



Some nuggets from Chapter 3 to 8

# 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

# Chapter 3: The King is Coming!

The Shulamite contemplates:

By night on my bed I sought the one I love;

I sought him, but I did not find him.

“I will rise now,” I said,

“And go about the city;

In the streets and in the squares

I will seek the one I love.”

I sought him, but I did not find him.

The watchmen who go about the city found me;

I said,

“Have you seen the one I love?”

Scarcely had I passed by them,

When I found the one I love.

I held him and would not let him go,

Until I had brought him to the house of my mother,

And into the chamber of her who conceived me.

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.

Question by the Holy Spirit, the Ruach HaKodesh:

Who is this coming out of the wilderness

Like pillars of smoke,

Perfumed with myrrh and frankincense,

With all the merchant's fragrant powders?

She says:

Behold, it is Solomon's couch,

With sixty valiant men around it,

Of the valiant of Israel.

They all hold swords,

Being expert in war.

Every man has his sword on his thigh

Because of fear in the night.

Of the wood of Lebanon

Solomon the King

Made himself a palanquin:

He made its pillars of silver,

Its support of gold,

Its seat of purple,

Its interior paved with love

By the daughters of Jerusalem.

Go forth, O daughters of Zion,

And see King Solomon with the crown

With which his mother crowned him

On the day of his wedding,

The day of the gladness of his heart.

# What has happened?

- ◆ Who is it who is coming out of the wilderness?
- ◆ The King has withdrawn from His bride on purpose to make her seek Him with all her heart. She would arise, be obedient and seek the One she loves. She also learns to live by faith. Walking through the city passing by the watchmen proclaiming or witnessing to them without even knowing „Have you seen the One I love“ - they wouldn't understand.
- ◆ Shulamite finds the One she loves and brings Him home
- ◆ Again He warns the daughters not to awaken His beloved. There is a new season she is now in, searching for Him.
- ◆ The wilderness is a season of testing, sanctification and purification. We find this example with
  - A. Noah - 40 days of seclusion in the ark
  - B. Israel - 40 years in the desert
  - C. Yahusha - 40 days in the desert to be tempted by HaSatan, and prepared for His mission

# Cloud of Smoke

- ◆ In Luke 4 we read that He came out of the desert filled with the power of the Holy Spirit. He comes to us as a King now and these are the signs of His coming.
- ◆ A great cloud of smoke. This cloud represents His glory and might. Exodus 40:34; Joel 2:30 2. Chron 5:13-14; Rev 15:8
- ◆ He is enveloped in a rich aroma of incense, myrrh and spices. These royal gifts were bestowed on Him at birth and were prophetic signs of His death. Myrrh is used to embalm and speaks of death, therefore the desert is also a place of death to self. Incense or frankincense represents intercession Heb 7:25, Rev 5:8
- ◆ Spices are reminiscent of the lovely fragrance of Yahusha Ha Mashiach 2. Cor 2:15

- ◆ The Holy Spirit gives all the details because He wants her to know to recognize and to confess Him as her King and that's what she does, as she proclaims in verse 7
- ◆ „Behold, it is Shlomo's coach with sixty valiant men around it, of the valiant of Israel.“
- ◆ The next few verses all refer to our King, who of course represents Yahusha. All the pictures describe Him - the wood = flesh, also his cross, that he took the curse upon Himself so that His bride might come to know Him
- ◆ the colors described in V 10:
  - ◆ silver = redemption
  - ◆ gold = purification
  - ◆ purple = authority (of the King)
- ◆ interior paved with love: Yahusha paved it with His blood - He was thinking of His one and only bride when He said „It is finished.“

## Verse 11

*Go forth, O daughters of Zion, and see King Shlomo with the crown with which His mother crowned Him on the day of His wedding, the day of the gladness of His heart.* New King James Version

- ◆ The bride's call is urgent. She encourages others in the same way He encouraged and affirmed her. She prophesies that they will also arise and come forth out of the death, depression and oppression in which she herself was bound for so long, s. Isa 60:1
- ◆ She mentions Shlomo's crown which refers to Yahusha's crown of thorns. It is now replaced with the crown of the King, symbolic of His authority, sovereignty and second coming, s. Matt 28:18
- ◆ Once you have a true revelation of His royal majesty, you will have no fear of mountains or problems. The bride encourages the daughters to grow in faith - faith in the triumphant King!
- ◆ Here we get a beautiful picture of a wedding as it took place at the time; the wedding feast with our King of course is fully described in revelation 19. However, He invites you now to be His bride and walk in obedience knowing who your Master and King is.
- ◆ Psalms 27:4 One thing have I asked of the Lord, that will I seek, inquire for, and [insistently] require: that I may dwell in the house of the Lord [in His presence] all the days of my life, to behold and gaze upon the beauty [the sweet attractiveness and the delightful loveliness] of the Lord and to meditate, consider, and inquire in His temple.
- ◆ And also Psalms 45 illustrates a beautiful picture of the wedding with our King.

Chapter 4:

The Bride is a Garden and a Fountain

The Beloved says:  
Behold, you are fair, my love!  
Behold, you are fair!  
You have dove's eyes behind  
your veil.  
Your hair is like a flock of goats,  
Going down from Mount Gilead.  
Your teeth are like a flock of  
shorn sheep  
Which have come up from the  
washing,  
Every one of which bears twins,  
And none is barren among  
them.  
Your lips are like a strand of  
scarlet,  
And your mouth is lovely.  
Your temples behind your  
veil  
Are like a piece of pomegranate.

Your neck is like the tower  
of David,  
Built for an armory,  
On which hang a thousand  
bucklers,  
All shields of mighty men.  
Your two breasts are like  
two fawns,  
Twins of a gazelle,  
Which feed among the  
lilies.  
Shulamite says:  
Until the day breaks  
And the shadows flee  
away,  
I will go my way to the  
mountain of myrrh  
And to the hill of  
frankincense.  
He says:

You are all fair, my love,  
And there is no spot in  
you.  
Come with me from  
Lebanon, my spouse,  
Look from the top of  
Amana,  
From the top of Senir and  
Hermon,  
From the lions' dens,  
From the mountains of the  
leopards.  
You have ravished my  
heart,  
My sister, my spouse;  
You have ravished my  
heart  
With one look of your  
eyes,  
With one link of your  
necklace.

How fair is your love,  
My sister, my spouse!  
How much better than wine  
is your love,  
And the scent of your  
perfumes  
Than all spices!  
Your lips, O my spouse,  
Drip as the honeycomb;  
Honey and milk are under  
your tongue;  
And the fragrance of your  
garments  
Is like the fragrance of  
Lebanon.

A garden enclosed

Is my sister, my spouse,

A spring shut up,

A fountain sealed.

Your plants are an orchard of  
pomegranates

With pleasant fruits,

Fragrant henna with spikenard,

Spikenard and saffron,

Calamus and cinnamon,

With all trees of frankincense,

Myrrh and aloes,

With all the chief spices—

A fountain of gardens,

A well of living waters,

And streams from Lebanon.

The Shulamite calls out:

Awake, O north wind,

And come, O south!

Blow upon my garden,

That its spices may flow out.

Let my beloved come to his garden

And eat its pleasant fruits.

The Beloved answers:

I have come to 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.

(To His Friends)

Eat, O friends!

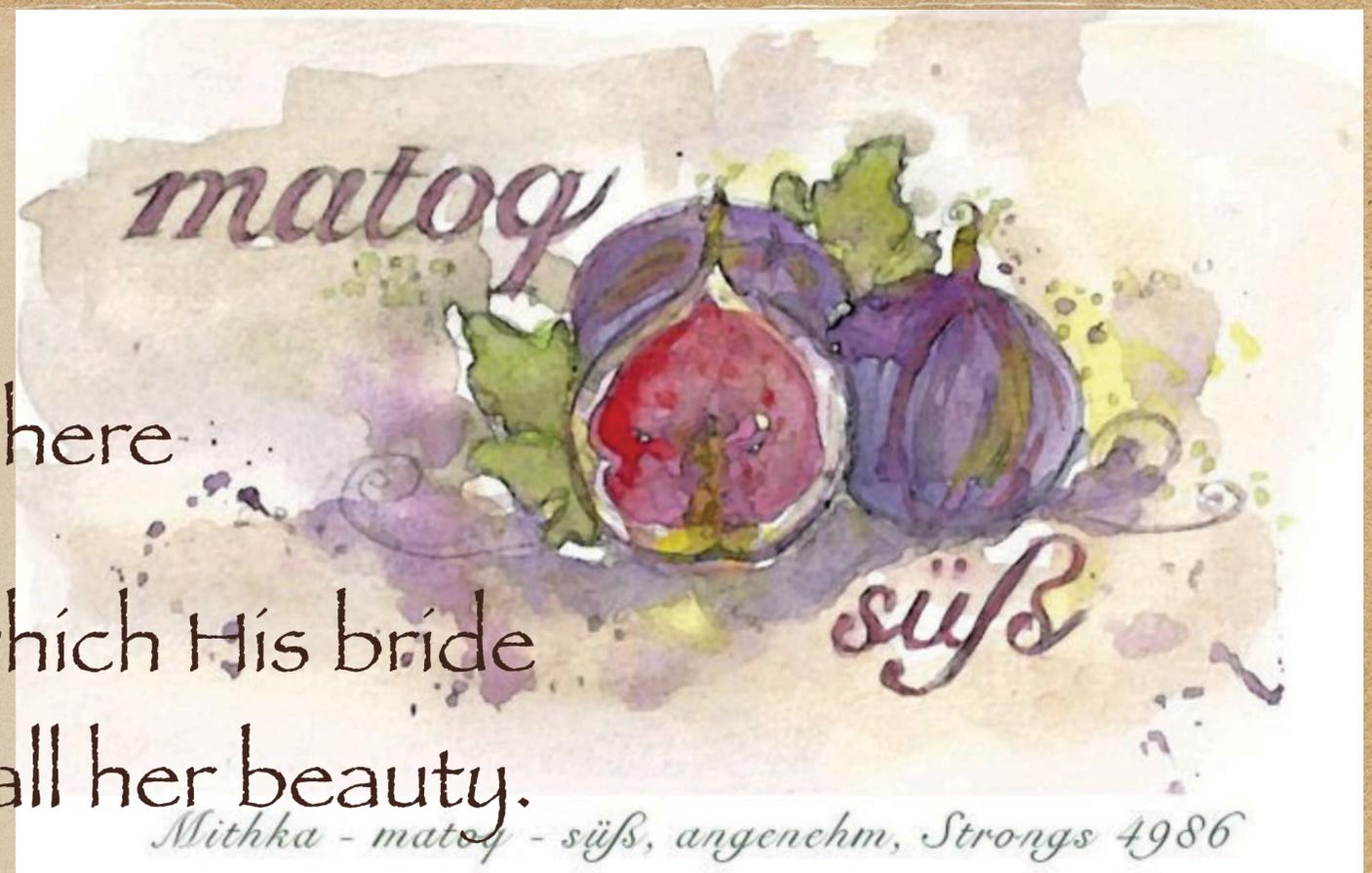
Drink, yes, drink deeply,

O beloved ones!

# The Bride's Beauty

The bridegroom extols the bride's beauty eight times and proudly recites her attributes. Eight stands for new beginnings. He takes note of her every feature: her eyes, her hair, her teeth, lips, mouth, temples, her neck and her breasts. He wants to encourage her that she is growing in maturity. Eph 5:27-29-> without wrinkles and spots, referring to Yahusha's bride

- ◆ This is the climax of Song of Songs right here
- ◆ The bridegroom comes into His garden which His bride has prepared for Him, so He may praise all her beauty. He wouldn't stop lauding her as she has grown in maturity and now understands what He is looking for.
- ◆ She will give him everything of her. And all the characteristics He is referring to and praising have deep meanings in our spiritual walk as the bride.



- ◆ The King proclaims it to everyone to make sure they know who she is or has become, addressing all of her beautiful attributes.
- ◆ He already feeds upon her fruits in her garden and she is ready to encounter the troubles and tribulations ahead
- ◆ She asks the north wind and the south wind to blow over her garden



# What is her Beauty that ravishes His Heart?

The bride has:

1. dove's eyes = single vision, no distraction
2. hair like a flock of goats = authority and consecration, richness, holiness (Simson, Nazarene)
3. teeth like a flock of shorn sheep = eating meat, without wool which is the flesh

teeth which bear twins = double portion, double blessing, abundance

4. lips like a strand of scarlet = kissing the son, his lips mingled with His blood, now she speaks His word
5. mouth is lovely = full of praise, worship, thanksgiving and grace

6. temples behind the veil like a pomegranate = the seeds are blood red and very sweet; pomegranate speaks of emotions which are very tender towards Him and sensitive to anything that might grieve Him. She wears a veil, representing her intimate relationship that is hidden with Yahusha.

7. neck like the tower of David = neck is our free will, stubborn or submissive

- built for an armory = there are trophies on the wall, for won battles; Eph 6: 10-16
- the Bridegroom's special armor for His bride because He wants to turn His outcast bride into a warrior bride
- Shields of mighty men = shields of faith

*Your two breasts are like two fawns,*

*Twins of a gazelle,*

*Which feed among the lilies.*

New King James Version

The bride has (as the 8th feature):

- ♦ two breasts like two fawns - that's about the ability to feed/nourish others and refers to her spiritual maturity. Fawns (breasts) are full of the untainted milk of the Word because they (the bride) only feed among the pure, white lilies. She is becoming like her El Shaddai, the „full Breasted One“ 1 Pet 2:2
- ♦ The two breasts represent the double anointing that rests on her. She chews the solid food and meat with her teeth. This implies deep meditation on the Word and she eats white lilies (purity), for these are her food. Yahusha himself said that his food was to do the will of His Father and so it is with the bride (John 4:34).
- ♦ The bride of Messiah fills herself with purity, inside out and makes it her food to do His will. She will grow in sensitivity to the Ruach Ha Kodesh. And she is alert and aware of what she listens to and she watches - refuses anything that could diminish her spiritual sensitivity.
- ♦ Yahusha says in Matt 6:28-29 that Shlomo (king Solomon) in all his glory was not arrayed like one of the lilies of the field. His point was that He wanted to array His bride with even greater glory than that of Shlomo.



Chapter 5: The Test of Obedience  
The Man of Sorrow

The Shulamite says with trembling:  
I sleep, but my heart is awake;  
It is the voice of my beloved!  
He knocks, saying,  
“Open for me, my sister, my love,  
My dove, my perfect one;  
For my head is covered with dew,  
My locks with the drops of the night.”  
I have taken off my robe;  
How can I put it on again?  
I have washed my feet;  
How can I defile them?  
My beloved put his hand  
By the latch of the door,  
And my heart yearned for him.

I arose to open for my beloved,  
And my hands dripped with  
myrrh,  
My fingers with liquid myrrh,  
On the handles of the lock.  
I opened for my beloved,  
But my beloved had turned away  
and was gone.  
My heart leaped up when he spoke.  
I sought him, but I could not  
find him;  
I called him, but he gave  
me no answer.  
the watchmen who went about the  
city found me.  
They struck me, they wounded  
me;

The keepers of the walls  
Took my veil away from me.  
I charge you, O daughters of  
Jerusalem,  
If you find my beloved,  
That you tell him I am lovesick!  
  
The Daughters of Jerusalem ask  
her:  
What is your beloved  
More than another beloved,  
O fairest among women?  
What is your beloved  
More than another beloved,  
That you so charge us?

The Shulamite answers:

My beloved is white and ruddy,

Chief among ten thousand.

His head is like the finest gold;

His locks are wavy,

And black as a raven.

His eyes are like doves

By the rivers of waters,

Washed with milk,

And fitly set.

His cheeks are like a bed of spices,

Banks of scented herbs. His lips are  
lilies,

Dripping liquid myrrh.

His hands are rods of gold

Set with beryl.

His body is carved ivory

Inlaid with sapphires.

His legs are pillars of marble

Set on bases of fine gold.

His countenance is like Lebanon,

Excellent as the cedars.

His mouth is most sweet,

Yes, he is altogether lovely.

This is my beloved,

And this is my friend,

O daughters of Jerusalem!

# Heavy Night Dew

*He knocks, saying, "Open for me, my sister, my love, My dove, my perfect one; For my head is covered with dew, My locks with the drops of the night."* New King James Version

- In verse 2 we find the word „dew“ - hebr. = rissah or racyc: breach, dropping of dew, Strong's 7447
- Deuteronomy 32:2 from Moshe's song: Let my teaching fall like rain and my words descend like dew.
- dew of refreshment: drop by drop to lead her out of comfort, but also to give her refreshment
- He comes at night when she is asleep, but her heart (or spirit) is awake. He calls her tenderly with all the names, how He sees her. He wants to speak to her, and she needs to be ready to listen to him and write down what he is about to tell her. He desires a bride who will welcome Him anytime and who will go anywhere with Him. He is not peering through the lattice anymore, as in chapter 2, He rather announces His presence by knocking and talking to her.
- The bridegroom speaks tenderly: Come and rest, My beloved, sleep in the arms of your first love and I will open your ears and seal your instructions. The bride of Yahusha will give heed to the drops of the night and inquire of the Spirit of Yah the meaning of what He says.

- In the last days Yahusha will come and speak to the bride in dreams, He has always spoken through dreams, and there are codes in the dreams, we are to search the scriptures and we will see that he has never stopped. In these last days He will reveal many hidden mysteries, making them known through dreams. To unlock them, we need the keys from HIM. Unless we have those keys, which He may give to us, we cannot understand the true meaning of the dream. We need to pray and wait for the Holy Spirit to give the keys to us. The Father wants us to listen to what He reveals to us in our dreams because it will help us a lot in our daily walk with Him.
- Verse 3: I have taken off my robe; how can I put it on again? I have washed my feet: How can I defile them?
- In verse 3 she finds it very inconvenient now and says it is too much an effort and in so doing she fails the test. The spirit is willing - she recognized His voice with joy - but the flesh is weak.
- Are we ready to overcome our flesh and listen to His voice attentively, even when He wakes us in the middle of the night?

# Time of Testing

- ◆ Shulamite missed her bridegroom when He came, now she needs to ask again like in chapter 1
- ◆ She gets beaten up by the watchmen. Now it gets rough and she is under stress and could end up in bitterness or any other sentiments of rejection, doubt, self-pity... verse 7 paraphrased: She seeks Him in the city. The fathers of the city abuse her and take away her veil, her spiritual covering.
- ◆ This test is extremely important, see Prov 4:23: „Keep your heart with all diligence, for out of it spring the issues of life.“, Psalms 55: 12-13 (read the whole psalm): For it is not an enemy who reproaches me; then I could bear it. Nor is it one who hates me who has exalted himself against me; then I could hide from him. But it was you, a man my equal, My companion and my acquaintance.
- ◆ If she gives in to bitterness, hate and criticism, then her spiritual sensitivity will diminish.



- ◆ The next step is to be obedient and follow no matter what, up to dying to self.
- ◆ However, when asked, the Shulamite girl describes her Bridegroom in His full brightness and beauty because she is so lovesick, she cannot hold back.
- ◆ He comes as the man of sorrow (myrrh) (verse 5: I arose to open for my Beloved and my hands dripped with myrrh, my fingers with liquid myrrh, on the handles of the lock) and he needs her to follow in obedience. And as she walks in this intimacy and gains spiritual strength, she urges the others to follow.

The bride extols her bridegroom with beautiful attributes. He is to her:

- ◆ white and ruddy - pure and young and healthy
- ◆ His head like finest gold - authority and perfect
- ◆ His eyes like doves - focused
- ◆ His cheeks like bed of spices, like banks of scented herbs - passionate, lovely
- ◆ lips like lilies - tender words, not hurting
- ◆ His body like carved ivory - strong, precious, a shield
- ◆ inlaid with sapphires- revelational knowledge
- ◆ His legs as pillars of marble - strong leadership with precious stones
- ◆ She proclaims in verse 16: Yes, he is altogether lovely. this is my beloved, and this is my friend.

Chapter 6: The Dancing Warrior Bride  
He comes as the Bridegroom in love

The Daughters of Jerusalem ask:  
Where has your beloved gone,  
O fairest among women?  
Where has your beloved turned aside,  
That we may seek him with you?

The Shulamite answers:  
My beloved has gone to his garden,  
To the beds of spices,  
To feed his flock in the gardens,  
And to gather lilies.  
I am my beloved's,  
And my beloved is mine.  
He feeds his flock among the lilies.

The Beloved says:  
O my love, you are as beautiful as Tírzah,  
Lovely as Jerusalem,  
Awesome as an army with banners!

Turn your eyes away from me,  
For they have overcome me.  
Your hair is like a flock of goats  
Going down from Gilead.

Your teeth are like a flock of sheep  
Which have come up from the washing;  
Every one bears twins,  
And none is barren among them.  
Like a piece of pomegranate  
Are your temples behind your veil.  
There are sixty queens  
And eighty concubines,  
And virgins without number.  
My dove, my perfect one,  
Is the only one,  
The only one of her mother,  
The favorite of the one who bore her.  
The daughters saw her  
And called her blessed,  
The queens and the concubines,  
And they praised her.

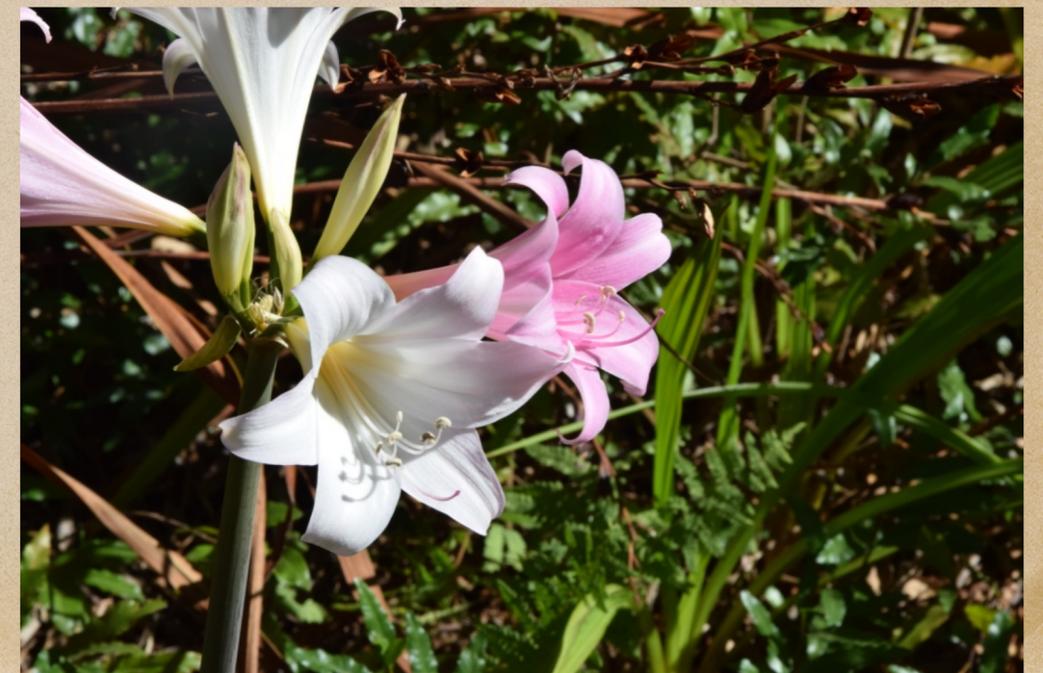
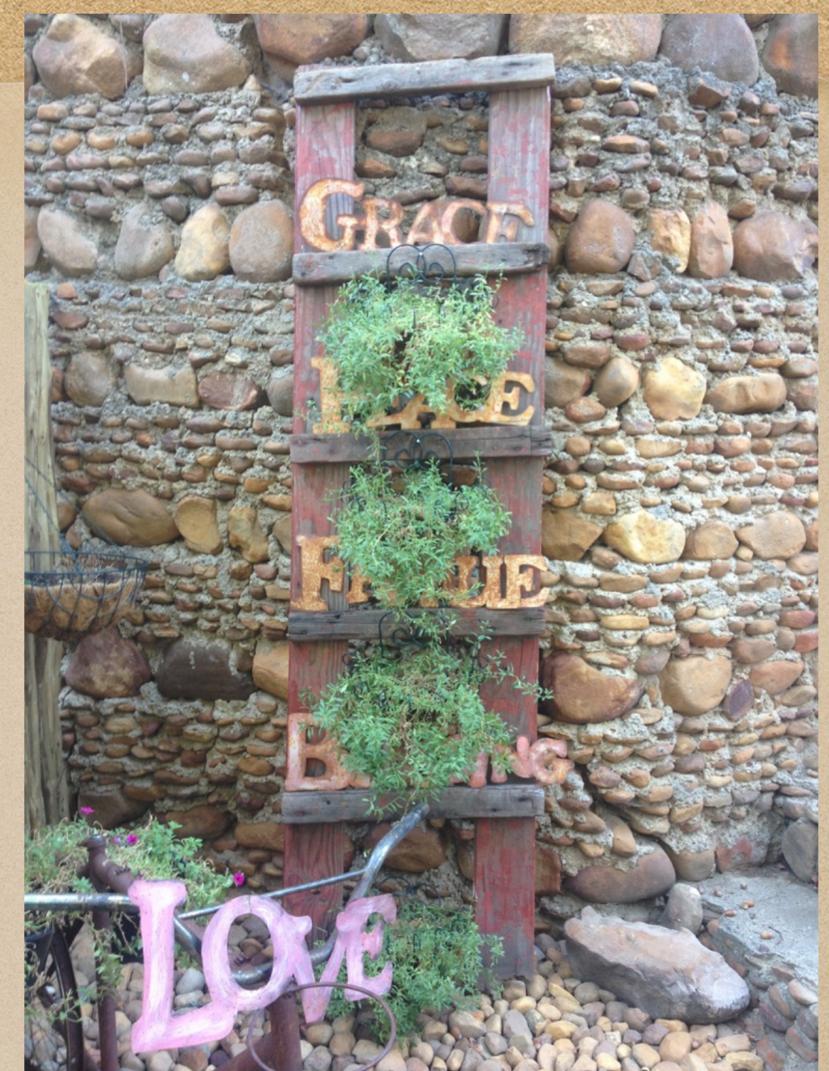
Question from the Ruach:  
Who is she who looks forth as the morning,  
Fair as the moon,  
Clear as the sun,  
Awesome as an army with banners?

The Shulamite says:  
I went down to the garden of nuts  
To see the verdure of the valley,  
To see whether the vine had budded  
And the pomegranates had bloomed.  
before I was even aware,  
My soul had made me  
As the chariots of my noble people.

The daughters of Jerusalem:  
Return, return, O Shulamite;  
Return, return, that we may look upon you!

The watchmen ask maliciously:  
What would you see in the Shulamite—  
As it were, the dance of the two camps?

- ◆ Upon her passionate description of her bridegroom, the daughters of Jerusalem now become curious and want to know more about this „Beloved“ and her friend. So they join her in asking „where has he gone?“
- ◆ The Shulamite girl answers: He has gone to His garden. She realizes that it's actually her garden, and He feeds on every plant she has sown, He has actually never left her as He finds great delight in His garden.
- ◆ He is the One who makes her bear fruit who prunes her and pours His living water over her. He makes His face to shine upon her. He gathers His lilies with great rejoicing because He nourished and nurtured all this purity and holiness Himself.
- ◆ He feeds His ever-growing flock with the lilies of the field as He is the Lily of the field.



The aim of Song of Songs is that every believer should come to know his/her heavenly Bridegroom intimately and not just rely on others.

The steps are from simply following the flock drinking milk to becoming a garden where you can now nourish others. In the whole process you become a pure, white lily - the bride.

The bridegroom now praises her with all the attributes of her beauty as He has waited for her to reach this point of maturity, and now that she has grown into it, He is overwhelmed with joy.

She has passed the tests (from Chapter 5) and He reaffirms His love to her. This is shown in Him honoring her with attributes as: „army with banners, beautiful as Tirzah, my dove, my perfect one“ - all that to say she is more lovely than all the others „like the 60 queens“ and the other congregation.

The Shulamite girl has grown tremendously and marches now as a warrior (queen) bride in her Yah-given position.



She comes down to her garden and looks at everything what is blossoming there.

The garden is mentioned nine times in Song of Songs altogether.

And there is a progression: from her garden to His garden and then to our garden.

The fruit increases every time. Growing in the process Shulamite takes responsibility and is like a chariot, going in lightning speed to bring the gospel, s. Acts 8:39

She has love and compassion for others as her Bridegroom has.



The daughters want her to stay, but she prefers to be in the garden, in the seclusion - they need to become mature themselves.

And the watchmen mock her as they are offended and don't like the passion the bride is showing.

Chapter 7: The Passion of the Bride  
He comes with His Anointing

The Daughters shout in praise:

How beautiful are your feet in sandals,

O prince's daughter!

The curves of your thighs are like jewels,

The work of the hands of a skillful workman.

Your navel is a rounded goblet;

It lacks no blended beverage.

Your waist is a heap of wheat

Set about with lilies.

Your two breasts are like two fawns,

Twins of a gazelle.

Your neck is like an ivory tower,

Your eyes like the pools in Heshbon

By the gate of Bath Rabbim.

Your nose is like the tower of Lebanon

Which looks toward Damascus.

Your head crowns you like Mount Carmel,

And the hair of your head is like purple;

A king is held captive by your tresses.

The Bridegroom praises her beauty:

How fair and how pleasant you are,

O love, with your delights!

This stature of yours is like a palm tree,

And your breasts like its clusters.

I said, "I will go up to the palm tree,

I will take hold of its branches."

Let now your breasts be like clusters of the vine,

The fragrance of your breath like apples,

And the roof of your mouth like the best wine.

The Shulamite carries on her praises to Him:

The wine goes down smoothly for my beloved,

Moving gently the lips of sleepers.

I am my beloved's,

And his desire is toward me.

Come, my beloved,

Let us go forth to the field;

Let us lodge in the villages.

Let us get up early to the vineyards;

Let us see if the vine has budded,

Whether the grape blossoms are open,

And the pomegranates are in bloom.

There I will give you my love.

The mandrakes give off a fragrance,

And at our gates are pleasant fruits,

All manner, new and old,

Which I have laid up for you, my beloved.

With the next steps the bride, the Shulamite girl, develops her passion and the Bridegroom comes with His anointing.

The daughters praise her for her spirit-filled appearance, she is now fully equipped to feed others with the gospel. Her breasts are like two fauns, she has received double portion and she has spiritual discernment as her nose (likened to the tower of Lebanon) smells deception from afar. Her head with the long hair and being purple speak of authority she is anointed with.

In chapters 1 and 2 she enjoyed her bridegroom's fruit. Now He enjoys her fruit and names them all. He sees His own perfection in her and it ravishes His heart.

He brings his anointing upon her and the bride understands that His greatest desire is „Her“. He desires her - yes, he desires „Me“. We can say at this stage and „He enjoys „Me“

We please Him and gladden His heart when we trust in Him and believe that He loves us.

She is so mature now that she doesn't care what others (the watchmen) say, she is rather aware of her bridegroom's presence and she wants to go where He goes, she enjoys being His co-worker while she maintains and grows in her relationship with Him.

Yahuah is the gardener and she wants to give Him the fruits He has planted before.

## Chapter 8 : The Calling of the Bride

He comes with His Bride on His Arm and on His Heart

Shulamite shouts:

Oh, that you were like my  
brother,

Who nursed at my  
mother's breasts!

If I should find you outside,

I would kiss you;

I would not be despised.

I would lead you and  
bring you

Into the house of my  
mother,

She who used to  
instruct me.

I would cause you to  
drink of spiced wine,

Of the juice of my  
pomegranate.

His left hand is under my  
head,

And his right hand embraces  
me.

I charge you, O  
daughters of  
Jerusalem,

Do not stir up nor  
awaken love

Until it pleases.

Question from the Ruach  
HaKodesh:

Who is this coming up from  
the wilderness,

Leaning upon her beloved?

The Bridegroom says:

I awakened you under  
the apple tree.

There your mother  
brought you forth;

There she who bore  
you brought you forth.

Set me as a seal upon your  
heart,

As a seal upon your arm;

For love is as strong as  
death,

Jealousy as cruel as the  
grave;

Its flames are flames of fire,

A most vehement  
flame.

Many waters cannot  
quench love,

Nor can the floods  
drown it.

If a man would give for  
love

All the wealth of his  
house,

It would be utterly  
despised.

The Shulamite to Her  
Beloved

We have a little sister,

And she has no breasts.

What shall we do for our  
sister

In the day when she is  
spoken for?

The Beloved says:

If she is a wall,

We will build upon her

A battlement of silver;

And if she is a door,

We will enclose her

With boards of cedar.

The Shulamite  
mentions:

I am a wall,

And my breasts like  
towers;

Then I became in his eyes

As one who found peace.

Solomon had a  
vineyard at Baal  
Hamon;

He leased the  
vineyard to keepers;

Everyone was to bring  
for its fruit

A thousand silver coins.

(To Solomon)

My own vineyard is  
before me.

You, O Solomon, may  
have a thousand,

And those who tend its  
fruit two hundred.

The Beloved  
encourages her:

You who dwell in the  
gardens,

The companions listen  
for your voice—

Let me hear it!

The Shulamite rejoices:

Make haste, my  
beloved,

And be like a gazelle

Or a young stag

On the mountains of  
spices.

- ◆ On the final lap we hear the calling of the bride, and the Bridegroom comes with His Bride on His arm and on His heart.
- ◆ She yearns to be close to Him and He embraces her. It is like a prayer what she expresses in the first part of the 8th chapter. She shares all her emotions (indicated by the pomegranates) with Him. She wants to overcome her fear of rejection (of the brothers) and wants to keep walking in love and become sensitive to the emotions and the inability of others to understand.
- ◆ The question comes up again. Who is this coming up from the wilderness? Now addressing the bride who is leaning on her Beloved. (reminds of Jaakov, when he had wrested with Yah and was limping on one side afterwards.)
- ◆ Why is she leaning on Him?
  - one - her salvation and the process of working it out
  - two - victory over the enemy and over the flesh
  - three - her healing, restoration and deliverance
  - four - her calling and direction of her life
  - five - provision in every area of her life

- ◆ He is Yahuah Yireh - Yah, my Provider. And she may as well take on His strength and not walk on her own strength (only)
- ◆ These are the features which make the bride so beautiful. They emphasize her love for Him. Yahuah promised that He would give His Son a bride who will love and trust Him fully and lean on Him with loyalty and a deeply thankful love.
- ◆ The bridegroom reminds her that it all started under the apple tree (i.e. His word). Yahuah is the One who takes initiative in any phase of our spiritual growth.

- ◆ Yahusha invites her to take Him as a seal on her heart and on her arm. This pivotal incident just so happens after a long walk where she started off to ask for his kisses (ch 1). Yahusha's seal of approval is not like that of any earthly king. It is the supernatural seal of a heavenly King and it is given by the Holy Spirit (the Ruach HaKodesh).
- ◆ Yahuah Himself lights the flame of her passionate love for the Bridegroom. He is luring His bride in to follow Him all the way - also for loving Him.
- ◆ And it's an ongoing process, but the seal is one time what Yahusha has put on your heart and now He desires that you will do the same with Him (Psalms 16:8)
- ◆ Every time you totally surrender yourself to Him, you place His seal upon your heart, keeping yourself close to Him, with the help of the Holy Spirit, the Ruach HaKdoesh.

- ◆ The seal on the bride's arm protects her from burnout, against the strivings and efforts of the flesh, against compromise and defilement.
- ◆ It helps her to discern between works inspired by the soul and works inspired by the Holy Spirit.
- ◆ The Bridegroom describes the seal as being strong as death. No one can escape death, it's a fact, everyone will die. Now you can see how strong this seal is when it is compared to death.
- ◆ Yahuah is an Elohim of passionate emotions and He says that He loves you with a jealous love, as in Deuteronomy 4:24 - „For Yah, your Elohim, is a consuming fire and a jealous Elohim.“
- ◆ He desires that you will feel the same way about Him. We fall short though. Yahusha knows that we are weak, so He sends His Ruach to impart this fiery, jealous love to His Bride. Like in the example of Pinhas in Numbers 25: 12 - 13.

- ◆ The closer we come to the end of this age, this aeon, the more evident this eager, fiery, jealous love for Yahusha will become, proclaiming the greatness of His glory and honor in all the world.
- ◆ We, as believers, as the bride, need to pay attention to where the enemy, HaSatan, is coming with all his armory to attack this love, quench it like waters, drown it in floods.
- ◆ The bride needs to be prudent, be as wise as a serpent and as harmless as a dove. She needs to have an unwavering trust in Her Bridegroom no matter what, come there sickness, failure, disappointments and betrayal because these are attacks from HaSatan.
- ◆ The bride has received the power and authority to love Him with all her heart, all her soul, all her mind, and all her strength. With that she has made herself ready to face the challenges yet to come, but she is also ready to challenge others to return to their first love so that He may seal their hearts as well and constantly renew them.

- ◆ He is looking for a bride whom He can anoint to impart the love of Yahuah wherever she goes.
- ◆ Are you willing? Do you hear Him knocking on the door of your heart?  
Listen to Him:
  - Stop looking back at the mistakes and the failures of the past.
  - Stop focusing on your weaknesses, otherwise they will become the seal on your heart.
- ◆ „Choose Me, your Bridegroom, as the seal upon your heart!“

- ◆ The bride takes His plea seriously. She has already received her reward - a fiery and unquenchable love for her Bridegroom.
- ◆ Now she is also looking for her little sister who has no breasts, that means she is still a child in her walk, not grown up yet, with little faith and much fear.
- ◆ The breasts of the bride on the contrary have grown by now. They are compared to a tower, strong in faith where she can feed those inside her walls. New believers who are growing in the faith are shielded from the enemy's attacks by the bride's protective walls. She is aware that in Him she is a strong city. She has been compared to a tower three times (ch 4:4, 7:4, and 8:10), and He has increased her capacity every time.

- ◆ The bride knows that only her Bridegroom could make this possible. Phil 3:13
- ◆ The bride has found peace because she has discovered the purpose which she was created for. As stated in verse 10: I am a wall and my breasts like towers, then I became in His eyes as one who found peace.
- ◆ This is the only calling that will bring full satisfaction and fulfillment. The bridegroom looks at her, satisfied and pleased with His work. He remembers the first day when He created mankind and saw how very good it was. He has that same look in His eyes for His outcast bride who has been transformed into a warrior bride!

- ◆ The bride is at peace with herself and at rest under His gaze. No matter if she may be confronted with criticism or other attacks from outside, even fellow believers, she will remain focused only having dove's eyes because this is how she will function in what Yah has called her to do. Eph 1:4
- ◆ The bride's road to spiritual maturity started when she realized that her own vineyard had been neglected.
- ◆ Now she takes up responsibility for her own vineyard as she is aware that she will have to give account of it before the Father. The 1000 pieces of silver is to say that Yahusha will receive her full produce.

- ◆ At the very end the bridegroom proclaims:  
„You who dwell in the garden, the companions listen for your voice - Let me hear it!“ (verse 13)
- ◆ Our Bridegroom is so passionate about hearing his bride's voice, He yearns for it and wants to fulfill all His promises to us.
- ◆ She is not in isolation anymore as was the case in Ch 1 to 4. He calls her the one „who dwells in the gardens.“
- ◆ There is one vineyard and one final harvest, but several gardens where the bride is working.

- ◆ The friends who listen to her voice are those who receive ministry from her.
- ◆ They love to listen to her teaching because she speaks with authority and wisdom. They want to follow her example and they respect one another, this brings unity to the vineyard.
- ◆ The bride's prayer in Ch 1 „Draw me away with You and let us run together“ has been answered. She is running with the ministry He has given her and she has a position of honor in the mishpacha of believers.
- ◆ But she is also warned by her Bridegroom with the words: Yes, keep going in your ministry, but always return to me! The bride hears him and is at last quick to respond.

8:14

Make haste, My Beloved  
And be like a gazelle  
or a young stag  
on the mountain of spices.

New King James Version

- ◆ The mountain of spices represent a place of unbroken fellowship with Yahusha.
- ◆ This is what the bride yearns for the most.
- ◆ As with Job: He desired to see Him as He is.
- ◆ It speaks of the age to come when all pain, all tears, all the sicknesses and death will cease to exist because the old has gone and the new has come. Job 19:25-27; Rev 21: 4-5
- ◆ It is the break of the dawn in Ch 2:17 and 4:6 when all shadows disappear.
- ◆ The bride has already chosen to believe Him even in this age where everything is still under a curse and she must believe without seeing.
- ◆ The bride believed and acted on her Bridegroom's love for her, even though she never physically saw Him. This gave Him access to increase her faith. Her prices of growth was so successful that she is now able to encourage others to believe in Him whom they have not seen.

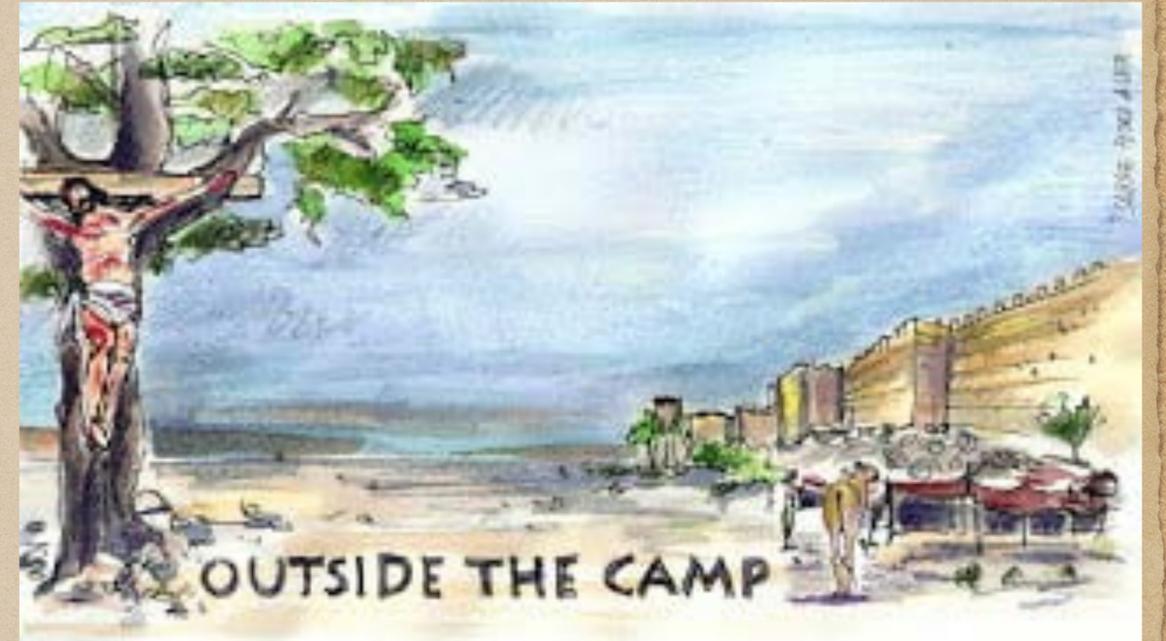
- ◆ Yahusha's last word on the cross was „tetelestai“ (in Greek)

- ◆ The Aramaic word „Kalah“ however has two meanings:

„It is finished“ and „Bride“

- ◆ Therefore, it is possible that Messiah's last cry was:

„It is done, My Bride!“



Dear Beloved, see Yahusha, the heavenly Bridegroom, standing before you. His hand stretched out to you, he says: I have paid the full price for you, My Bride, Come!

Will you dance with Me?

## Conclusion of Song of Songs Some thoughts to ponder

Were Song of Songs not in the Bible, we would have missed out a lot.

The heart of the Father, our heavenly bridegroom, is:

He wanted this intimate relationship with us, His children, He created in the Garden Eden, from the very beginning and as an ongoing process with no interruption.

But as we know, it played out differently.

Abba created one garden to walk in it with His children.

And He wants His Bride to come back to His garden in the end.

Would we gain all the knowledge and didn't have the love, it would all be empty, dull, of  
no meaning, vanity, of no reward  
you have to make it your own „love“ story. It will resonate, it will penetrate, and you will  
be unstoppable, because the love you will receive from the Bridegroom makes you  
blossom and carry all the fruit He has created in you even before your conception.

(Jeremiah 1:5)

His desire and plan for you was and is that you may enter in your destiny and calling and  
run together with Him.

It's about listening to His still small voice and then obey and trust Him who ordains  
everything to come to pass at the right time.

Do you trust your Heavenly Bridegroom?

Do you want an intimate relationship with Him?

The Song of Song is the link between the first and the last garden.  
It's supposed to be our garden where we tend to the fruits which He has created before  
and wants to feast on.

We were born for such a time as this that we may grasp His beauty and take hold of our  
Shepherd, our King, our Bridegroom  
and be ready to walk the walk which lies ahead of us by trusting Him in every step.

Let's listen to a song on a video clip which shows very nicely where we should be  
as a bride and know Abba's heart

