This little sister could be speaking about the daughters of Jerusalem in the tribulation period who would be sisters to those in Jesus' day, just many generations removed.

They also could speak of the two nations becoming one again in the kingdom.

**What shall we do for our sister in the day when she shall be spoken for:** In the day when she shall be engaged to someone.

Notice the future tense being spoken in here. There is coming a day when the little sister and the big sister will be one again because this is Song is really about Israel being like two sisters.

This could be speaking of the two sticks that come back together in the kingdom with the Messiah. See Ezekiel 37:16-19.

**9 If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar.**

**If she be a wall:** A wall keeps the unwanted out. It also can be a wall of salvation. Israel was, and is to bring salvation to the nations in the kingdom.

This could also mean if she builds up walls to keep men out of her life the brothers will become wealthy because of her.

**If she be a door:** A door is an opening. Jesus said he was the door that all had to enter through. See John 10:1-18.

This could mean if she is a door that lets men into her life so her brothers will no longer be able to take advantage of their little sister that they are making work for them in their vineyards.

**Boards of cedar:** This phrase is mentioned only three other times in scripture, and they are all found in the same chapter speaking about the Holy of Holies in the Temple that Solomon built. See 1<sup>st</sup> Kings 6:9, 15 & 16.

This could also mean that her brothers will enclose her in if she

**10 I am a wall, and my breasts like towers: then was I in his eyes as one that found favour.**

**I am a wall:** Israel will once again find favour in the kingdom and Israel will be a wall of salvation unto the Gentiles. See Micah 4:8.

**Isaiah 60:18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. 19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. 20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. 21 Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. 22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.**

**My breasts like towers:** Towers were where the watchmen would look for the enemy. See Micah 4:8.

Israel was to watch out for its citizens spiritual condition and to protect them, but they became like their enemies.

This enemy is the Devil, and his army is the lost that oppose God's leadership. Remember the woman speaking represents Israel during the time of Jacob's trouble, and the time of the kingdom.

**Then was I in his eyes as one that found favour:** Notice the past tense that the woman is using. David found favour with God, and because of that Israel won many victories.

Solomon began to love many strange/Gentile women which led him and the nation away from God's favour. See Proverbs 3:1-6 and Acts 7:45-47.

**11 Solomon had a vineyard at Baalhamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver.**

God also has a vineyard, and according to Isaiah 5 it is the whole house of Israel. God entrusted the leadership in Israel to follow his word and the covenant he gave them at Sinai, and they would produce good fruit (fruits of righteousness).

If they broke the covenant then they would be seen by God as producing corrupt fruit, and God would send prophets and famines and wars to chastise Israel in hopes of getting them to repent and turn back to him.

**Matthew 21:33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: 34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did unto them likewise. 37 But last of all he sent unto them his son, saying, They will reverence my son. 38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 39 And they caught him, and cast *him* out of the vineyard, and slew *him*. 40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. 42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall**

**fall, it will grind him to powder. 45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.**

**Solomon had a vineyard at Baalhamon:** Baal was a pagan god, and Hamon was the Hebrew word for a “multitude.”

Solomon had a multitude of vineyards in the land that he built for his many pagan wives to offer to their gods, which drew Solomon and eventually Israel from worshipping the one true God.

**He let out the vineyard unto keepers:** The chief priests and the Pharisees were the keepers in the past and they did not produce any good fruit. See Luke 13:6-9.

**Every one for the fruit thereof was to bring a thousand pieces of silver:** The keepers paid 1000 pieces of silver for the opportunity to be one of the keepers of Solomon’s vineyard.

This appears to speak of those (her brothers possibly) who bribed their way to be religious leaders in Israel.

**12 My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.**

**My vineyard, which is mine, is before me:** The vineyard that is the woman/bride who is the whole land of Israel.

She is solely devoted to one vineyard, while Solomon has made leagues with many nations with marriages and those strange women have drawn him away from the one true God unto the gods of these strange women.

In the tribulation period the LORD will expect his bride to produce fruit for him regardless of the conditions. The 144,000 will produce much fruit for the Saviour. See 1<sup>st</sup> Kings 11:1-4 below.

**Thou, O Solomon, must have a thousand:** The king will expect a lot (taxes, the mark of the beast etc.) during the time of Jacob’s trouble.

This also could be speaking about Solomon having 700 wives and 300 concubines, for a total of 1,000, while she had only one love (her Messiah).

**1<sup>st</sup> Kings 11:1 But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; 2 Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. 3 And he had seven hundred wives,**

princesses, and three hundred concubines: and his wives turned away his heart. 4 For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as *was* the heart of David his father.

**Those that keep the fruit thereof two hundred:** See Joshua 7:21, Judges 17:14, 1<sup>st</sup> Samuel 17:21, 2<sup>nd</sup> Samuel 14:11 and 15:26 where the number 200 appears in relation to rebellion, and the heathen and their worshipping of other gods.

The number two hundred also appears in a positive light sometimes, just as Solomon had some good years and some really bad years as king.

This speaks of those under the chief priest which were the priests, and those under the Pharisees and Sadducees that bought their way into power as religious leaders.

**13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.** This is speaking about the Messiah.

**Psalm 143:8 Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.**

**Thou that dwellest in the gardens:** These are spice gardens, as seen by the mention of “the mountains of spices.” Not just enough spice for one person, but enough for all who love the LORD.

**The companions hearken to hear thy voice: cause me to hear it:** She wants to hear what the companions can hear. These are the companions of the Messiah mentioned in Song of songs 1:7.

There are those who have ears but cannot hear, and who have eyes that cannot see. See Song of songs 2:14, Ezekiel 12:2, Matthew 11:15 and 13:43.

**Song of songs 1:7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?**

**14 Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.**

**Make haste, my beloved:** The woman is told by her Messiah to make haste, hurry up like a fast deer to come to him, just like God’s word ends with an urgent plea:

**Revelation 3:20 Behold I stand at the door and knock.**

How does the story turn out? There is no ending, just like love, and just like the LORD'S dealing with Israel.

It is an everlasting love that goes beyond the hard times of the time of Jacob's trouble, beyond the thousand-year reign of Christ and on into eternity in the new heaven, and the new earth.

**The mountain of spices:** Spices are mentioned six times in the song of songs. See 4:10, 14, 16, 5:13, and 6:2. See also Song of songs 2:17.

When a roe, or a young hart, wanders onto a mountain filled with spices, their sense of smell goes wild, and they respond by making haste with their legs due to the overload upon their senses.

That is how Christ will return to Israel one day, he will make haste just like the roe and the hart.

**This song is about second coming:**

**Psalm 45:1 To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves.**

**My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer. 2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. 3 Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty. 4 And in thy majesty ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things. 5 Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee. 6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. 7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. 8 All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad. 9 Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir. 10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; 11 So shall the king greatly desire thy beauty: for he *is* thy Lord; and worship thou him. 12 And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall intreat thy favour. 13 The king's daughter is all glorious within: her clothing is of wrought gold. 14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.**



**15 With gladness and rejoicing shall they be brought: they shall enter into the king's palace. 16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. 17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.**

#### **The end of the story**

**Hosea 2:14 Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. 15 And I will give her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. 16 And it shall be at that day, saith the LORD, *that* thou shalt call me Ishi; and shalt call me no more Baali. 17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. 18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. 19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. 20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD. 21 And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth; 22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. 23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, *Thou art* my people; and they shall say, *Thou art* my God.**

**Isaiah 61:1 The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; 2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; 3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be**

glorified. 4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. 5 And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers. 6 But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. 7 For your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. 8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. 9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed. 10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels. 11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

See also Psalm 45:8-15.

**A city that is called a bride:**

**Revelation 21:2** And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

A word from the author. I do not pretend to understand everything in the book of the Song of songs. I eagerly invite your insights into this amazing book if you should wish to share them with me.

**Brother Jim Phillips 2<sup>nd</sup> Timothy 2:15**

**The End**

## **Tests for Song of songs:**

### **Intro test:**

1. What is the Song of songs also known as?
2. What verse in the rest of the bible best serve as an outline of the Song of songs?
3. How many songs are there in the bible that tell the story of Israel?
4. Where can we find one of those songs?
5. Where is the Song of songs placed in the bible?
6. What verses in Jeremiah tell us of the time of Jacob's trouble?
7. Who does king Solomon typify at different times in his life?
8. How many songs did Solomon write?
9. What is the Song of songs often spiritualized as?
10. In what two places do we find the number 666 used in reference to Solomon?
11. What happened to Solomon when he was old?
12. What happened to his kingdom as a result of that?
13. When did that happen and why did it happen that way?
14. Where is the song in the bible is about God's beloved touching his vineyard?
15. What is a major key to understanding the Song of songs?
16. What parable in the book of Matthew is the best picture of this in scripture?
17. Who do the ten virgins in Matthew represent in the Song of songs?
18. What did Solomon ask God for?

### **Chapter One Test**

1. What is Solomon literally calling the song of songs?
2. What are the name of two songs found in Psalm 45 and Isaiah 5?
3. Who is saying verse two, and who is she speaking about?
4. Who are the virgins of verse four?
5. Who is the "we" spoken about in verse five?
6. Who does the king in verse four possibly represent?
7. Who do the upright love?
8. Who is saying she is black, but comely?

9. Where does Jesus mention the daughters of Jerusalem in the gospels?
10. Who is the daughter (singular) of Jerusalem?
11. Is the daughter of Jerusalem the same as the daughter of Zion?
12. Who is most likely are “my mother’s children?”
13. What is the women speaking about when she mentions “my vineyard?”
14. Who is the shepherd in verse seven?
15. Who is the idol shepherd?
16. Who is the fairest among women?
17. Who is the term “O my love” directed to?
18. When do we find Jesus at a table with spikenard present?
19. What two times in Jesus’ life was Myrrh present?
20. Who is the term “My wellbeloved” used of twice?
21. What is meant by the term “He shall lie all night betwixt my breasts?”
22. What does the word Beulah mean?
23. What famous event happened in Engedi?
24. What does it mean when he says she has dove’s eyes?
25. What does their bed being green represent?
26. In what building was cedar and fir used in Israel?

### **Chapter Two Test**

1. Who is saying that they are the rose of Sharon? Is it Israel, or the Messiah?
2. How does she compare her love to that of the daughters?
3. Who does the apple tree represent?
4. Who do the sons represent?
5. What does the shadow of someone often represent in the Bible?
6. What does his fruit represent?
7. What is the Hebrew word translated as banqueting?
8. What does it mean to “stay” someone?
9. What is meant by being “sick of love?”
10. How does verse six describe the Messiah and Israel’s relationship together?
11. What is the difference between “You” and “Ye” in English?
12. How will the Messiah’s return be?
13. How is asleep (my love): He: The Messiah, or She: Israel?

14. Who is the voice of my beloved?
15. What verse in Matthew 25 says a cry is made when the LORD returns?
16. What does it mean that “he standeth behind our wall?”
17. What is meant by him “shewing himself through the lattice?”
18. What is a lattice?
19. What is meant by the phrase “Rise up, my love, my fair one, and come away?”
20. Who is the fair one according to previous verses?
21. What is meant by “the winter is past?”
22. What does the fig tree represent in scripture?
23. Why is his dove in the clefts of the rock, in the secret places?
24. Who are two people or places identified as comely in the bible?
25. Who are often described as foxes in the bible?
26. What does it mean to “spoil the vines?”
27. What does “My beloved is mine, and I am his mean?”
28. What are the mountains of Bether?

### **Chapter Three Test**

1. Where does the woman seek for him whom her soul loveth?
2. Why could not the woman find her Messiah in the broad ways?
3. Who were the watchmen and were they able to help her find the Messiah?
4. When does the woman find her Messiah?
5. What did the woman do once she found her Messiah?
6. What does her mother’s house represent?
7. What does the bed chamber represent?
8. Who are the possible candidates scripturally coming out of the wilderness?
9. Where else do we see pillars of smoke in the bible?
10. Where is the only other time the word “perfumed” is used in the bible?
11. Where is the only other place the partial saying “Who is this that cometh” found in the scripture?
12. Who bed is the woman now mentioning?
13. How many men guard his bed?
14. Who is Cisera a type of in Judges?
15. Who are the daughters of Zion?

16. What is the day of Solomon's espousals all about?

### **Chapter Four Test**

1. Why does verse one use a phrase twice in the same verse?
2. What did God promise Israel concerning their flocks if they were obedient to the covenant they made with him?
3. What is interesting about the word twins in the book of Genesis?
4. What is unique about the thread of scarlet reference here and in Genesis 38:28-30.
5. Where is the Pomegranate found in Exodus 28:33?
6. What is a tower symbolic of concerning Israel?
7. Name two sets of twins in Israel's past found in Genesis.
8. What is meant by the daybreak, and the shadow fleeing away?
9. What do these mountains possible represent in scripture?
10. How many times is the word "fair" used of the woman (Israel) in the book of Song of songs?
11. Why does it say there is no spot in her?
12. Why does it say twice to the woman to come with him from Lebanon in the same verse?
13. How many times is the term "my spouse" mentioned in the bible?
14. Why does Solomon say "Thou hast ravished my heart" twice?
15. How is the bride both sister and spouse to the Messiah?
16. How do the words "honey" and "milk" appear differently in the Song of songs?
17. What are garment symbolic of in prophecy.
18. Why was it said that the woman's was a garden enclosed?
19. How many other times in the bible are the words fountains and living waters found in the bible?
20. Who is the only one who mentions the north winds in the bible?

### **Chapter Five**

1. Who is the garden spoken of in verse one?
2. Was the garden producing myrrh and spice at this time?
3. When will Israel be producing fruits of righteous again for the LORD?
4. Where in Genesis is there a prophecy concerning wine and milk?

5. Who says, "I sleep, but my heart waketh?"
6. Who says, "Open to me my sister?"
7. What is meant by his head being filled with dew?
8. What does Israel tell the Messiah the first time he comes and knocks?
9. When did the woman's bowels move for her Messiah?
10. How many times are the words "sweet smelling myrrh" found together in the bible and where are they found?
11. How many times and where does the word for "lock" in Hebrew appear in the bible?
12. What happened when the woman finally got up to answer the door?
13. Who were the watchmen?
14. How many times is the word veil used in the old testament?
15. What does the word "veil" in the new testament always refer to? And what happened to it?
16. What is meant by the phrase "I am sick of love?"
17. Why do the daughters of Jerusalem repeat their question to the woman?
18. What does the word ruddy mean?
19. What verse in Lamentations tells us about a group of people in Israel that were called ruddy?
20. Who else was called ruddy in scripture?
21. Where else do we see dove's eyes in scripture?

### **Chapter Six**

1. Who typify the daughters of Jerusalem in Matthew 25?
2. Who, or what is the garden?
3. Where else is the only other place a bed of spices is mentioned in the bible?
4. Where is the last time a garden is mentioned in scriptures? John 19:38-42.
5. How does Isaiah 40:11 relate to this verse?
6. What do lilies represent here?
7. Who belongs to the beloved Messiah as his wife?
8. Where is Tirzah mentioned in the bible?
9. What does the word terrible mean?
10. What city is called comely by Jeremiah?

11. What does it mean about his eyes having overcome her?
12. Why does the writer describe the woman as livestock and vegetation?
13. What does threescore mean?
14. What is a possible explanation of verse eight's meaning?
15. What unique thing is said about his "dove" that is not said about all the others?
16. What is a possible meaning that she is the only one of her mother?
17. Who is described as the Sun and moon in Revelation 12:1-6?
18. Why is she described as "terrible as an army with banners?"
19. What is the garden of nuts?
20. What did her soul make her like when she saw the fruits of the valley?
21. How many times is the word "return" used in this one verse?
22. Who is a Shulamite?
23. Where does the word Shulamite come from?
24. Why did the Shulamite get compared to two armies?

### **Chapter Seven Test**

1. What verse in Isaiah is similar to verse one?
2. Who is the prince's daughter?
3. What two verses describe the works of cunning workman in the bible besides this one?
4. What does the description of the woman actually mean?
5. What are the two breasts symbolic of?
6. What purpose did a tower serve?
7. Where was the gate of Bathrabbim?
8. What is the bride described as in verses 5-9?
9. When will the Messiah's desire be towards Israel again?
10. What are "my loves" that the bride will give to her groom in the kingdom?
11. Where is the only other place that mandrakes are found in the bible?
12. Where is the only other place in the bible that the phrase "new and old" is found and what does it represent?

### **Chapter Eight Test**



1. Why does the women wish her beloved was as her brother?
2. Why does Song of songs 1:2 begin with “I would kiss thee?”
3. Why would she lead her beloved into her mother’s house?
4. Why would the woman cause her beloved to drink of spiced wine of the juice of her pomegranate?
5. What is the significance of his left hand being under her head, and his right hand embracing her?
6. Why does she tell the daughters of Jerusalem not to stir up, nor awaken her love at this time?
7. Who is this that cometh up from the wilderness, leaning upon her beloved?
8. What is the apple tree?
9. Who is her mother?
10. Who was leaning on her beloved as she came out of the wilderness?
11. What is meant by the statement “I brought thee up under the apple tree?”
12. Who is Israel’s mother that brough her forth?
13. What is meant by the statement “Set me as a seal upon thine heart?”
14. What is meant by the comment that many waters cannot quench love, neither can floods drown it?
15. Who is Israel’s little sister?
16. When will the little sister be spoken for? In the kingdom.
17. What did the woman mean when she said she was a wall?
18. What did the woman’s breast represent?
19. Where was Solomon’s vineyard at?
20. What is the vineyard, which is the women?
21. In what ways is the number 1,000 associated with king Solomon?
22. How is the number 200 used negatively in scripture?
23. Where do we find his companions spoken about previously in SOS?
24. What does “be thou like a roe, or a young hart upon the mountain of spices mean?”
25. Where is the song about Christ’s second coming found?
26. What is the end of the story found in Hosea 2:14-23?
27. What happens to the Jews in Isaiah 61:6?