



The song of all *Songs*—the most beautiful of ballads is questioned by religious authorities as

“whether the book ought to have a place in the canon of Holy Scriptures” and yet, it is read traditionally by the Jews “on the eight day of the Passover,” Keil and Delitzsch state.

<https://www.youtube.com/watch?v=-UKFQbdZpPY>

The Passover is the appropriate time to read this book, as Christ is the Passover Lamb and he wants to share annually with God’s people his cherished story of his Beloved—the church. A careful study of this book reveals the New Testament theme. The relationship between the Lover and the Beloved described in this song is the love of Christ toward his Bride-to-be and her search to find him and unite with him. This song reveals their unbreakable, singular drive to unite, their unequalled attraction and insatiable passion for each other, her renewed commitment and the unique and intimate relationship they share. They are singing a duet; telling their story prophesied from the creation into eternity. The Lover is the only one unique Son of God who is now King of kings and Lord of lords and the Beloved is the church who will be the newly anointed Daughter of God, the Bride of Christ.

**THE FIRST LINE OF THIS SONG IS THE INTIMATE KISS THE BELOVED DESIRES FROM HER LOVER.**

Without delay, her first breath is a longing call for the kiss of her Lover. The Apostle Paul understood the mystery of marriage when a man leaves his father and mother to unite as one with his wife. It was designed from creation that Christ would marry the church and the physical marriage mirrors the spiritual marriage to come. “This is a great mystery, but it is an illustration of the way Christ and the church are one” (Ephesians 5:32). It was also understood the moment sin entered mankind that the church would suffer while birthing a congregation fit for the kingdom and lean on Christ to do so. In their marriage, He has pre-eminence over her. She needed saving, he did not; he was her Savior. “I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you” (Genesis 3:16). The woman mirrors both churches: the faithful and unfaithful. She

images all of mankind. When sin entered the world, mankind needed a Savior. They will obey him and he will rule over them.

### THE SONG BEGINS WITH THE CHURCH DESIRING INTIMACY WITH CHRIST.

Without the church desiring Christ, there would be no story, no marriage, no song of songs. This song foresees a time when the church finally comes to understand the magnitude of Christ's love for her. He, through the power of his Father in heaven, created her. He died while she was still a sinner, disrespectful and obstinate. He saved her and gave her authority, after he was resurrected, to teach and bring the whole world back to the ways of God. "And it was He who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, **to equip the saints for the work of ministry, for building up the body of Christ, until we all reach unity in the faith and in the knowledge of the Son of God, as we mature to the full measure of the stature of Christ**" (Ephesians 4:11-13).

Her Lover's **name** is "like ointment poured out" (Song of Songs 1:3b). God places great significance in a name. Christ was the perfect, sinless sacrifice that poured out his life for all of mankind. His sacrifice was the healing mechanism for mankind. The Apostle Paul understood the magnitude of Christ's sacrifice and love. "And I pray that you, being rooted and established in love, may have power, together with all the saints, **to grasp how wide and long and high and deep is the love of Christ**, and to know **this love that surpasses knowledge**—that you may be filled to the measure of all the fullness of God" (Ephesians 3:17b-19). His fragrance is precious and so very pleasing to his Beloved. She notices other maidens appreciating it, too and says, "No wonder the maidens love you!" Other churches from the nations in the world will come to value Christ's sacrifice and love him. She will acknowledge the honor her Lover deserves, "How right they are to adore you!" (Song of Songs 1:4b)

Yet, during this time before their marriage, she is vulnerable. She cries, "Take me away with you—let us hurry! The king has brought me into his chambers" (Song of Songs 1:4a). She wants nothing to do with the king and she is powerless to decline his invitation. She needs a rescue.

She then looks and sees herself as less desirable than the other maidens—other churches. She is darkened—sunburnt by the sun as her "mother's sons", brothers likely from a second marriage, treat her bitterly by forcing her to work in the harsh elements taking care of their matters, while things under her care are neglected—she becomes the image of Cinderella, a maiden without her loving Father to protect and care for her. She images the vulnerable righteous church during this evil age. She is the "remnant" that Joseph was commissioned to preserve (Genesis 45:7), while saving the Israelites—his brothers with a great deliverance. She is the church who will be raised up at the last day. She is the people, Jesus was given to protect. "And this is the will of him who sent me, that **I shall lose none of all those he has given me, but raise them up at the last day**" (John 6:39).

The Beloved has exposed her most tender feelings. She cannot contain her passion for her Lover, which is now openly visible. And she asks, "Why should I look inappropriate among other suitors, while finding my Beloved?" (Song of Songs 1:8) She images the people seeking their Savior

wandering among other religious groups passionate about the word of God and Christ; they appear to be eccentric and over-the-top. Why should these people suffer humiliation and be misunderstood? They ask, “Just show us the way.”

### HER LOVER RESPONDS WITH TOTAL ADORATION TOWARDS HER AND ELEVATES HER ABOVE ALL WOMEN—OTHER CHURCHES.

“Follow the tracks of the sheep,” he replies. She images the church who seeks to live God’s way, keep His commandments and hold to the testimony of Jesus. She is symbolic of the Philadelphia church with little strength who keep the word and do not deny Christ (Revelation 3:8) and the persecuted Smyrna church (Revelation 2:8).

Both the Lover and the Beloved are captivated with each other. They describe their dwelling place as lush with growth, beams of cedars support their house of fir rafters. Like God the Father in heaven, who describes His government using the imagery of trees: cedars, fir, pine, plane (Ezekiel 31) and olive, myrtle and fig trees, the Lover and the Beloved describe their dwelling in the same terms. They also ascribe the nasty thorn bushes and thistles to their adversaries.

“Like a lily among thorns is my darling among the maidens” (Song of Songs 2:2). His Beloved is righteous—a regal flower, while the other churches are unrighteous—thorns by comparison.

She delights in his pre-eminence and the covering he provides for her. She listens to his word, his advice and direction. “I delight to sit in his shade, and his fruit is sweet to my taste” (Song of Songs 2:3b).

### THEIR RELATIONSHIP INTENSIFIES.

He does not limit her intake of the word of God, instead, he takes her to a banquet hall—more than one table but many tables where the word of God is spread out and prepared in its finest. She enjoys learning the wonders of God that range from all of His ways of love, His heavenly marvels, His grand plans and His love for the earthly creation and their future in His kingdom. She falls deeper in love as she learns and her heart becomes sick—love sick; she seeks healing through more truth, more of God’s word.

Eating from the word of God, she finds herself embraced by her Lover. She vows by the beautiful animals seen as graceful and swift to the daughters of Jerusalem—the ministry in the temples located in God’s headquarters on earth, **not to disturb our love.**

Then suddenly, he appears behind the lattice barrier and tells her to come to him for it is time—“the fig tree forms its early fruit” (Song of Songs 2:13). It is reminiscent of Matthew 24:32, “Now learn this lesson from **the fig tree**: As soon as its **twigs get tender** and its leaves come out, you know that summer is near. Even so, when you see all these things, you know that it is near, right at the door.”

Fig trees produce twice in a year. The first fruits appear in Spring and produce from the old branches—the Breba crop. The second fruits appear in Summer and produce from the new growth—the Higos crop.

In Matthew 24:32, Jesus is describing the crop from the **new growth—the tender twigs** who are people of the nations of 21<sup>st</sup> century Israel that repent during the Great Tribulation. In the Song of Songs 2:13, the author is describing **the crop that appears in Spring** that produces from the old branches. The Beloved belong to the Spring harvest like Abraham, Isaac and Jacob. “When I found **Israel**, it was like finding grapes in the desert and that when **I saw your fathers, it was like seeing the early fruit on the fig tree**” (Hosea 9:10).

“Arise, come, my darling; my beautiful one, come with me,” he says. She had gone into hiding far into the clefts on the mountainside. He tells her to catch the little foxes that ruin **their vineyards**. Together, they were working and caring for vineyards and he does not want the spring blossoms destroyed. She is able to protect their vineyards, God’s people into the 21<sup>st</sup> century Israel. The twelve tribes of Israel have each become nations today. A time will come soon when the Beloved church will come out of hiding and stand to declare the way of God and bring her people back to worshiping sincerely and faithfully the Almighty God of Israel. She will find and destroy the “little foxes” who seek to snag young members of God’s people.

Again, the Lover and the Beloved apply the same imagery used by our Father in heaven. Ancient Israel is referred to by God as His vineyard. “**The vineyard of the LORD Almighty is the nation of Israel, and the people of Judah are the vines he delighted in.** And he looked for justice, but saw bloodshed; for righteousness, but heard cries of distress” (Isaiah 5:7).

They are a committed couple long before they are married. She says, “My lover is mine and I am his.” When she finds him, she vows to the daughters of Jerusalem **a second time, not to disturb our love.**

From out of the desert with pomp and circumstance, a woman appears perfumed from “all the spices of the merchant” (Song of Songs 3:6). Reminiscent of a woman from out of a place void of righteousness is Babylon, the woman that the merchants of the earth will “weep and mourn over because no one buys their cargoes any more” (Revelation 18:11). Following this arrival, back-to-back, is Solomon’s grand display. The Solomon who did not hold back, but married many, many women from all over the world and brought in their gods of worship turning ancient Israel into a haven of idolatry.

During this time, another ceremony is taking place. The Lover has his eyes fixed on his Beloved and crowns his magnetic attraction by concluding, “**All beautiful you are, my darling; there is no flaw in you**” (Song of Songs 4:7). This mirrors the 144,000 from all the twelve tribes of Israel in Revelation 14:4-5. “These are those who did not defile themselves with women [false religion], for they kept themselves pure. They follow the Lamb wherever he goes. They were purchased

from among men and offered **as first-fruits to God and the Lamb**. No lie was found in their mouths; **they are blameless.**”

### **THE BELOVED IS SET TO MARRY HER LOVER.**

The ceremony is set in Lebanon—the centre of God’s government—the location of His Holy Council (Ezekiel 31). “Come with me from Lebanon, my bride... You have stolen my heart, my sister, my bride... with one glance of your eyes... How delightful is your love, my sister, my bride!” (Song of Songs 4:8a, 9, 10a). The Beloved is set to marry Christ—Son of God and she is transformed into her eternal body; she is the first-fruits to God and the Lamb. She is a Daughter of God and her Beloved acknowledges her new status: spiritual sister and bride.

The Beloved is the work of God’s hands; a finished product of righteousness. She is devoted to Almighty God, the source of all power—her Creator. Her righteousness forged through suffering is the sweet fragrance imaged in her garments, her covering “like that of Lebanon”—God’s centre of righteousness in heaven.

### **GOD’S HEADQUARTERS IN HEAVEN IS BEING REBUILT.**

A great revolt has taken place in the heavens. “See, the Lord, the LORD Almighty, will lop off the boughs with great power. **The lofty trees [heavenly leaders with high positions who have turned against God] will be felled; the tall ones will be brought low.** He will cut down the forest thickets [rogue heavenly governments] with an ax; **LEBANON WILL FALL BEFORE THE MIGHTY ONE**” (Isaiah 10:33-34).

**God is assembling a new government** of faithful and loyal children. Sons and daughters who are humble, God-fearing and God-serving. She is the first to take her place in God’s new Lebanon.

**“In a very short time, will not Lebanon be turned into a fertile field and the fertile field seem like a forest?”** (Isaiah 29:17).

“The righteous man will flourish like the palm tree; **he will grow like a cedar in Lebanon. PLANTED IN THE HOUSE OF THE LORD,** they will flourish in **the COURTS OF OUR GOD.** They will still yield fruit in old age; They shall be full of sap and very green” (Psalm 92:12-15).

“I [God] will be like the dew to Israel; he will blossom like the lily, and **he will take root like the cedars of Lebanon.** His shoots will sprout, and his beauty will be like the olive tree and **his fragrance like the cedars of Lebanon**” (Hosea 14:5-6).

Until the Beloved is anointed and takes her place in God’s government, she is “a garden locked up, my sister, my bride; you are a spring enclosed, a sealed fountain” (Song of Songs 4:12). But, it won’t be long after her wedding that the New Jerusalem comes down from heaven. The Apostle John saw and wrote, “I saw the Holy City, the new Jerusalem, coming down out of heaven from God, **prepared as a bride beautifully dressed for her husband**” (Revelation 21:2).

She is coming down from out of heaven to earth and God Almighty is following her. “And I heard a loud voice from the throne saying, ‘Now the dwelling of God is with men and he will live with them. They will be his people, and God himself will be with them and be their God’” (Revelation 21:3).

#### **THE BELOVED IS ANOINTED AND READY TO SERVE WITH HER HUSBAND.**

She is “a garden fountain, a well of flowing water streaming down from Lebanon” (Song of Songs 4:15). “Come, I will show you the bride, the wife of the Lamb,” the Apostle John said. “And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God. It shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal. It was great...” (Revelation 21:9b-12a). She is filled and overflowing with God’s Holy Spirit. A creation born in sin and through suffering, she has been transformed into new being: delicately humble, God-fearing, God-serving child of God.

She is ready to take God’s word to the whole world. “Awake, north wind, and come, south wind! Blow on my garden that its fragrance may spread abroad” (Song of Songs 4:16).

Her Lover comes into his garden and finally enjoys the fruit of his labor. The people of Israel in the Millennial rule are obeying their God and following Christ.

#### **SHE REMEMBERS HER PAST WHEN HER LOVER CAME.**

She heard him knocking, but she was too slow to respond; her excuses were many. “I have taken off my robe—must I put it on again? I have washed my feet—must I soil them again?” (Song of Songs 5:4)

He tried to open the door for he could not hold back his love for her. She saw his determination as he struggled to lift the latch. She jumped up and opened the door, but he had already gone. She tries desperately to find him. It is late at night and she won’t wait till morning. She must find her Lover. Those guarding the city found her. Judging her motive harshly, they beat and bruised her. They tore off her cloak without knowing or caring to know the purpose of her nocturnal walk. The very people tasked to protect, beat her.

The faithful are often the target of ignorant leaders both national and religious. “But small is the gate and narrow the road that leads to life, and only a few find it” (Matthew 7:14). Most people walk on the broad road and refuse to test their beliefs and traditions, rather hold contempt for those with differing beliefs without investigation.

She remembers how desperate she was for her Lover that she would task the daughters of Jerusalem that if they find him to tell him that she is in-love with him. She is seeking him with all her strength and she loves him with all her heart, mind and soul.

She cannot get over how beautiful he is to her. She can describe in minute detail everything about him that captivates her. “His head is purest gold; his hair is wavy and black as a raven.... His appearance is like Lebanon, choice as its cedars...” (Song of Songs 5:11-15b). This Lover is a member of God’s Holy Council in heaven [Lebanon] and indeed he is a choice cedar, in fact, he is **the splendid cedar of Ezekiel 17:22-23**. “I myself will take a shoot from the very top of a cedar and plant it; I will break off a tender sprig from its topmost shoots and **plant it on a high and lofty mountain. On the mountain heights of Israel, I will plant it**; it will produce branches and bear fruit and become a **splendid cedar**.”

### HER LOVER WANTS ONLY HER.

This man is now both her lover and friend. She knows where to find him—in his garden—the place where he works. “Sixty queens there may be, and eighty concubines, and virgins beyond number; but my dove, **my perfect one, is unique**, the only daughter of her mother, the favorite of the one who bore her” (Song of Songs 6:8-9). He only wants his Beloved; he sees her as perfect, unique, and his picture of unity.

Solomon may have thought that his many wives and concubines would satisfy him, but he failed to fall in-love. Instead, he fell into lust.

It is taking time for the church to fall deeply in-love with Christ and follow him wherever he goes. “Who is this coming up from the desert leaning on her lover?” (Song of Songs 8:5). Yes, the church will come out of this evil age, leaning on Christ—her Savior, her Lover, her friend, her husband-to-be.

She understands now the power of love. “For love is as strong as death [it reduces you to servitude], its jealousy unyielding as the grave [there is no relief]. It burns like blazing fire [its passion rages], like a mighty flame [its passion cannot be squelched]. Many waters cannot quench love; rivers cannot wash it away. If one were to give all the wealth of his house for love, it would be utterly scorned” (Song of Songs 8:6b-7). This love cannot be purchased.

Unfortunately, the people of ancient Israel did not find this type of love. “What can I do with you, Ephraim? What can I do with you, Judah? **Your love is like the morning mist, like the early dew that disappears**” (Hosea 6:4).

The Beloved experiences a passion that brings her to her knees to serve her Lover. She loves everything about him and this emotion intensifies leaving her sick until she is with him.

### HER SITUATION CHANGES AFTER HER MARRIAGE TO HER LOVER.

No longer does she have to listen to her “mother’s sons”. No longer will her vineyard go neglected. “My vineyard, which is mine, is before me: you, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred” (Song of Songs 8:12).

She has kept her vineyard, unlike Solomon who “had a vineyard in Baal Hamon” at one time. Her vineyard is still under her guardianship and solely hers. She does not rent it out and collect one thousand shekels. She has full control. She manages it herself, works the vineyard herself and reaps all of the produce herself, unlike Solomon. “You, O Solomon receive only one thousand shekels.” She receives the full reward of the produce from her vineyard.

God often compared ancient Israel to a vineyard and into the 21st century, God will rejoice. “In that day: ‘Sing about **a fruitful vineyard. I, the LORD, am its keeper**; I water it continually. I guard it night and day so no one can disturb it” (Isaiah 27:2-3).

The Beloved took care of the people under her authority—her vineyard, while Solomon gave his people away to worship idols and the gods of the wives he married. When Solomon had a vineyard, he didn’t care to work it himself, rather, he leased it and took the money. Eventually, he had no care at all and he sold it.

After Christ was resurrected, he gave his Beloved authority “some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up until **we all reach unity in the faith and in the knowledge of the Son of God and become mature**, attaining to the whole measure of the fullness of Christ” (Ephesians 4:11-13). Her job is to teach God’s people His way, until everyone is in unity and mature—all teaching the same doctrines, one theology under God.

The Lover and the Beloved are a match made in heaven working together throughout this evil age and into eternity in totally harmony—unified in thought, desire, truth, obedience and in-love.

Pulpit Commentary provides a succinct conclusion. “The bridegroom and the bride are seen disappearing together over the flowery hills; and the music of the Song of Songs dies away in the sweet fragrance of that closing scene; the vision of love has, gazelle-like, leapt from point to point, and vanishes away at last among the mountains of spices... The concluding words, we cannot doubt, are intended to open a perfect future to the eye. Yet the poet, with consummate art, connects that future with the past and the present by the voice of the bride heard singing the love song with which she first expressed her love, now lifted up into anticipation of the everlasting hills of fragrant and joyful life.” (Pulpit Commentary, <https://biblehub.com/commentaries/songs/8-14.htm>)

The ministry, the priests [daughters] of Old Jerusalem killed the prophets. They refused to hear the truth and rejected Christ. The bride—the New Jerusalem listens and lives the word of God; she is comprised of the prophets and the saints.

She says for the third and final time to the daughters [ministry] of Jerusalem, “Promise me, women [the ministry] of Jerusalem, that **you will not interrupt our love**” (Song of Songs 8:4).

*Compiled by Janette Andrejowich*