

# SONG OF SOLOMON OVERVIEW PT 2

SONG OF SOLOMON - DANA CANDLER

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## I. A FRESH REVELATION OF JESUS AS A “SAFE SAVIOR” (3:6-11)

### A. Jesus, Safe to Obey

*Who is this coming out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all the merchant's fragrant powders?*

In this section, Jesus reveals Himself as one who is safe to obey 100%. He shows Himself to her as the trustworthy Savior who extravagantly provides for her spiritual security. He wants her to have firm, deep belief and assurance in who He is as a perfect leader, as well as an affectionate Bridegroom.

### B. Jesus, the Safe Leader

1. The ascension of Jesus after His incarnation and crucifixion is being presented in this rhetorical question of the Holy Spirit, “Who is this...?” The “who” question points to the wonder, the awe and the mystery of the fullness of the beauty of the one being portrayed.
2. Jesus ascended out of the wilderness of this fallen world in victory. In His unique sharing of our plight, He possesses a distinctive dimension of sympathy with us that neither the Father nor the angels are described as possessing. We can trust Him wholly without fear.

## II. PROPHETIC HEART OF THE HEAVENLY BRIDEGROOM (4:1-8)

### A. Breaking the Silence

*“Behold, you are fair, my love! Behold, you are fair!” (4:1)*

1. This statement of Jesus (4:1-8) is the first words that the Lord speaks to her after the discipline. He breaks the silence and openly displays His affection to her.
2. He is prophetically proclaiming her “budding virtues.” He calls things that are not as though they were, seeing the end from the beginning. The symbolism used is developed throughout scripture.

### B. Eight Virtues

1. *Dove's eyes* - Eyes of faith and revelation, purity, innocence. Single-hearted devotion.
2. *Hair like goats* - Dedication to God as seen in the Nazarite vow. Proverbs teaches us that goats are majestic and stately in their walk. Her dedication is strong and full of dignity.
3. *Teeth like shorn sheep* – Ability to chew the food of the Word with long and loving meditation. Teeth are used to eat the weightier foods that nourish the physical life.

4. ***Lips like scarlet*** - Words influenced by redemption. Speech that brings life to others.
5. ***Kisses of the mouth*** - Intimacy with God. God is delighted with her communion with Him, with the giving of her heart.
6. ***Veiled temples... like pomegranate*** - Emotions impacted by God's grace. The Hebrew word "temples" could also be translated as "cheeks,"—the place where our emotions are displayed. The pomegranate is a sweet red fruit. Her emotions are sweet, and her countenance is red, indicating her modesty and tendency to blush at shameful things.
7. ***Neck like David's tower*** - Free will resolute toward God. She is resolute in her decision to obey God. Her will is as a storehouse of mighty weapons to be used against Darkness.
8. ***Breasts like fawns*** - Power to edify and nurture others. She has a double ability to nurture in giving the milk of the word to others.

### **III. HER COMMITMENT IS FOUNDATIONAL FOR SPIRITUAL MATURITY (4:6)**

#### **A. A Life of Complete Commitment**

***"Until the day breaks...I will go my way to the mountain of myrrh and the hill of frankincense..." (4:6)***

1. The Lord has just spoken a prophetic impartation to her heart and through His words, He has imparted grace for her to arise in the way He first instructed, to join Him on the mountains.
2. *Mountain* refers the high places in God as well as the obstacles that hinder her faith and obedience. *Myrrh* is a burial spice that speaks of the death of Jesus. It is the mountain of myrrh He beckons her to and her obedience is very costly.
3. *Frankincense* is the same as incense and typifies the prayer life. The hill of "prayer" is much smaller than the mountain of "suffering." She embraces the mountain of self denial, but only through a life of prayer. Our prayer lives often seem so extremely weak compared to the huge obstacles in front of us. Still, the Lord causes our weak prayer to "count" and adequately counter the needs of the hour.
4. "My way" refers to God's unique way of training each one of us individually. We cannot seek to imitate another person's journey because God has a unique way for each one.
5. Her life turns on this verse. She now sees her life as being fully His inheritance. She agrees to deeply embrace His death.

#### **B. Until the Day Breaks**

She commits to continue until all compromise is gone and until her season is marked by light. She begins the same way as she did in chapter two when she turned Him away. This time she says in essence, "Even *in* the shadows...I will arise." She is committed to partner with Him on the mountain of myrrh until light invades and dwells in every portion of her life.

C. Fresh Word of Affirmation

***You are all fair (beautiful), My love, and there is no spot in you. (4:7)***

After He hears her resolution to arise, Jesus adds the word “all” for the first time. He is not saying that she is *sinless* right now but rather that there is no area in her spirit saying *no* to Him.

**IV. RAVISHED HEART OF THE HEAVENLY BRIDEGROOM (4:9-5:1)**

A. Ravished by Devotion

***“You have ravished My heart, My sister, My spouse... with one look of your eyes, with one link of your necklace.”(4:9)***

1. Jesus reveals His passion for her and how deeply He enjoys and desires her. This is a statement of His personality.
2. He reveals He counts every move of our heart towards Him as precious. Her neck speaks of her submitted will, which refers to each specific decision to obey even in little things and to submit to Him.

B. Garden Enclosed

***“...A garden enclosed is My sister, My spouse...A spring sealed up, a fountain sealed...Your plants are an orchard... with pleasant fruits.” (4:13)***

Jesus speaks of the pleasure He takes in the bride’s life by calling her an enclosed garden. The purpose of a king's garden is to provide a place of pleasure, solitude, and rest. She is enclosed in the sense of keeping herself enclosed by a spirit of watchfulness and also in the sense that the Lord is protecting her from all defilement.

C. Jesus’ Inheritance

***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. (4:16)***

1. She cries out for increased anointing and activity of the Lord in her life (4:16). The *north wind* speaks of the cold bitter winds of winter. The *south wind* speaks of the warm refreshing winds of the summer. God knows we need both winds to reach maturity.

***I have come to My garden...I have gathered My myrrh with My spice...My honey...My wine with My milk. Eat, O friends!.. Drink deeply...! (5:1).***

2. The full ownership of Jesus in her life manifests at this point in the Song. For the first four chapters, her primary focus is her own inheritance in Him (her garden). Yet from now on, she defines her life as belonging to Him. She is His garden and this is evidenced by the nine different times He uses the ownership word, “My.”

**V. THE ULTIMATE 2-FOLD TEST OF MATURITY (5:2-8)**

*"I sleep, but my heart is awake; it is the voice of my Beloved! He knocks, saying, "Open for Me...My perfect one; For My head is covered with dew, My locks with the drops of the night" (5:2)*

A. Fellowship of Suffering

*"Open for Me...My love...My perfect one" (5:2)*

Responding to her cry for the north winds, Jesus invites her to the fellowship of suffering (Phil. 3:10). He comes to her as the Man of sorrows from the the garden of Gethsemane. His purpose in knocking is to draw us into a new opening in love and new depths in fellowship.

B. Response of Obedience

*"I have taken off my robe; how can I put it on again? I have washed my feet; how can I defile them?...My heart yearned for Him. I arose to open for my Beloved, and my hands dripped with myrrh on the handles of the lock. (5:3-5)*

1. She responds saying she took off her filthy robes and washed her feet (Song 5:3). She makes this statement in a commitment to avoid defilement not a refusal to obey. We know this because she is in a place of maturity just prior (4:9 – 5:1) and just after (6:4-5).
2. She arises with a yearning heart of love and the locks of her heart drip with the myrrh of her commitment to embrace death in pursuit of Jesus.

C. First Test of Suffering

*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... He gave me no answer. (5:6)*

The first test she encounters is the Lord's withdrawn presence in intimacy (5:6). This test of withdrawn presence is not due to disobedience as in 3:1, but to mature obedience. Some medieval teachers have called this "the dark night of the soul." God hides His face, sometimes from the most devout, to draw forth their hearts to be wholly and only His.

D. Second Test of Suffering

*The watchman struck me, they wounded me;(they) took my veil away from me. (5:7)*

The second test she experiences is persecution and rejection. The watchmen strike and wound her, taking away her spiritual covering, and keeping her from functioning in ministry in the Body.

E. Response of Humility

*I charge you, O daughters of Jerusalem, if you find my Beloved, that you tell Him that I am lovesick! (5:8)*

She responds in deep humility, asking the less spiritual daughters of Jerusalem to deliver a message of love to Jesus. Instead of offense at Jesus for this testing, she is lovesick for Him.

**VI. THE BRIDE'S RESPONSE TO THE 2-FOLD TEST (5:9-6:5)**

*"What is your Beloved?" (5:9)*

A. Question

The spiritually dull, passive daughters of Jerusalem ask the mature bride a question. Provoked by her deep love for Jesus and her profound humility in seeking their help, they conclude she must know something about Him that they don't. They had never seen such maturity and humility.

B. The Bride's answer: The Majestic Splendor of Jesus (5:10-16)

1. **White and ruddy** - She begins with a statement of His beauty in His divinity and humanity.
2. **Chief among ten thousand** - He is incomparably superior to all people, pleasures and experiences in this fallen world.
3. **Head like finest gold** – His sovereign leadership over all is as gold. *"Your throne O God is forever and ever..." (Ps. 45).*
4. **Locks are wavy, black as raven** – He has eternal dedication to God and the Church. His consecration to God is eternally vigorous.
5. **Eyes like doves** – He has infinite knowledge, wisdom and discernment. His gaze is undeviating.
6. **Cheeks like a bed of spices** – He has a diverse emotional makeup. As a garden is filled with delightful fragrances, so Jesus' emotional life is like a bed of spices.
7. **Lips are lilies...dripping myrrh** – His Word is pure, dripping with mercy because of His suffering. *"Grace is poured upon Your lips" (Ps. 45).*
8. **Hands are rods of gold** – His divine activity is as gold, having total power to accomplish anything He pleases. *"Great and marvelous are Your works. Just and true are Your ways." "Your right hand shall teach You awesome things." (Ps. 45)*
9. **Body is carved ivory...with sapphires** – His tender compassion and yearnings for His people are rare and beautiful as carved ivory. (KJV translates "body" as "belly" indicating tender compassions.) He is fully God (sapphires) and fully man (ivory).
10. **Legs are marble pillars** – His walk and administration of His purposes is full of strength, orderliness, and beauty.
11. **Countenance like Lebanon** – His impartation to His people shines like the sun. David prayed, *"Lord lift up the light of your countenance upon us."*
12. **Mouth most sweet** – Intimacy with Him is most rare.
13. **Altogether lovely** – His comprehensive beauty.
14. **My Beloved, my Friend** – He is both eternal Bridegroom and Friend.

**VII. JESUS PRAISES HER AFTER THE SEASON OF TESTING (6:4-10)**

A. Beautiful and Victorious

***“O My love, you are as beautiful as Tirzah, lovely as Jerusalem, awesome as an army with banners!” (6:4)***

1. For the first time since Jesus’ knock in 5:2, He draws near to the bride and speaks, revealing to her *His* view of her as she went through in the ultimate two-fold test. This statement from Jesus is as powerful as the one she has just spoken to Him (5:10-16).
2. Jesus describes His affection for her with an amazing and intense statement. The King is conquered by one thing alone: by His Bride’s voluntary and extravagant love.  
***Turn your eyes away from Me, for they have overcome Me... (6:5)***
3. He is overcome with irresistible love. Her eyes of devotion have overwhelmed and conquered the heart of God. All the armies in hell cannot conquer Jesus, but the eyes of the redeemed conquer Him when they are true to Him in times of testing.

B. Mature and Preeminent

***Hair like...goats...Teeth like...sheep...Like pomegranate are your temples. There are sixty queens and eighty concubines...virgins without number...My dove, My perfect one, the only one...the favorite of the one who bore her. (6:5 - 9)***

1. Maturity (Song 6:5c-7)
  - a. ***“My dove”*** speaks of her purity and innocence with singleness of heart.
  - b. ***“My perfect one”*** Perfect means mature. She is mature in love (Eph. 4:13).
2. Preeminence (v.8-9)  
***“The only one”*** means “unique one.” (NAS/NIV). It speaks of the Bride’s pre-eminence in the King’s court. Jesus’ attendants around His heavenly court are seraphim, cherubim, archangels and angels without number. His Bride is the “unrivaled one.” There is no second plan for Jesus’ inheritance.

C. The Holy Spirit’s Proclamation

***“Who is she who looks forth as the morning, fair as the moon, clear as the sun, awesome as an army with banners?”(6:10)***

**VIII. HER MATURE COMMITMENT TO SERVE THE WHOLE CHURCH (6:11-7:9)**

*I went down to the garden of nuts... to see the verdure of the valley... "Before I was even aware, my soul had made me as the chariots..." (6:11, 12)*

A. Desire to Love Others

In determination to serve the purposes of God, she goes down to the garden, representing her reaching to help others know Jesus. In her reaching toward the church, mature love for God's church overcomes her. She is surprised by this new movement of her heart, swiftly going forward to the new parts of God's vineyard. She possesses self-sacrificing love.

B. Response of Others

1. A Sincere Response from Mature Believers

*"Return, return O Shulamite... that we may look upon you!" (6:13)*

2. A Hostile Response from Others

*"What would you see in the Shulamite... the dance of the two camps" (6:13)*

a. The Hebrew word "Mahanaim" can be translated "two camps, two armies." Mahanaim is the city where Jacob and Esau had their famous conflict.

b. This phrase "the dance of two camps" speaks of the division between the sincere and the insincere, those that are rebellious against God and those that are fervent for Him.

C. The Bride Vindicated by Discerning Saints

*"How beautiful are your feet in sandals...Thighs like jewels...Your head crowns you like Mount Carmel...Hair like purple...a king is held captive" (7:1-5).*

D. The Bride Vindicated by Jesus

*"How fair and how pleasant you are, O love, with your delights!"(7:6-9)*

God so enjoys the pleasant fruit of His Bride's love and obedience. In the beginning of the journey, His fruit was sweet and pleasant to her (1:16; 2:3). Now her fruit is sweet and pleasant to Him.

**IX. THE BRIDE'S MATURE PARTNERSHIP WITH JESUS (7:9-8:4)**

A. Bridal Partnership

*The wine goes down smoothly for my Beloved ...moving gently the lips of sleepers (7:9)*

The wine of the Holy Spirit is able to revive those who are spiritual sleepers. The Lord uses her to awaken those who spiritually asleep. This is the right way of nurturing desire in others.

B. Entirety

*I am my Beloved's, and His desire is toward me. (7:10)*

This is her greatest revelation in the Song. She has profound insight into Jesus' affection, longing, and enjoyment of her. His enjoyment of her is the great power of her life. She acknowledges that she belongs fully and utterly to Him.

C. Partnership in Intercession

*Come, my Beloved, let us go forth to the field...There I will give You my love (7:11, 12)*

1. The Bride intercedes for more power. The cry, "Come" is the same intercessory prayer seen at the end of the age when the Spirit and the Bride both cry, "come" to the Lord.
2. Great transformation has taken place in her life. She is now committed to the very things that *He* is committed to. She experiences undistracted intimacy in the midst of ministry. She says, "In the fields of labor, I will give you my love".

**X. THE BRIDAL SEAL OF MATURE LOVE (8:5-7)**

A. Prophetic Proclamation

*Who is this coming up from the wilderness, leaning upon her Beloved? (8:5)*

The Holy Spirit proclaims the Bride's final victory. He is prophesying her inevitable victory as a mature Bride at the end of history. "Coming up" speaks of her victory in the midst of testing, temptations and difficulties that purified her in this life.

B. Bridal Seal

*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. 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. (8:7)*

1. Jesus' invites her to receive the bridal seal of Divine love. Jesus is the bridal seal. Jesus is extending an invitation to her to take Him as the seal on her heart.
2. The book starts off with a cry for a kiss and ends with a seal of love. This seal is the eternal uncreated fire of God burning in the human heart to empower supernatural love. The seal on our heart is communing with Jesus that releases God's authority to protect us.

C. Holy Account

***“Solomon had a vineyard...He leased the vineyard to keepers; Everyone was to bring for its fruit a thousand pieces of silver.” (8:11)***

On the last day, every believer will give to God a full account of their earthly life. Jesus’ vineyard speaks of the people of God world-wide. He leased, or entrusted, His vineyard to the church to care for. She understands that she must give an account for the stewardship that God has given her. The Lord desires a full return of fruitfulness for that which He entrusts.

D. Spiritual Maturity

***“My own vineyard is before me...” (8:12)***

“My own vineyard” speaks of the particular responsibility given to her by Jesus. This is the sphere for which she is accountable in her personal life and the lives of others. She has a revelation of her own spiritual maturity before God.

E. Final Commission

***You who dwell in the gardens, the companions listen for your voice—Let Me hear it! (8:13)***

Jesus gives one final commission to her. These are the last words that He speaks to her. Therefore, these are essential, wise and romantic words. These believers eagerly listen for her voice because they take her ministry seriously. “Let Me hear it!” - He is beckoning her again to worship and intercession. He says, *“In this great overflow of all the people listening, let Me hear your voice as well. Do not get so busy that you forget who you are. You are My bride first and you are a discipler of people second. Let Me hear it, too.”*

F. Incessant Intercession

***Make haste, My beloved...be like a gazelle...on the mountains of spices. (8:14)***

1. The cry of the Bride rings throughout the final moments of the Song as her last words are those of intercession. And this prayer will continue, incessantly, until the Day He returns.
2. This is our final cry unto Jesus, as the corporate body of Christ together with the Holy Spirit in perfect union cry for the Return of the Lamb, “The Spirit and the bride say, Come!” (Rev. 22:17). We cry out, “Make haste, Beloved Jesus, and be like a gazelle and a young stag upon the mountain of spices.” And Jesus responds, “Surely I am coming quickly” (Rev. 22:20).