

# Song of Songs - Shir ha shirim

## שִׁיר הַשִּׁירִים

A Way back to the garden

Excerpts from „Make Haste My Beloved“, Author Poppie Hauptfleisch, South Africa and „Shama“ by Sarah Jubilee, South Africa

# Storyline of a Prophetic Book

- This book will show you beautifully how relevant it is for the end time bride. This presentation will only give you some tidbits of the whole book of SoS. It would take several sessions up to weeks to get really through all of the underlying meanings of this book.
- Shulamite is just coming out of her work-related responsibilities till she realizes that she hasn't tended to her own vineyard.
- She awakens and wants to know where her shepherd feeds his flock.
- And He answers her, just come away with me and I will show you.
- But it will cost a price and she - after some hesitation in the beginning - is ready to follow and is going to mature along the way.
- And that's very important to look at when we read through song of songs - the maturing process.



- And what an amazing journey she will start off with. First the bridegroom will tend to Shulamite, his bride, and bring her into his chambers so that she may rest in His love, but then He lures her out to come away with him up to the mountains. Not an easy climb, but necessary for the final battle.
- Come out of her my people - and the bride and the king say „Come“.
- So are you ready to embark on this journey: from the bondage into the wilderness to the promised land - back to the garden? No shortcut!
- This is nothing for cowards or doubters, never mind the critical mind who will be deprived from knowing the most wonderful story ever written in the whole history of man
- You may not grasp what's coming to you, you will never be the same after you've heard and embraced this beautiful poem and made it your own.
- Because this is an end time book, designed for the end time bride



# Some Background

- Solomon wrote 1005 songs, see 1 Kings 4:32, and this is the only one which made it into the septuagint, the torah. Why? We do not know, but it is beautiful and has many layers.
- It has four levels of interpretation:
  - A. Peshat - plain meaning
  - B. Remez - beyond the literal = application for today, hidden glimpses of Messiah
  - C. Drash - enlarging letters and anomalies, symbolism
  - D. Sod - Gematria and Torah Code
- 5 poetic books:
  1. Job
  2. psalms
  3. proverbs - outer court
  4. ecclesiastes - inner court
  5. song of songs - holy of holies
- Main characters in the book which is almost like a theater play: 1. The King, Bridegroom, The Shepherd King; 2. Shulamite, the Bride 3. The Virgins 4. The Watchmen 5. The Holy Spirit (narrator or the one asking questions)
- Main place of action: The king's inner chambers, the place of intimacy and of His manifest presence. Here He loves His bride into wholeness. He comforts her, strengthens her, heals and delivers her until she sees herself through His eyes. Here He shares His dream with her: His love and longing for the nations of the world. Is she ready to go... ?
- Then there are the mountains, the difficult places, challenges she will encounter
- And lastly, we find the Bride in her garden, which is actually His garden, and will eventually become „our“ garden, the Echad where the bridegroom will feast upon the fruits of the bride which He had sown and prepared before.

The song of songs starts with the bride opening the scene by asking for the kisses of the the bridegroom and finishes of at the end with the bride saying „Make haste, My Beloved!“

It's all about the bride and the process of maturing in her faith.

And the Bride and the Bridegroom will say in this time: Come out of Thee, My People. Maranatha! Come, oh Yahuwah, come quickly. Let us be prepared!

if not otherwise indicated - the New King James Version is used for Scripture

## Introduction - Chapter 1 and 2

- The picture language of the first two chapters will serve as an example how to work through the book of Song of Songs
- The book Song of Songs shows perfectly an increase of momentum for the bride from a humble beginning of not knowing who she is in sight of her Bridegroom and who her bridegroom is to a fierce and strong bride who runs with Her bridegroom and who would be ready to take any challenges and go to the nations.
- What the Father wants of and for you is that you draw closer to Him as He wants to bestow His love upon you and show you what He thinks of you and how He sees you. It's all about an intimate relationship with our bridegroom, shepherd, king.
- Don't waste your time with anything else - just run to His chamber where He takes you in - where you can rest and listen to His words. He wants to feed you with His words (apples) Ch 2:3 - His fruits are tender mercy, lovingkindness, the banner over her is love - she delights in His word, feasting on them. Vers 3, Ch2: And His fruit was sweet to my taste
- You say you are dark, but He tells you you are lovely. Ch1:5 All to say this: We are going to embark on a journey of a very personal relationship. You might never have seen or heard of this book like that before, but just enjoy and be touched. And make it your own love story.
- One more thing: This is not only for women, no, all you men out there, you are also the bride, so better be on the edge of your chair to listen and take good notes to see what you will also learn from this book.

Chapter 1: Kiss the Son!  
He comes as King and Shepherd

The Shulamite says:

Let him kiss me with the kisses of his mouth—

For your love is better than wine.

Because of the fragrance of your good ointments,

Your name is ointment poured forth;

Therefore the virgins love you.

Draw me away! We will run after you.

The king has brought me into his chambers.

We will be glad and rejoice in you.

We will remember your love more than wine.

Rightly do they love you.

I am dark, but lovely,

O daughters of Jerusalem,

Like the tents of Kedar,

Like the curtains of Solomon.

Do not look upon me, because I am dark,

Because the sun has tanned me.

My mother's sons were angry with me;

They made me the keeper of the vineyards,

But my own vineyard I have not kept.

(To Her Beloved)

Tell me, O you whom I love,

Where you feed your flock,

Where you make it rest at noon.

For why should I be as one who veils herself

By the flocks of your companions?

The Beloved replies:

If you do not know, O fairest among women,

Follow in the footsteps of the flock,

And feed your little goats

Beside the shepherds' tents.

I have compared you, my love,

To my filly among Pharaoh's chariots.

Your cheeks are lovely with ornaments,

Your neck with chains of gold.

We will make you ornaments of gold

With studs of silver.

The Shulamite says:

While the king is at his table,

My spikenard sends forth its fragrance.

A bundle of myrrh is my beloved to me,

That lies all night between my breasts.

My beloved is to me a cluster of henna blooms

In the vineyards of En Gedi.

The Beloved tells her:

Behold, you are fair, my love!

Behold, you are fair!

You have dove's eyes.

The Shulamite shouts:

Behold, you are handsome, my beloved!

Yes, pleasant!

The Beloved remarks:

Also our bed is green.

The beams of our houses are cedar,

And our rafters of fir.

# Chapter 1      Kiss the Son!

## Verse 2

*Let him kiss me with the kisses of his mouth. (And then she turns around and sees him) for your love is better than wine.*  
Amplified Bible

kisses: (hebr. nashaq - Strong's 5390 to kiss, to touch gently, fastening up, to equip

- ◆ Like David admonishes in psalms 2 „ Kiss the Son“, there is a protocol. You have to kiss the son first, lest He be angry and you perish in the way.
- ◆ The Shulamite girl opens up with her heart cry „Let him kiss me with the kisses of his mouth!“
- ◆ That's talking about intimacy. What the Father wants is to give a pure and lovely bride to His son.
- ◆ How do you kiss the son? You kiss Him with your love for Him, you kiss Him with your desire for Him, you kiss Him through worshipping Him in Spirit and in truth.
- ◆ The Bridegroom, Yahusha, wants to kiss you personally with His word over you and reveal His love to you. That's what the Shulamite is longing for and that needs to become our longing.
- And when we are kissed by him and wait for him to kiss us, we will feed on his word and it will touch, change and speak to us. And his love (also shown in his word) is better than anything else what might please or lift us up for a short while.

# Chapter 1

## Verse 3

*Because of the savor of thy good ointments thy name is as good ointment poured forth, therefore do the virgins love you.*

King James Version

- savour or fragrance: (hebr. reyach = savor, scent, smell)
  - you'll find „savour“ in many scriptures, such as 2 Cor 2: 14-16; John 12: 3 beautiful, sweet fragrance unto Yahuwah (Yahusha) when he was anointed by Miriam with the expensive spikenard
  - Joel 2:20 bad odor onto Yahuwah
- ointment = healing (hebr. shemen = grease from olives, anointing)
  - Heb 1:9 You have loved righteousness and hated wickedness; therefore Yah Your Yah has anointed You above Your companions with the oil of joy.”
  - The bible is full of topics on herbs and salves and essential oils, they are there for medical treatment, for healing and anointing kings, treating dead bodies, but also for anointing the tabernacle and all its vessels and the priests who served in it
  - You are maybe familiar that 100% pure essential oils have an extreme and very good smell (a topic on its own for study), but lets do a little excursion on the oils as it will show what the bride has to become

# The Bride's Anointing for Her Calling

In Exodus 30: 23 ff we find that the anointing oil had to be prepared for the tabernacle and all its vessels and utensils as well as the priests who served in the tabernacle (i.e. Aaron and his descendants)

The ingredients which were to be used were:

finest Myrrh: 500 shekel

sweet-smelling cinnamon: 250 shekel

Cane (or calamus): 250 shekel

cassia: 500 shekel

olive oils: 1 hin

- Connotation of death

- it is used for cleaning and clear skin, but in ancient times it was very expensive and was used as a gift for kings

- calamus is the same as cinnamon (hebr: q'tsī'āh, a form of the verb qātsa', 'to strip off bark

- it's also a member of cinnamon tree

The bride also needs the anointing for she is going to be or become the priestly bride; she is ordained to serve the nations as she is growing in faith and following her bridegroom on the mountains of trials and valleys of difficulties. And this special anointing oil is not allowed to be taken or poured over just anybody (s. v. 32 in Exo 30) and it is not be copied by anybody for different usage. No, it is holy!

If you are not in the covenant with the King, you cannot partake at the wedding ceremony. There is a protocol. You have to kiss the son first. And as we know from psalms 2, this means to read His word, listen and obey, i.e. Shama (in Hebrew)

# The fragrances in Song of Songs are mentioned at different places and describe either the Bridegroom or the Bride

Ch 1: 12 - 14	Spikenard as with the bride, myrrh as with the bridegroom
Ch 3: 6b	myrrh, frankincense all merchants' fragrant powders as for the King (Bridegroom)
Ch 4: 6	mountain of myrrh, hill of frankincense of the bridegroom, also becoming the challenge for the bride
Ch 4: 13-14	all the fruits in her garden with the fragrances of spikenard, saffron, calamus, cinnamon, frankincense, myrrh, aloe, all chief spices describing the garden of the Bride
Ch 5: 1	„My myrrh“ - the Bridegroom coming into His garden
Ch 5: 5	myrrh - my hands (of the bride) dripped with myrrh: from the bridegroom who left her
Ch 5: 13	scented herbs, liquid myrrh of the Bridegroom
Ch 8: 14	on the mountain of spices - the Bridegroom

# Chapter 1

Verse 3 *...therefore do the virgins love you.* from New King James Version

- Virgins

- virgins (hebr. alma = a maid, as veiled, set apart) set apart ones, they are in constant fellowship with their bridegroom; and He loves that.
- the wise virgins have eyes for their bridegroom only, they are not distracted, they have dove's eyes
- a good example is Rebecca who veiled herself when first time meeting her soon to be husband, Isaac
- the virgins make themselves ready, they won't back down from difficulties, won't run away from problems, rather try to resolve misunderstandings, ready to be chastised by their King and Elohim

# Inner Chamber - Intimacy

## Verse 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.*

from King James Version

- There is an urgency here in the words „draw“ and „run“. Shulamite asks her bridegroom to draw her, she is ready to come away with him, but she still hesitates, is still timid. So the king carries her over the threshold into his chambers. He wants her in His inner chamber so that she may know Him intimately. It's the most important place right now for the bride.
- She turns from „Me“ to „we“. He answers her request of „draw me“ and eventually they run together (dance) in intimacy. John 6: 44; 1 Cor 9:24; Hosea 11:4; Jer 31: 3-4; Isa 40:31
- The upright love his word, those who seek Yahuah diligently are drawn to his words -> from self-consciousness to Yah-consciousness.
- She must run with Yahuwah in a lifestyle of active obedience and leave the comfort zone behind in order to experience a fresh encounter with Ruach ha Kodesh
- In his chambers = Holy of Holies Ps 45:15 -> With gladness and rejoicing they shall be brought; they shall enter the King's palace.

## Inner Chamber - Intimacy

### Verse 4

- She ministers to His desires: Isa 26:20 -> „Come, my people, enter your chambers, and shut your doors behind you; Hide yourself, as it were, for a little moment, Until the indignation is past.“ Ps 27:4 -> „One thing I have desired of Yahuah, that will I seek: That I may dwell in the house of Yahuah all the days of my life, to behold the beauty of Yahuah and to inquire in His temple.“
- She declares her love and devotion to Him and so begins her intimate walk with Yahusha. He will come to visit her to encourage and build her faith so that she will have strength for the desert seasons to come. He will also teach her spiritual warfare.
- He will draw her closer to Himself and then give her a heart (passion) for the nations and the lost Matt 28: 19-20; 2 Cor 10:5, Rom 8:28,13-15
- The Bride enters a process of preparation for her calling and future assignments to come - a process of learning radical, uncompromising obedience:  
Rev. 19:6-7 -> And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, “Alleluia! For Yahuah, Elohim, Omnipotent reigns! Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.”

# My own Vineyard

## Verses 5 and 6

*I am black, but comely (lovely), O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. 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.* King James Version

- She recognizes that she has tended to the vineyards of the brothers, but has not kept her own vineyard. That means she has done a lot of good and hard work for her assembly, they ruled over her, she got „beaten“ and burned herself because it was all about the „business of the others“. The tents of Kedar are made of goatskins and represent the uncleanness of the flesh, the rich curtains of Solomon on the other side represent the lovely and rich side of her appearance: dark refers to her guilt, inferiority, shame and rejection, but her willingness of her spirit to yield to her bridegroom makes her beautiful and clean already.
- With all the busyness, she has missed out on her own vineyard, i.e. has not kept her heart and didn't know anything about the intimate relationship with her bridegroom what He so eagerly is looking for.
- She has lost her first love. She realizes that and wants to draw near to her king. She does not know how yet, we'll see that in verse 7.

# Where do you feed your Flock?

## Verse 7

*Tell me, O you whom I love, Where you feed your flock, Where you make it rest at noon. For why should I be as one who veils herself.*

New King James Version



- She wants to know where she must find food and pasture as part of the flock. Her hunger pleases Him, for He rejoices in those who start growing in faith and trust
- John 10:11, 14 -> I am the good shepherd. The good shepherd lays down His life for the sheep. I am the good shepherd. I know My sheep and My sheep know Me.
- The bride has many questions unto her Bridegroom. Where should I move, should I take this job, is this the right man, the right woman to marry? And it is good to ask the Shepherd cause He will lead and guide her in peace. He doesn't want her to be veiled and wonder what she should do, but just ask Him. To those who ask will be given.
- Psalm 23: two places of rest - One: rest in the complete work of Yahusha on Calvary, Two: rest as being intimate with your bridegroom

# In the footsteps

## Verse 8

*If you do not know, O fairest among women, follow in the footsteps of the flock and feed your little goats beside the shepherd's tents.* New King James Version

- Search His heart and wait on Him, even under pressure or when tempted to move, just remain waiting. Stay in His shalom. He will come and give the answers at the right time. It's important to hear His still small voice.
- The shepherd longs to lead His bride, his people, in paths of righteousness for His name's sake. He wants to reveal to us what we should do, but He wants us to search His heart and be humbled in the process of waiting.
- We may approach His throne of grace boldly in a time of need. Even if He doesn't always give a clear direct answer, He will make His will known to us. Just follow Him and ask and keep on searching His heart, watch and pray, and He will show you the way and make your paths straight as you listen to His voice and follow after His heart.
- Run along, follow the footsteps of your Holy Shepherd whom you call Beloved and you will find Him where His principles lead you, you will find Him as you walk in His footsteps and then you will know the way because you have walked in it.

## Pharao's Chariots

### Verse 9

*I have compared you, my love, to my filly among Pharaoh's chariots.*

New King James Version

- The bridegroom constantly compliments the Shulamite girl on her beauty, already seeing her as she will become. He compares her to the splendid horses of Egypt (mizraim), a symbol of strength and power. He will strengthen her in her inner man to carry His Name with authority. Job 39:19 "Have you given the horse strength? Have you clothed his neck with thunder?"
- She is not there yet, but Yah knows the end from the beginning.



Segulah

סגולה

# Cheeks

Verses 10 - 11

*Your cheeks are lovely with ornaments your neck with chains of gold. We will make you ornaments of gold with studs of silver.*

New King James Version

- Her cheeks represent intimacy and emotion. The echad Yah (we) continue to beautify her until she is spiritually mature, with „breasts like towers“ (ch 6)
- Gold stands for sanctification, purification and testing of your faith
- 1 Pet 1:6-7 -> In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Yahusha HaMashiach .
- Silver speaks of testing and redemption: Ps 12:5 -> The words of Yahuah are pure words, like silver tried in a furnace of earth, purified seven times., Ps 66:10-> For You, O Yahuah, have tested us; You have refined us as silver is refined.
- Yahuah is a holy fire and He wants to burn away all the impurities within you so that you may stand completely purified in His presence. If we do not allow His refining fire in our lives we will always just be luke-warm because it is His fire that keeps our heart in first love status.
- This gold is the purity of a first love heart that is so zealous for the Bridegroom that you become the mirror image of Yahuah, the great I AM. It's His bride who even asks for the fire to be turned 7 times hotter because she seeks to be in His likeness. And that's why she is called a pure bride because she buys gold and the price she pays for it is herself as Yahuah loved her first. She is not her own for she was bought at a price, and that price Yahusha paid Himself.

# Fragrance

## Verses 12 - 13

*While the King is at his table my spikenard sends forth its fragrance, a bundle of myrrh is my Beloved to me that lies all night between my breasts.* New King James Version



- As the bride leans her head on the King's heart, the two fragrances mingle and they become a perfume of their intimacy. His fragrance over her is LOVE and her fragrance over Him is OBEDIENCE, both fragrances complement each other beautifully and become a sweet perfume of 'you and Me' And His love is shown through his death (myrrh) as He gave His life out of love. from „Shama“ Sarah Jubilee
- Everywhere you walk people can smell your scent. What do you smell of? Self? Irritation? Even hypocrisy? Or do you smell of the love of Yahuah? Are you mingled with His fragrance? The King's fragrance is that of love, joy, peace. That's why we will want to follow Him and want to be intimate with our King. from „Shama“ Sarah Jubilee
- The more He encourages her, the more she grows in self-confidence. In verse 13 the breasts mean spiritual maturity. This is a theme that develops from chapter 1 to 8, where the Bride is then concerned about her little sister who has not developed breasts yet - her active faith is not evident yet. Yahuah boasts with satisfaction over Israel when he says: „Your breasts are formed“ Ezekiel 16:7. What this means in spiritual language is: “You have become renowned because of your outstanding deeds of faith.”

# Henna Blooms

## Verse 14

*She says: My Beloved is to me a cluster of henna blooms in the vineyard of En Gedi.*

New King James Version

- Henna blooms are from the grapes of En Gedi and perfume is made from them. The Jews call a man a „cluster of henna“ when his life exhibits all the characteristics of the Spirit. The Hebrew term is ‚ish kol kopher‘ - „a man who covers all or gives his life as a ransom (**kopher - strong's 3724** : the price of a life, ransom)
- The Shulamite girl is growing both in her declarations of love and affection and also in freedom. She becomes so intimate and close to Him that His fragrance is starting to rub off on her. This fragrance is the oil of joy and gladness with which He is anointed acc. to Heb 1:9 (Psalms 45:8). She thus becomes a Bride of Joy. She is overcome with joy at the mere mentioning of His name because HE IS HER FRAGRANCE!
- 2 Cor 2:15-16 For we are the sweet fragrance of Messiah [which exhales] unto Yah, [discernible alike] among those who are being saved and among those who are perishing: To the latter it is an aroma [wafted] from death to death [a fatal odor, the smell of doom]; to the former it is an aroma from life to life [a vital fragrance, living and fresh]. And who is qualified (fit and sufficient) for these things? [Who is able for such a ministry? We?] Amplified Bible

# Dove's Eyes

## Verse 15

*He says: Behold, you are fair, my love! Behold you are fair! You have dove's eyes.* New King James Version



- The Bridegroom's encouragement to every weak, struggling and discouraged believer will always be „You are precious and beautiful, My love. You have dove's eyes - eyes that are anointed to see and are focused only on Me“. Rev 3:18. He created your eyes with the ability to shed tears - tears of thanks, joy, compassion, worship and intercession
- Matt 6:22-23 The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness!
- Eph 1: 18-19 the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power
- There is development from verse 5 to verse 16. As the bride grows in humble trust, the stronger her dove's eyes focus on Him and Him alone.

# Our Bed is green

Verses 16 and 17

*She says:*

*Behold, You are handsome, my*

*Beloved!*

*Yes, pleasant! (you are beautiful!)*

*He says:*

*Also our bed is green*

*The beams of our house are cedar*

*and our rafters are of fir (cypresses).*

New King James Version

- He has taught her to speak the same way He does, to repeat what He says. She has at last begun to understand that if her fragrance is pleasant, it is His fragrance; if she is radiating beauty, it's His character which is being formed in her. In the same way, if you speak His words and express His love, then it is because of the kisses that you are receiving in His inner chamber.
- The Bridegroom says: „... our bed is green.“ The bed represents a place of rest and emphasizes that we are seated with Moshiaich in heavenly places Eph 2:6, Heb 4:1-11; Rom 8:17
- Green speaks of growth and new beginnings. The beams of the house are made of cedar, speaking of flesh, the human will that must be crucified. He is already starting to prepare her for this. The rafters are made of fir trees or cypresses which refer to mourning and to dying to self - a process that also happens in the inner chamber, the place where she has sweet communion with Him Matt 6:6, Isa 26:20
- Ps 17:15 As for me, I will continue beholding Your face in righteousness (rightness, justice, and right standing with You); I shall be fully satisfied, when I awake [to find myself] beholding Your form [and having sweet communion with You]. Amplified Bible

## Summary of Chapter One

- Now you can see how rich the poetry of Song of Song is with all the deep meanings of each line and almost each word.
- And we are only at the beginning.
- The bride is shown the love of Her Bridegroom and she needed the comfort in His chambers. She will mature and eventually come away with Him, up to the mountain top, but not quite yet. For us it could also mean to be lead into the desert where we need to face our giants.
- To come and rest in His chambers is for us like the Shabbat. It is there to come into His rest and learn from His word, listen to Him and be touched by Him and enjoy His company (also the company of fellow believers).
- When we open up the next chapter we will find the shepherd girl yet comfortable in His chamber hesitating to come away with Him. She rather watches from afar and admires Him for what He does.
- Same with us, we love to be pampered or stay in our comfort zone. Of course, it's not bad to be intimate with our Messiah and feel His love. But will we be ready to do the things He calls us to do?

Let's listen to a song and watch a short video which sets the tone of this beautiful Song of all Songs. And this is from someone I know personally who tells a true to life story of her own life. Just enjoy and then we will continue with chapter 2.

A woman wearing a white hijab and a white dress with intricate lace detailing is looking upwards and to the right. She is holding a wooden bucket with a handle. The background is a bright, sunlit field with a clear blue sky. The overall mood is serene and contemplative.

*The Woman At The Well*

LIZE HADASSAH WIID

# Chapter 2

- The bride is lovesick. She is still thinking about everything in Chapter 1. She is enjoying the seclusion in the King's inner chamber and does not find the idea of leaving very appealing, but He has other plans. He is ready for phase two - He wants to take her to the nations.
- She is hesitant, doesn't want to leave the place of His embrace.
- But He comes to awaken her and hides and watches her. He invites her to come with Him.
- But she makes excuses because she is afraid, she knows where he feeds his flocks, but prefers to stay here until the shadows disappear. So He leaves, and they are thus separated.





# Chapter 2: The Bridegroom as a Gazelle

Arise! Shine! for your Light has come!

She says:

I am the rose of Sharon,  
And the lily of the valleys.

The Beloved says:

Like a lily among thorns,  
So is my love among the daughters.

The Shulamite:

Like an apple tree among the trees of the woods,  
So is my beloved among the sons.

I sat down in his shade with great delight,  
And his fruit was sweet to my taste.

The Shulamite to the Daughters of Jerusalem

He brought me to the banqueting house,

And his banner over me was love.

Sustain me with cakes of raisins,

Refresh me with apples,

For I am lovesick.

His left hand is under my head,

And his right hand embraces me.

He requires:

I charge you, O daughters of Jerusalem,  
By the gazelles or by the does of the field,  
Do not stir up nor awaken love  
Until it pleases.

The Shulamite shouts:

The voice of my beloved!

Behold, he comes

Leaping upon the mountains,

Skipping upon the hills.

My beloved is like a gazelle or a young stag.

Behold, he stands behind our wall;

He is looking through the windows,

Gazing through the lattice.

My beloved spoke, and said to me:

“Rise up, my love, my fair one,

And come away.

For lo, the winter is past,

The rain is over and gone.

The flowers appear on the earth;

The time of singing has come,

And the voice of the turtledove

Is heard in our land.

The fig tree puts forth her green figs,

And the vines with the tender grapes

Give a good smell.

Rise up, my love, my fair one,

And come away!

O my dove, in the clefts of the rock,

In the secret places of the cliff,

Let me see your face,

Let me hear your voice;

For your voice is sweet,

And your face is lovely.”

She says:

Catch us the foxes,

The little foxes that spoil the vines,

For our vines have tender grapes.

My beloved is mine, and I am his.

He feeds his flock among the lilies.

(To Her Beloved)

Until the day breaks

And the shadows flee away,

Turn, my beloved,

And be like a gazelle

Or a young stag

Upon the mountains of Bether.

# Lily in the Valleys

## Verses 1 and 2

*She says: I am only a little rose of the plain of Sharon, or a (humble) lily of the valleys. He says: Like a lily among thorns, so is my love among the daughters.* from the Amplified Bible

Rose of Sharon (Hebrew: "Chavatzelet HaSharon", חבצלת השרון)

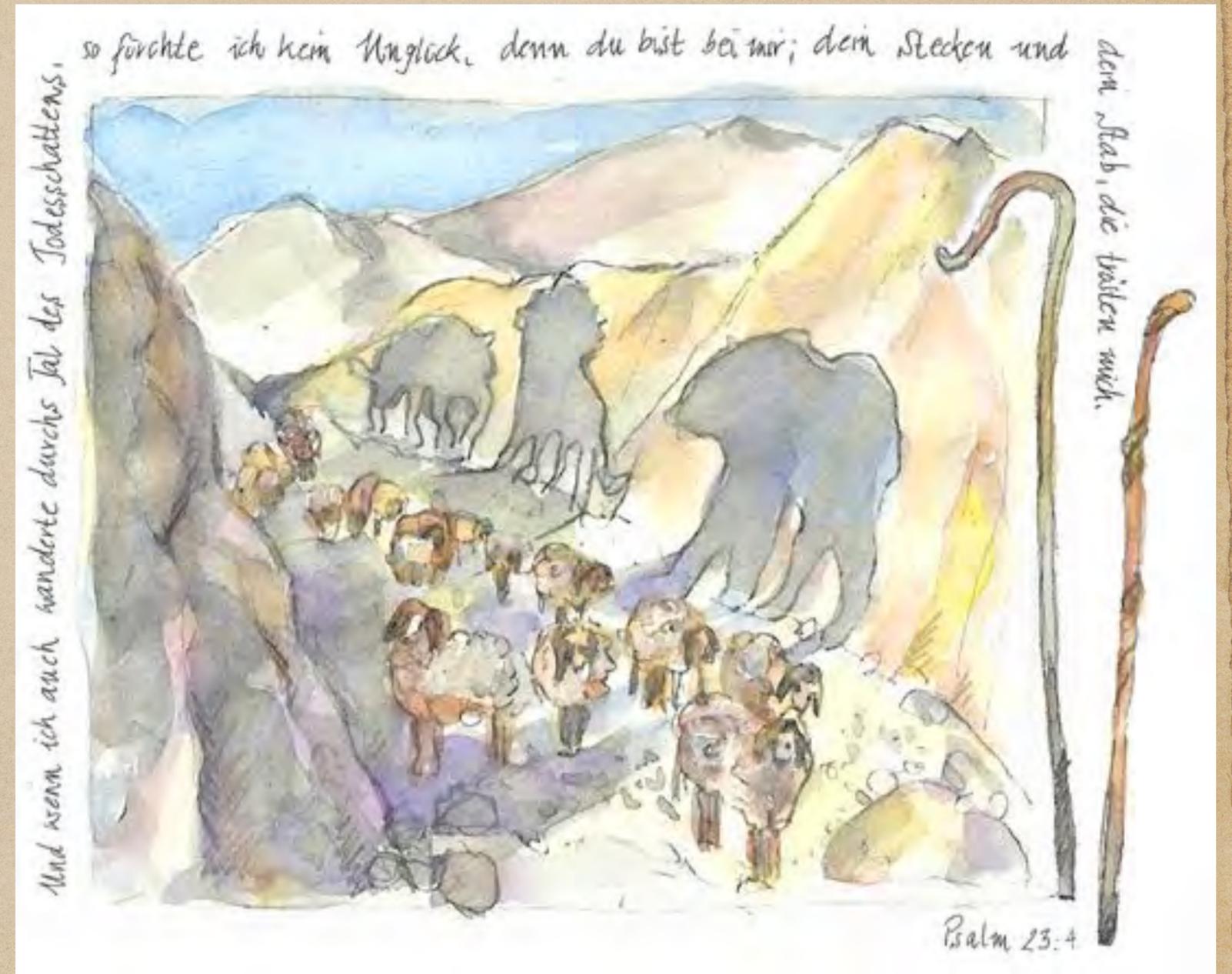
- The bride is like a Rock rose, a garden in the desert. She prospers no matter what the natural circumstances because Yahuah is her Source, her life supply.
- The Lily of the field or valley is very small, you might trample on it. It's referred to the suffering of our Moshiach who was beaten and crucified and was stripped of His godly nature Isa 53:2 The bride likewise will go through difficulties and face the thorns of other's rejection, but those thorns of rejection will become a crown upon her head because she is dead in Yahusha's death and alive in His resurrection. Her beauty is: she is able to prosper among tribulations and difficulties.
- The Hebrew word for lily is „chavatzelet“ - „meadow saffron or crocus“. His lily grows in the shady valleys of Israel. It is not a very spectacular or eye-catching flower - just as Yahusha had „no form or comeliness“, having been stripped of His godly nature.
- The valleys speak of suffering and humiliation and here Yahuah, the lily of the valley, shines the brightest white. The bride will walk the same road, though not alone.



# Lily in the Valleys

## Verse 2

- There are times when the Bridegroom and His beloved dance on the mountain tops, but other times they descend to the valleys of testing, pain and suffering. On the mountains they are like the gazelle and the deer, but in the valley like the lily and the rose.
- The king is continually drawing His bride into the valley because He wants her to grow, to prosper and bear much fruit. He wants her roots to go deeper and deeper in Him. We need to be humbled at times and walk through the valley of the shadow of death, to the low places of the valley so that we may search our own heart and strip away all the leaves of self that covers up our beauty.
- Lily also represents purity, holiness, sincerity, beauty and a pleasant fragrance. This is the result of her willingness to be obedient and to change, even if it hurts. Her position contrasts with that of the other daughters who are not yet willing to choose this road.



# Apple Tree

## Verses 3 to 6

*3 Like an apple tree among the trees of the wood, so is my beloved among the sons! Under his shadow I delighted to sit, and his fruit was sweet to my taste. 4 He brought me to the banqueting house, and his banner over me was love. 5 Sustain me with rosins, refresh me with apples, for I am sick with love. 6 His left hand is under my head and his right hand embraces me!* from the Amplified Bible



Yahuah is the tree of life, the source of life and His fruit is blessing unto the bride. We are supposed to come and sit in His shade and come and feast upon Him, upon His sweet fruits, His word. The Shulamite girl sits under the tree and enjoys the fruit of Her Bridegroom. Those who eat His fruit will prosper meditating on His word day and night. She abides in the presence of her King at the banqueting table, and she enjoys being in His presence for love waved as a protecting and comforting banner over her head when she is near him. She is lovesick and asks for the apples - that's the word to sustain and strengthen her. Prov 25:11 A word fitly spoken is like apples of gold in settings of silver.

Are we like the Shulamite girl and abide with Abba Father and just enjoy His company, and really wait for Him to feed us with His beautiful and strengthening, loving words? He wants to sustain us with his love, but how can He do that if His love and His word is not what we hunger for?

V 6 His left hand is the one hidden like when you are holding a baby and the right hand is in the open, it speaks to you and helps you build your faith.

Heb 13:5-6 Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you." So we may boldly say:

"Yahuah is my helper;  
I will not fear.  
What can man do to me?"

Ps 63:8 My soul has kept very close behind you: Your right hand has upheld me.

Isa 66:11-12 Rejoice for joy with her, all you who mourn for her; that you may feed and be satisfied with the consolation of her bosom, that you may drink deeply and be delighted with the abundance of her glory.

# Skipping on the mountains of problems

Verse 7 - 8

[He said] I charge you, O you daughters of Jerusalem, by the gazelles or by the hinds of the field that you not try to stir up or awaken love until it pleases.  
[Vividly she pictured it] The voice of my beloved [shepherd]! Behold, he comes, leaping upon the mountains, bounding over the hills. from the Amplified Bible

Hab 3:18-19 Yet I will rejoice in Yahuah; I will exult in the [victorious] Yahuah of my salvation!  
Yahuah Elohim is my Strength, my personal bravery, and my invincible army; He makes my feet like hinds' feet and will make me to walk [not to stand still in terror, but to walk] and make [spiritual] progress upon my high places [of trouble, suffering, or responsibility]!

John 10: 3-4 To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.

John 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine is fulfilled.



We are to prepare ourselves to rise up and go on the mountain tops where the difficulties await us. It's not supposed to be an easy go lucky journey. We have to yet face our giants.

Gazelles or does are animals that are frightened easily, don't stir them up. This picture is compared to his love - don't stir it up. The bride is supposed to rest in His love, to be in his inner chambers. She is to recognize His voice and enjoy His presence, until it pleases Him to awaken her and lead her up to the mountain tops.

He asks for a Miriam who will sit at His feet, He the great I AM is searching for a bride that will come away with Him. He is the overcomer, skipping and dancing on the mountains of problems. He made a spectacle of the demons when he died on the cross and rose from the dead.

He is drawing you to Himself, drawing you away from the worldly kingdom into His chambers because He wants you to dwell in His presence where His Spirit will beautify you and prepare you, cleanse and sanctify you in preparation for the great day.

Make time in your day to come away and just be in Abba's presence.

And this even more important in the times we live in right now. No distraction, just find the time with Abba, with your King who needs His bride to be prepared for the final combat.

# Waiting

## Verse 9

*My beloved is like a gazelle or a young hart. Behold, he stands behind the wall of our house, he looks in through the windows, he glances through the lattice.*

from the Amplified Bible



- ◆ The eyes of the bridegroom are on His bride. Yahuah has searched the earth for a remnant that is willing to walk this journey and to listen and obey, to lay down your life out of love for Him.
- ◆ The bridegroom is like a gazelle in this chapter. He leaps upon the mountains and wants his bride to come with him. The bride hears and attends to his words because she knows the voice of her first love, of her Shepherd. She loves Him more than she could love any other. His presence is sweeter than the company of other lovers (worldly things).
- ◆ Do you see your bridegroom standing at the door, do you hear Him knocking? We need to come deeper and not be distracted from so many other things that want to deprive us from the precious and intimate time with our heavenly Father.
- ◆ He now lures Shulamite out to come away with Him. He looks through the lattice and stands waiting behind the walls, that represent our feelings of hurt, defense, pride, rejection, inferiority and more.
- ◆ He knows all about our hurt feelings, unresolved issues, unmet needs. And He will deal with them while He wants us to trust Him and bring everything before Him. He will heal us...
- ◆ But while the Shulamite girl is still ashamed, her King wants to bring her out and make her ready for the next steps.

# Rise up and Come Away

Verse 10

*My beloved speaks and says to me, Rise up, my love, my fair one, and come away.*  
from the Amplified Bible

He says: Rise up, rise up from religion and come away with Me into an intimacy that you have never known before. I want you to see the face of the Bridegroom and fall in love. I want you to know Me as your first love. There is a shift in the spirit, but this shift results in separation. Those who hear My trumpet call and come away with Me, I prepare as My bride, but those who do not run into the deeper water will not be able to know Me as their Bridegroom.

He continues to say: I want you to dwell in My presence where My Spirit will beautify you and prepare you, cleanse and sanctify you in preparation for our day. Make time in your day to come away and just be in My presence.

# His seasons - Time of Singing

## Verses 11 - 13

*11 For, behold, the winter is past; the rain is over and gone.*

*12 The flowers appear on the earth; the time of the singing [of birds] has come, and the voice of the turtledove is heard in our land.*

*13 The fig tree puts forth and ripens her green figs, and the vines are in blossom and give forth their fragrance. Arise, my love, my fair one, and come away.* from the Amplified Bible

### The signs of time - time of singing

- spring - new seeds of fresh encounters and truth are sown in our hearts
- summer - the seeds are nurtured, watered and the young plants pruned
- autumn - the harvest is gathered, a certain level of maturity is attained
- winter - the death of everything - the ground of the heart is prepared for Yahuah's new seeds
- Yahuah has a destiny plan for each of His people, it is the song in His heart for you. „I know the thoughts and the plans that I have for you, thoughts to prosper you, to give you a hope and a future.“ Jer 29,11
- Our walk of obedience will become the harmony to the lyrics of His plans for us. He will always first take us through the desert (as in the Exodus). We will experience winters in our walk with Him, but in those winters He will put a song in our spirit. He will put the song in us and we will enter the Promised Land singing, rejoicing because it is harvest time.
- white for harvest - that is the pure bride!! John 4:35 -> Dan 12:10 purged and purified, Rev 3:5 overcomes, white clothes; Rev 3:18 righteous, Rev 19:7-9 bride of the Messiah

# In the Cleft of the Rock

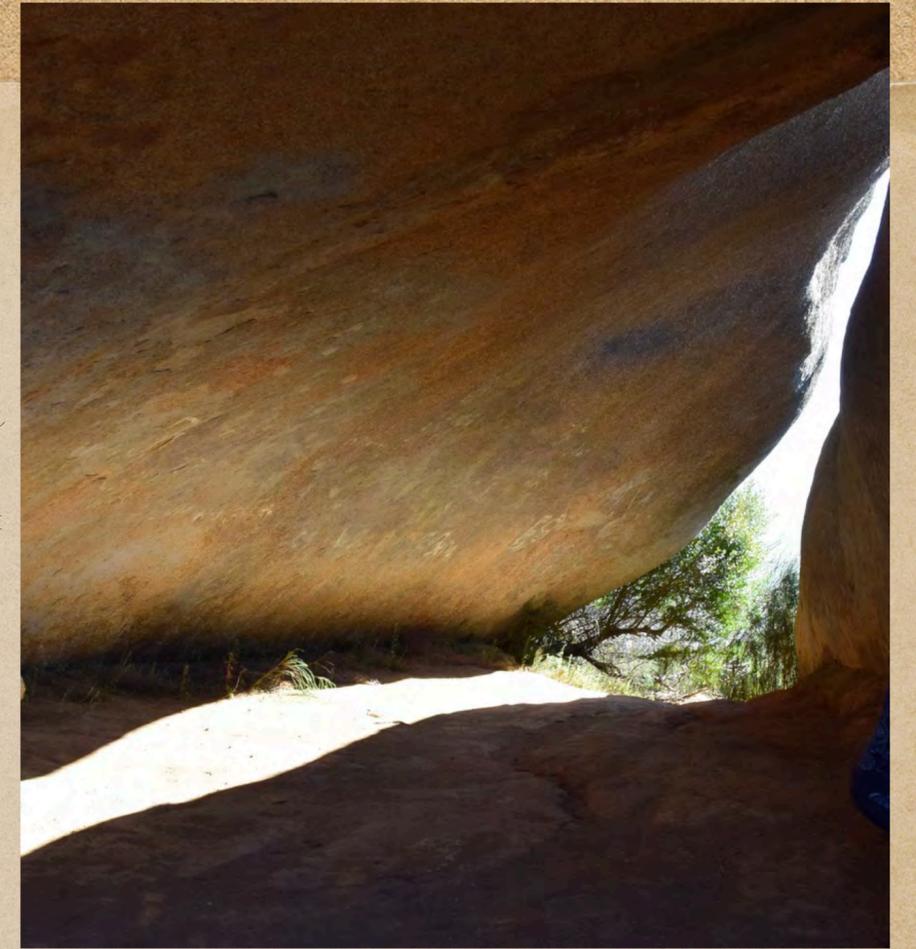
## Verses 14 - 15

14 *[So I went with him, and when we were climbing the rocky steps up the hillside, my beloved shepherd said to me] O my dove, [while you are here] in the seclusion of the clefts in the solid rock, in the sheltered and secret place of the cliff, let me see your face, let me hear your voice; for your voice is sweet, and your face is lovely.*

15 *Catch the foxes for us, the little foxes that spoil and ruin the vineyards while our vineyards are in blossom.*

- The Bridegroom asks to see your face. He knows that she is ashamed and grieved over her sins ; that's why she still looks down. However, he wants her to look up and to run to Him and not away from Him.
- He invites her to come with boldness to the throne of grace. He goes: „My beloved, come, I want to see your face and hear your voice. I enjoy your worship intensely. I miss you when you stay away. I really miss you! I miss your presence before Me, your prayers and petitions. Come, ask of Me and not be afraid. My Dove! Just come to Me, come now, just as you are, My love, just come!“

from the Amplified Bible



- She is not yet ready to leave the place of intimacy - the vineyard; the foxes are like sin, shame, rejection, doubt etc. that still need to be dealt with

# The Bridegroom's Calling

## Rise up My Love, My fair one !

- He speaks tenderly to His bride
- He wants to see her get up on her feet and come away
- He wants to see her face, her voice
- And he praises her of being sweet and lovely
- It's not only that we want to be close to our heavenly bridegroom, like Mose's wanting to see the face of Yah, but He also wants to see the face of His bride and let her know how He longs for her and shows her how He sees her.



Exo 30:19 Then He said, "I will make all My goodness pass before you, and I will proclaim the name of Yahuah before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion."

Psalms 3:3 But You, O Yahuah, are a shield for me,  
My glory and the One who lifts up my head.

# My Beloved is Mine

V 16-17

16 [She said distinctly] *My beloved is mine and I am his! He pastures his flocks among the lilies.*

17 [Then, longingly addressing her absent shepherd, she cried] *Until the day breaks and the shadows flee away, return hastily, O my beloved, and be like a gazelle or a young hart as you cover the mountains of Bether.* from the Amplified Bible

The bride genuinely loves and trusts Her bridegroom. But His dream is just too big for her. She is still too absorbed with herself. One thing she knows for certain: „My Beloved is mine and I am His. I am part of His flock and He feeds us among the lilies.“ She wants to remain with the flock because they are believers on the same level with her and she feels safe with them. Lilies have small, thin stems - representing those who are yet incomplete and weak in faith, but have a sincere love for the Shepherd.

She finds the courage to refuse - she chooses her words carefully:

*Until the day breaks and the shadows flee away,...*

She says „the day has not dawned for me yet. It is still dark. There are still shadows in my life. I am not ready for this.“ These are the little foxes. This refusal is not rebellion or disobedience - these issues should not be part of one who loves the Bridegroom.

However, you must first come to love Him and begin to receive and believe His love for you. Only then will you endure His light on the shadows in your life and recognize and confess them for what they are. Only then can you start to trust Him enough to ask Him to deal with the little foxes in your life.

## Summary of Chapter Two

The bride realizes that He will not force Himself on her; He is a gentleman. When she declines His invitation, she calls Him „my Beloved“. She admires and respects Him, but does not trust Him enough to follow Him yet. She knows that the name of the mountain range is Bether, i.e. place of separation. There are dangerous places and scary heights.

The Bridegroom does not answer her and neither does He judge her. He merely turns around and disappears into the mountains. He hides Himself so that she will start longing for Him and seeking after Him again. He loves her enough not to allow her to remain weak in the Father's plans and dreams for her.

To Him she still remains the beautiful, mature bride who wants to do and enjoy everything with Him. He is sure of it, for He has already paid the price. He will not give up or lose hope. He will continue to love her and affirm her until she becomes willing to let Him bring her out of darkness into His marvelous light because He is the Light.

*Let's listen to another song from Lize about the bride of Yahusha. Listen to the words and let them touch you.*

# RETURN TO ME

חזור אלי



LIZE HADASSAH WILD

*When you look at me*