

SESSION 17: Vindication Of The Persecuted Bride (6:11-7:9)

SONG 6:11-7:9a

11. *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.*
12. *Before I was even aware, my soul had made me as the chariots of my noble people.*
13. *Return, return, O Shulamite; return, return, that we may look upon you! What would you see in the Shulamite-- as it were, the dance of the two camps?*
1. *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.*
2. *Your navel is a rounded goblet; it lacks no blended beverage. Your waist is a heap of wheat set about with lilies.*
3. *Your two breasts are like two fawns, twins of a gazelle.*
4. *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.*
5. *Your head crowns you like Mount Carmel, and the hair of your head is like purple; a king is held captive by your tresses.*
6. *How fair and how pleasant you are, O love, with your delights!*
7. *This stature of yours is like a palm tree, and your breasts like its clusters.*
8. *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,*
9. *And the roof of your mouth like the best wine. The wine goes down smoothly for my beloved, moving gently the lips of sleepers.*

I. OVERVIEW OF SONG 6:11- 7:9A

- A. In 6:11, she commits herself to serve the whole church. She says, "I will go to the garden. I will go where He is in the midst of the people of God and work together with them." Then in v 12 she is overcome with passion for the whole church. The theme of the Song of Solomon is Jesus equipping His Bride to walk in mature partnership with Him. In 6:13, there is persecution against the Bride as she seeks to fulfill the great commission. There is a sincere response from the church. In SONG 7:1-5, God gives discernment to some of the saints and they vindicate her. They answer the sarcastic question, "Who is she?" Then the Lord Himself answers who she is. In the larger context, she just received a powerful affirmation from the Lord. He said, "You are lovely, you are awesome, you are beautiful, you radiate all of Heaven as well as the earth with the glory that has been given to you." She responds, "I want to serve only Jesus. Nothing can stop me now!" Then Jesus in 7:6-9, vindicates her.

- B. The 4 different themes in this session.
1. The Bride is overcome with love, concern and desire for the whole church. (6:11-12).
 2. A sincere response from the church. (6:13a,b) As well as a sarcastic response from the church (6:13c,d)
 3. The Bride was vindicated by the daughters. The daughters express deep appreciation for the mature Bride (7:1-5). She is praised in 10 areas.
 4. The Bride is vindicated by Jesus Himself as He releases a full measure of anointing to endorse her as His partner (7:6-9a).

Verse By Verse Study of Chapter 6:11-7:9a

I. HER MATURE COMMITMENT TO SERVE THE WHOLE CHURCH (6:11)

I went down to the garden of nuts (walnut grove) to see the verdure of the valley, to see whether the vine had budded and the pomegranates had bloomed. (6:11)

- A. The garden of God in the SONG
1. His garden is described here as including the following three fruits: walnut groves, budding vineyards and blooming pomegranates.
 2. The garden is mentioned 9 times in the SONG. The first three references are to her garden (4:12,15,16c) and the last six references are to His garden (4:16e; 5:1; 6:2, 11; 7:12; 8:13). In the middle of the SONG (4:16) a major transition takes place, Her garden becomes His garden!
 - a. Song 4:12,15,16c - The first three mentions of the garden in the SONG are as "her garden."
 - b. Song 4:16e - This is the first mention of the garden as "His garden." It is described as having pleasant fruits. She asks Him to come to her garden to take possession of it, thus, making it His.
 - c. Song 5:1 - He actually comes to the garden for this first time. It is described here as including five items: myrrh, spice, honeycomb, wine (vineyards) and milk (animals).

- d. Song 6:2- His garden is described here as including three items - beds of spices, flocks (provide milk) and lilies.
 - e. Song 6:11 - It is described here as including the following three fruits - walnut groves, budding vineyards and pomegranates.
 - f. Song 7:12 - It is described here as including the following two fruits - budding vineyards with blooming grapes and blooming pomegranates.
 - g. Song 8:13 - The Bride lives in His gardens. She intercedes from the garden.
- B. She goes down to the garden in determination to serve the purpose of God.

"I went down to the garden of nuts" (6:11a)

1. She was explaining how Jesus could be found in the midst of this same garden that had beds of spices (6:2-3). She was telling the daughters that He could be found feeding His people in the midst of the garden. Then Jesus suddenly interrupted the conversation to affirm her in 6:4-10. Now, she goes down to this garden to join Him as a bridal partner. She wants to be where He is.
2. She goes to the garden that includes a walnut grove. She desires to serve the various ministries within the church, those ministries the Lord has called and set in place.
3. Four different characteristics related to walnut trees.
 - a. Under its dense shade, the walnut tree provides a place of refreshing during the hot summer.
 - b. The walnut trees were used for cleansing. They were a main source of oil, which was used in making soap.
 - c. These trees had fragrant leaves that were medicinal in value.
 - d. We can glean powerful insights into the symbolism of the walnut groves by understanding the fruitfulness of its death. The walnut tree must be broken before the food and oil can be extracted from it. The walnut grove is full of potential life, yet, it doesn't come to feed anyone, or have economic value, until it is broken and dies.

4. The church is pictured as a grove of walnuts. A walnut is a seed with life on the inside. This walnut garden speaks of the various ministries within the church. They must also die to self in order to provide food, cleansing (soap) and shade for others. Their potential is only manifest after the seed dies or is broken open. The life within is hidden and isn't immediately observable to the undiscerning. Yet when the Lord breaks the seed open, it reproduces and it brings nourishment and blessing to the people.
- C. She wants to see the vibrant greenness of God's garden.

"To see the verdure of the valley, to see whether the vine had budded and the pomegranates had bloomed."(6:11b,c,d)

1. She goes down "to see the verdure of the valley." Webster defines verdure as the fresh vibrant greenness of flourishing vegetation. This speaks of the flourishing work of God in other places.
 - a. She is going to visit God's vineyard in other places. She invests herself outside of her own little sphere.
 - b. This garden is in the valley of this fallen world. In 2:2, the lily was pictured as also being in the valley of a fallen world. She desires to see the flourishing of the valley is the darkness of a fallen world.
 - c. This garden is in the midst of a valley. There is opposition in the midst of this valley of darkness.
2. She wants to see whether the vine had budded. The vine through Scripture speaks of the work of God. Jesus taught that He is the vine and we are the branches (Jn.15). The vineyard is a picture of the Lord's purpose. The budding vineyard speaks of the immature church.
 - a. She sees the budding and blooming as the Lord said in 2:11-13. He said the vines were budding as prophetic signs of the visitation of God being at hand.
 - b. She goes down to God's garden. In other words she commits herself to helping the immature ones come forth. She is saying "Yes!" to the great commission. She embraces the young budding vines without impatiently despising their immaturity.

- c. She wants to be connected to the whole church, not just her sphere. God loves the whole church, not just the part we are involved in. It is a powerful thing when we begin to love the whole church and not just the part that looks like us. God loves all the flavors, all the spices in His garden
- 3. "To see" - she desires to be informed about God's work in other places. She is concerned about other ministries besides her own.
- 4. "To see whether...the pomegranates had bloomed" - She wants to see if the pomegranates have bloomed. The blossoming pomegranates speak of individual believers.
 - a. What she wants "to see is if the vine had budded," as was promised in 2:11-13. The vine speaks of the Word of God. God's vine is budding all over the earth. Her desire was to see the Word of God produce fruit in the people of God throughout the nations of the earth.
 - b. She embraces budding vines. Mature believers have the wisdom and patience to reach out to young ministries even in the midst of their immaturity. Typically when we encounter immature ministries that have troubles we lack the proper patience with them.
 - c. She is going down to invest time with the budding vine. She wants to embrace, nurture and cultivate that which is not yet mature.

II. MATURE LOVE FOR GOD'S WHOLE CHURCH OVERCOMES HER (6:12)

"Before I was even aware, my soul had made me as the chariots of my noble people." (6:12)

- A. While she is down in the valley, working in the budding vineyard and the growing garden, all of a sudden her soul becomes like a chariot of the noble one. This metaphor depicts the zeal that she feels for others. Mature love for the entire church overcomes her.
 - 1. Her soul is like a swift chariot.
 - a. In the ancient world, one could walk or ride a horse, but a chariot was the swiftest way of travel.

- b. The chariot was the easiest as well as the fastest way to travel on a long distance trip. There was no way to move with greater ease or speed.
 - c. A horse can only be ridden for several hours, but a chariot could be ridden for many days. The luxury and the ease of a chariot made it the most attractive mode of travel.
- 2. **"Of my noble people"** (NAS). NIV translates the *chariots of the noble people* as **"the royal chariots,"** because the most excellent chariots belonged to the royal family or the noble ones.
 - a. It is not just a chariot; it is the "chariot of my noble people." The chariots of a prince are the most excellent and expensive chariots known.
 - b. The most expensive chariots possessed the greatest speed and they traveled with the greatest ease. With minimal resistance, these royal chariots traveled with swiftness and ease.
 - c. KJV translates "my noble people," as "Ammi-Nadib." The phrase "Ammi-Nadib" is also found in the margin of NKJ as an alternate translation for "my noble people." In other words, the chariots of Ammi-Nadib is what some translators prefer. Ammi-Nadib is a name for a prince.
 - d. The King's chariot of 3:7-8 is a picture of Jesus' redemption.
- 3. **"My soul had made me"** (KJV) or **"my desire set me among"** (NIV) - Her soul was made like a king's chariot that moved swiftly with great power.
 - a. Her soul "moved swiftly and powerfully" with desire for the work of God among the gardens of 6:11. She moved forward without any resistance to the Holy Spirit. (7:12).
 - b. What she is saying is that her soul became like a swiftly traveling excellent chariot. In other words, it moved more rapidly than any mode of travel in the ancient world."
 - c. When she went down to the garden, before she even knew it her soul was swiftly moving with no resistance. In the language of love she was overcome and powerfully moved.

4. "Before I was even aware" - suddenly she is surprised by this new movement of her heart, swiftly going forward to the new parts of God's vineyard.
 - a. These new desires and burdens surprise her. Before she even knew it, her soul moved swiftly toward others like a king's chariot.
 - b. Her soul swiftly travels to these others like an expensive chariot. Her enthusiasm is depicted by her soul being like a chariot. She is experiencing deep feelings for the people that she is with.
 - c. Suddenly, her enthusiasm moves like a chariot as she experiences deep feelings for other parts of the purpose of God. This is a unique and supernatural gift to have a heart like a chariot.
5. One of the great characteristics of the end-time church is fiery zeal for the whole church. The soul of the Bride will be swift to move forward in love, concern and desire for other parts of the church. In John 17 Jesus prayed for unity in His Church, this prayer is answered as the Bride at the end of the age walks in such grace!
 - a. Historically, people usually support, honor, and have patience for what is theirs.
 - b. We talk much about ownership as necessary before God's people become enthusiastic about a ministry. This is a true principle. However, it usually refers to our small local ministry. Jesus wants His Bride to have ownership in the whole church, not only the small part that is under our authority or in proximity to us.
 - c. The Lord is raising up a people that will have an enlarged heart like Paul the apostle. In other words, to have a heart that cares about the Lord's purposes regardless of the immaturity that is a part of it, who governs it, and where it is geographically.
 - d. Men perceive the problem to be when other parts of the church do not do things like they do. When they do not carry the same burden, the same emphasis, or even the same style.

6. The Lord is raising up a multitude of shepherds that love the whole church including the ministries that do things different and that are still immature. These young ministries are pictured as budding vines. Mature believers will enthusiastically embrace these "budding" ministries.
7. She is not impatient or angry at the newly blooming pomegranates or newly budding vines of 6:11c,d. Rather, she is filled with desire, emotion and energy to help them. Some are easily exasperated with the budding vines (new ministries).

A bruised reed He will not break...(Mt. 12:20)

- a. The mature Bride sees the virtues that are in seed form in immature ministries, **just as the Lord had previously seen her virtues** in seed form. Her enthusiasm flows out of the enthusiasm the Lord had for her while she was still immature.
 - b. It is easy to receive mature prophets or seasoned teachers, but it is often difficult to embrace the young and stumbling ministries in the Body of Christ. Especially when they are still working through unbalanced ideas with unrealistic emphases. The problem is compounded when these ministries do in fact cause some disturbances while often promoting themselves. This makes it even more difficult to be patient with them.
8. She is filled with love for others. This is the opposite emotion that the angry jealous watchmen had for her in SONG 5:7. She experiences love for the Body like Joseph did for his brothers. She is able to walk without any sense of bitterness over the mistreatment experienced in 5:7 (Gen. 50:15-21).
- B. SUMMARY-As she went down to see how the work of God was progressing, she was suddenly overcome with fervent desire and self-sacrificing love. She is "beside herself" being compelled by love (2 Cor. 5:11,14). She has no hesitation in her emotion for them. She loves these broken ministries who are unlovely to many in the Body of Christ. As a mature Bride, she loves them even as God does, notwithstanding their inability to love back in a mature way.
1. Examples of this extravagant overcoming love, is Paul's willingness to be separated from Christ for the sake of the Jewish nation (Rom. 9:3).

2. In Phil. 1:7-8 it says that Paul was filled with the affections of Christ Jesus. There is possibly no greater test of maturity than that of walking in loving patience towards selfish, carnal, ungrateful people who are members of the church. Paul was willing to labor in the toilsome vineyards of this fallen world rather than immediately going to the eternal city filled with the glory of God (Phil 1:21). This is the quality of love being imparted to her for other members of the Body of Christ.
 3. What has happened? The Lord has gone down to the garden after her 2-fold test. She tells the daughters, “the Lord is in the garden.” The Lord speaks suddenly and affirms her. She is now filled with desire to strengthen immature ministries in the midst of the garden. When she is with them her soul is like the chariot of a noble one. Instead of being repulsed by their immaturity, their spiritual clumsiness and their lack of discernment, she is filled with tender compassion for these “budding vines.” It is unique to be happy with budding vines. The Lord is meeting her with love for others in a way that surprises her. It happened so suddenly! The power of God does not come upon her in the garden but later in SONG 7:11. However, in SONG 6:12 her heart is being prepared by the Holy Spirit for intimate partnership with Jesus. She is saying yes to the Holy Spirit to be a mature partnership with Jesus Christ.
 4. Her heart is developing more in grace as she moves into mature partnership with Jesus. She is not fully living in this until SONG 7:11. However, in SONG 6:11 she makes the key decision to begin to pursue this partnership in a greater way.
- C. The place that God sovereignly places us in, is the place where we serve the great commission. This is the place that He wants us in His strategy. You don’t have to get on a plane to go to a foreign place to go to God’s garden. In principle it speaks of spiritually leaving the comfort zone to embrace the difficulty of caring and cultivating the lives of other people.

III. A SINCERE RESPONSE FROM THE CHURCH

Return, return O Shulamite; Return, return, that we may look upon you! (6:13a,b)

- A. The daughters expressed their desire to seek the Lord with her (6:1b). They did not want her to leave. They loved her ministry because the fragrance of Christ was with her. However, she wanted to be with the Lord in serving others in the garden of walnuts.
- B. The daughters express their desire to seek the Lord with her.

"Return, return O Shulamite" (6:13a)

1. "Return, return" -She left the daughters to go down to the garden of walnuts to help other parts of the body of Christ. The sincere daughters urgently requested the Bride to return. The sincere church looked at her saying, "Since you patiently love weak immature people, return, return, come back to love us! Don't give all your time and energy to others."
2. In Acts 20:15-17, 36-38, the elders of Ephesus wept because Paul had to leave them to go to other parts of the Lord's vineyard. They went to the ship that Paul was on to beg Paul to stay in Ephesus. However, he had to leave and go on. They wept on the beach because he had to go to other parts of the Lord's garden. But he had to go to others in "the garden of walnuts". In the same way, the daughters cried out to the beautiful Bride to return.

C. The daughters are very sincerely desirous of more of her ministry.

"Return, return, that we look upon you!" (6:13b)

1. The repetition of the word "return" 4 times in this verse communicates their urgency and desire to be near her and for her to come back. The phrase is repeated for emphasis and urgency. They are saying, "Come quickly! Don't go to other gardens to serve other people. Stay here."
 - a. "That we may look upon you" - They want to follow her example as she follows Christ (1 Cor. 11:1). They have been impacted by her life. They want to "look" upon her with amazement as in 1 Cor 4:9-12. At this immature stage, they would rather gaze upon one whom they can see clearly. Paul describes his life as an apostle, saying that the Lord made him a spectacle to both men and angels. God put Paul in a showcase that men and angels would look at him with amazement related to his dedication. He would be continue to pursue the Lord with zeal after being beaten, whipped and stoned.
 - b. In Acts 14 in Lystra, he was stoned and they left him for dead. He was so badly beaten they thought he was dead. However, in a few hours Paul went back into the city to preach again. We don't know how much time passes, but men and angels are amazed at that kind of dedication.
2. Mature believers are attractive to others in the Body of Christ that have a sincere heart. The immature daughters from SONG 6:1 wanted to seek the Lord with her saying, "Wait, return, return. O Shulamite, return

3. The mature Bride reflected the image of the invisible King. They want to see Him through her, because they do not have the mature faith to clearly see Him who is invisible. In the early days, it is sometimes easier to see Jesus through a mature believer.
4. "We" - speaks of a corporate group of people who want her to remain to minister to them.
5. "O Shulamite" - She grew up in the city of Shunem, which is a city in Israel. This is the only place in the book where we know that the maiden who becomes the Bride is a Shulamite. The word Shunem means peace, which is the exact same root of Solomon's name, which means peace. The root word in Hebrew means "peace", just as the root word of Solomon means "peace." Jesus is the Prince of Peace. Jesus and His Bride have the same name since they are now married and partake of the same nature. It speaks of their married union.

IV. A SARCASTIC RESPONSE FROM THE CHURCH

What would you see in the Shulamite - as it were, the dance of the two camps (6:13c,d)

- A. The watchmen who struck her earlier in SONG 5 have a sarcastic response. Many of the commentaries disagree with how I interpret this. The second part of SONG 6:13 is a sarcastic response. "What would you see in the Shulamite?" They are saying, "Why do you want her to return? What do you see in her? There is nothing good in her."
- B. The dance of spiritual warfare.

"As it were, the dance of the two camps?" (6:13d)

1. "***The two camps***" or "***the two armies***" (KJV) or "***the two companies***" (NAS) or "***Of Mahanaim***" (NIV) - The NIV says "***the camp of Mahanaim.***"
2. "Mahanaim" - was the town where Esau pursued Jacob. The conflict started when Jacob stole Esau's birthright by deceiving their father Isaac. Jacob divided his company into 2 groups at Mahanaim, so that Esau could only destroy one of them if he attacked. While running from Esau, Jacob experienced a visitation of God and His angels. The result was Jacob being supernaturally strengthened by God in the midst of conflict with Esau (Gen. 32:1-2).

- a. Esau was a very powerful, warlike man. He was chasing his weak brother. In Genesis 32, Jacob runs from his brother Esau. He is filled with fearful because Esau wants to kill him.
 - b. Jacob goes north with one half of his camp while the other half went south, that way if Esau caught and killed one group the other group would survive. There was to be a great conflict in the city Mahanaim.
 - c. Then the Lord appeared to Jacob and the angels of God ascend and descend on the ladder. In other words, the Lord intervenes supernaturally to help at Mahanaim.
 - d. The city became famous for the incident of the division of Jacob's groups how Esau sought to kill them. The elements of warfare, angelic visitation and of God's purpose being attacked are significant.
3. The Hebrew word "Mahanaim" can be translated "2 camps, 2 armies, 2 companies." or it can be translated as the name of a city. Most scholars are not sure if this word is referring to the city of Mahanaim, or should it simply be translated literally as the "2 camps or 2 armies". I think it is both/and because Mahanaim is the place where Jacob and Esau had their famous conflict with one another. It is the place where God visits Jacob to do wonderful things. I believe that the name depicts this famous historical event.
- a. The idea is of two groups of people (camps, armies or companies) being involved in some sort of interaction.
 - b. This speaks of the conflict between two armies and the corresponding spiritual intervention to deliver those that are loyal to God.
4. "The dance" (NAS and NIV) speaks of the interaction between 2 parties. The dance of the 2 camps or the interaction of the 2 different groups of the Body of Christ.
- C. In this case, it is a negative interaction. It is a dance of spiritual warfare. It is the interaction between the 2 forces in the realm of the spirit. The "dance of spiritual warfare" is manifest in several ways

- a. This can be either a good or bad interaction. In this case, it is a negative "dance of spiritual warfare." It speaks of conflict between 2 armies and the corresponding supernatural intervention to deliver God's anointed (Lk. 6:22-23; Mt. 5:10-12).
 - b. The militant interaction between the Holy Spirit and Satan.
- 2. Saul attacking David represents the divisive interaction between 2 camps in the body of Christ. There are types of both Saul and the David in the Body of Christ.
 - a. Spiritual warfare is often manifest as division in the human arena as jealous people attack godly people.
 - b. The Lord has always allowed Jacob and Esau to dwell together. God uses the Sauls to train the Davids in righteousness. He uses the Esaus to train the Jacobs in righteousness. The Lord always has 2 groups in the midst of the larger purpose of God. We get into error when we try to define who's who. In other words, to try to put names and faces on who is in what camp is to yield to spiritual pride and confusion. However, to pretend like these 2 groups don't exist is not the answer either.
- 3. There will be this interaction between the two camps that are even in the body of Christ until the Lord brings the church to maturity and unity. Some division will remain before there is substantial unity. The Lord will eventually unify the whole church. However, God will allow a purging time before He brings us all to unity. It has been that way all through history.
- 4. Jesus came to bring division between the sincere and the insincere not between the mature and the immature (Mt. 10:34-38). Paul brought division everywhere he went because he confronted rebellion. They called him the man who turned the world upside down (Acts 17:6).
 - a. This is the inevitable clash that shows up in the book of Acts, the gospels and all of history. In the SONG it is expressed in 6.13. Everywhere that Jesus went He brought division. Again, it is not the division of the mature and immature.

- b. It is the division between the sincere and the insincere, those that are rebellious against God.
 - 5. It is between those with a "Yes!" in their spirit and those who refuse Jesus seeking to maintain the political status quo. The wholehearted Bride will disrupt their political agenda in the religious systems. God will have a people that are whole hearted. The problem comes when wholehearted people are under politically motivated spiritual leadership. The Lord is going to raise up a plumb line. He does not desire to divide between the mature and immature believers. The Holy Spirit will unify the people with a "Yes" in their spirit, no matter what their maturity level. The newest believer who wants to go for God all the way will be in unity with the maturest apostle. The "Yes!" in our spirit is what makes us equally yoked, not our spiritual maturity level.
 - 6. Those who are content with "business as usual" Christianity, do not want their religious world disrupted. That is where the dance of the 2 camps emerges. This is where the watchmen said "What do you see in the Shulamite? Everywhere she goes division follows." This is what they say about the Bride. The dance of the 2 camps happens everywhere she goes.
- D. "What would you see in the Shulamite?" (6:13c) -
- 1. "What would you see?" - This is a sarcastic question spoken by jealous watchman who rejected her in 5:7.
 - 2. This is a sarcastic question that challenges the desire of the daughters to look at the bride. This group is offended by such urgent desire for the bride as an example. They say, "She is not an example of Christ-likeness." (Besides the fact, that in the divine pattern there is inevitably the issue of the division and persecution from anointed ministry).
 - 3. These are the watchmen from 5:7. They rise up and say, "we already kicked her out of the body back in SONG 5:7. What are you young daughters doing following her? She is censored; she is been labeled as unclean. Why are you thinking she is beautiful?"
 - 4. They say, "What are you looking for in her? She has nothing to offer." They want to undermine the daughters' desire to look to the Bride for spiritual input. These leaders are offended by their respect for the Bride. They don't want the Bride to be received or respected.

- a. They don't want her exhortations to purity and holiness to have center stage. Those who resist passion for God and holiness feel challenged by her. Holiness may be unpopular in some parts of the church, but it will never be unpopular with Him who is holy. This clash is the clash of holiness and passion for God. Calling sin, sin; calling darkness, darkness; and the light, the light, creates collision.
 - b. In the church there will always be strong groups of people who don't like holiness. The presentation and the proclamation of holiness challenges them, unnerves them, and it troubles them. They want to get rid of the people who proclaim holiness, because it makes them uncomfortable.
5. "In the Shulamite" - they speak of her so-called "peace" in a sarcastic way. The sarcastic leaders despised her as a troublemaker implying that she brings division wherever she goes.

V. VINDICATED BY DISCERNING SAINTS (7:1-5)

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 which 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 a 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 its tresses.

- A. The Bride is first vindicated through the church (7:1-5)
1. The Bride is first vindicated through the church. Then later, the Lord Himself speaks to vindicate the Bride and then He acts to release a greater measure of the Spirit's power on her (7:6-9). He speaks some very powerful things over her, and then He releases His Spirit on her behalf..
 2. The question on the floor is, "Who is she anyway?" The daughters tell us who they think she is." The daughters answer those jealous sarcastic watchmen. They speak up and they affirm 10 characteristics in the bride. Then Jesus says, "Now I'll tell you who I think she is, who I know she is.

3. The question asked by the sarcastic watchman in 6:13c,d is powerfully answered by the immature the church (the daughters). We believe that the church is clearly speaking here instead of Jesus. Jesus starts speaking in V. 6. The number of times the daughters speak, how they begin and the language they use, make it very clear that the daughters are speaking in v. 1-5 and then Jesus begins to speak in v. 6.
 - a. The daughters call the Bride the "Prince's daughter" (7:1), whereas Jesus calls the Bride "My love" or "My spouse" (4:9; 5:1-2 etc.). Also in 7:5, Jesus is **referred to** as "a King" instead of **speaking** in the first person. Whereas, in 7:8, Jesus speaks in the first person saying, "I will," indicating a change of speakers in 7:6-9 from 7:1-5.
4. The Lord raised up part of the church to stand up for the Bride. God raised up people from all over saying, "She is of God! They affirm 10 characteristics in the Bride. This is the same number of affirmations that the Bride gave Jesus in 5:10-16. I don't think it is a coincidence that the Lord has raised up people to give 10 affirmations of her right afterward she gave 10 affirmations of the Lord. I think the number 10 correlates.
 - a. Compare these 10 affirmations in 7:1-5 with the 8 affirmations that Jesus gave the Bride in 4:1-5. There is 4 essential differences between 7:1-5 and 4:1-5. Jesus began at the head since 6 of the 8 affirmations describe the head (4:1-5). However, the daughters start describing her feet and go up to the head (7:1-5). They first describe her feet or her outward activities, which are easiest to discern. They go on to describe her inward activities giving 4 affirmations of the head. The qualities affirmed in 7:1-5 relate to her fruitfulness in ministry more than heart qualities as in 4:1-5.
 - b. The Lord starts at her head and goes down. His perspective is from the heavenlies looking down through Christ, while others naturally begin at the feet and go up. The people touch salvation first; therefore they first notice the feet because that is what first touched their life. They are looking more from an earthly point of view and the Lord is looking from the heavenly.
5. Why the Lord revealed these qualities to the daughters -

- a. One reason the Lord revealed these affirmations was to answer the Bride's persecution from 6:13c,d. Jesus always raises up people to vindicate His Bride. He eventually reveals His perspective to discerning believers who see in the Bride the same affirmations that He gave in 4:1-5. He is meeting a need in the bride. He's telling her, "I know what you're going through. I know you're being attacked and I will be present to answer your accusers. I will raise up help."
 - b. Another reason the Lord revealed these affirmations was to let us see what God delights in. These 10 characteristics become a practical challenge for our personal lives. These attributes are ones that the Lord highlights in bringing you to maturity. We are to ask God to impart these to us. They are practical definitions of holiness and fruitfulness.
- B. Feet in sandals speaks of evangelism which is the first activity that is noticed by the larger the body of Christ.

"How beautiful are your feet in sandals" (7:1a)

1. Her success in evangelism impacts the daughters. The first answer they give the sarcastic leaders is, "How beautiful." In other words, the daughters like her. They stand their ground, "She is beautiful." There is no political spirit. We think that what she is doing is wonderful. It is bearing great fruit in our lives." God raised up a people that would stand with this persecuted bride. The Lord always has His people prepared somewhere. Elijah said, "I'm the only one left." The Lord said, "No, there are 7,000. God has a people that will stand.
2. "Are Your feet" allegorically describes evangelism. Paul allegorically describes our feet as shod by the preparation of the Gospel (Eph. 6:15). Her feet bring the Good News to other places. "How beautiful on the mountains are the feet of those who bring good news" (Is. 52:7). The place our feet walks also speak of our inheritance (Josh.1:3). One of the greatest aspects of our spiritual inheritance is to win souls in evangelism.
3. "In sandals" - Shoes speak of prosperity, honor and preparation (Luke 15:22). Her feet are not lacking shoes as a beggar's feet would which was very, very common in the ancient world. The soldiers and the aristocrats wore shoes but the common folks did not. Even in the third world countries today, most people don't have shoes. Bare feet speak of symbolically of shame, poverty, and humiliation. When the Lord honors the prodigal son He put shoes on His feet. It is the opposite of poverty and shame.

4. Throughout the Song, Jesus begins His affirmation of the Bride with acclamations of her beauty. Therefore, the daughters of Jerusalem imitate His style of relating by first noting her beauty before they speak of her characteristics.
5. SUMMARY- They are startled by her effectiveness in evangelism as depicted by feet in sandals. This evangelism is a significant dimension of her spiritual beauty. Effective evangelism is a very compelling to the rest of the church.

C. Her royalty and excellent character-

"O Prince's daughter!" (7:1b)

1. They call her "O Prince's daughter!" That is another reason why we know the Lord's not speaking to her. He speaks to her directly. He doesn't speak to her in the third person. Jesus is not speaking here is because He refers to her in the SONG as "My spouse, My love, My dove, My Bride," etc
2. This 'Prince's daughter' speaks of her royal bloodline by the new birth. She is the daughter of royalty.
 - a. The title she received from others who esteem her implies her royalty through the spiritual family line (new birth) and her excellent character..
 - b. She is a prince's daughter. She has a good spiritual genealogy leading right back to the King Himself by virtue of the new birth.
 - c. All believers are of the royal bloodline of Jesus Christ. The church is a family that is a "royal priesthood."

But you are a chosen generation, "a royal priesthood", a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; (1 Pet. 2:9)

"I will be a Father to you, and you shall be My sons and daughters, says the Lord Almighty." (2 Cor. 6:18)

3. The title "prince's daughter" also emphasizes that her character was becoming of a king. This title is also used in Ps. 45:13: "The royal daughter is all glorious within..." which speaks of her inner life. Her attitude and actions depicted a person who knew she was of royal lineage. She has royal character befitting royalty. She had a royal inheritance and lived as though it was true. Rev. 21:9: describes her as the Bride of the King.

D. Her walk is adorned by the grace of God.

"The curves of your thighs are like jewels, the work of the hands of a skillful workman" (7:1c,d)

1. "Thighs" speaks of the legs or the strength behind our walk. In 5:15, Jesus' legs are like pillars of marble.
2. "The curves of your thighs" speaks of the muscular definition in her legs giving her strength in her walk. This athletic feature was developed through hard work and discipline.
3. "Are like jewels" - the curves of her thighs (muscular features) are rare and costly like jewels.
4. "The work of the hands of a skillful workman". She has been strengthened and prepared by Jesus' skillful workmanship in her life (Eph.2:10).
 - a. What they are really referring to is the workmanship of Ephesians 2:10. We are God's workmanship, is what the Apostle Paul proclaims. The daughters are saying to her, "The workmanship of God in you is fantastic. It is rare and precious. It cost you so much to be in this place. The power behind your walk is like jewels. It cost you in the flesh and it is valuable. God has led the testing in your life like a skilled workman and you are the workmanship in omnipotent hands of full wisdom."
 - b. God skillfully charts out a course of preparation for our lives. It is not haphazard or arbitrary in any sense but is the purposeful and skillful training by a sovereign God.

5. SUMMARY- The Bride's walk (thighs) was enhanced by her ministry and relational skills. The mature Bride will have wisdom for both life and ministry. As Solomon's wisdom was extolled by the nations around him, so the wisdom and the ways of the Bride will be magnified and praised as the jewels of the skillful workman (Deut. 4:6-8).

E. Her early foundations were good as God nurtured her properly.

"Your navel is a rounded goblet which lacks no blended beverage" (7:2a,b)

1. The "navel" speaks of the inner life, which pertains to her formative years in the Lord. "Your navel" speaks of the early foundational nourishment of the child in the mother's womb.
2. "Is a rounded goblet" - a healthy navel is the opposite of being malnourished in the early stages of life.
3. "Which lacks no blended beverage" - speaks of a full range of nourishment from a balanced diet that brings strength and maturity to the inner life.
4. SUMMARY- She has been spiritually prepared in a healthy and balanced way. There is a full balanced diet that she is going to be able to give to that which she births. Her inward life is balanced and wholesome. All the nutrients are there in her life. Therefore she can impart it to others.

F. The daughters see that a harvest is coming.

"Your waist is a heap of wheat set about with lilies" (7:2c,d)

1. This is a very powerful statement about the great end time harvest. The waist here is the Hebrew word "womb."
 - a. Wheat is the picture of the harvest. She is about to birth, not a little bit, but a heap. The abundance of the end time harvest is in the womb, so to speak of the maturing church at the end of the age. And it is set about with lilies.
 - b. Lilies speak of purity and innocence amongst her converts when she leads them to the Lord. They won't be half converted. The heap of wheat that is around her womb is filled with purity, her converts will be like lilies in innocence and purity and sweetness before God.

- c. In Revelation 14:12-14, the Son of God is pictured with a sickle in one hand and a crown in the other. The angel says, “Thrust in your sickle and reap the whole earth.” There is coming an hour at the very end of the where He thrusts His sickle in and reaps the entire earth.
 - d. There is a great harvest and the daughters see it in her as they say, “You have all the signs of a massive harvest around the corner. Your waist is a heap of wheat.” In 2:11-13, when He was wooing her to come on the mountain. He said, “The buds are on the vine. The turtledoves are singing. It is about time for the harvest. I need you to participate now to get a history in God so when the harvest comes you are ready. The harvest is about to come.”
- 2. "A heap of wheat" - speaks of an abundance of wheat which only occurs during the harvest. Wheat is good grain unlike the tares. She is pictured as pregnant (large waist) with a great harvest.
 - 3. "Set about with lilies" - lilies speak of believers who desire purity, innocence, faith, etc. The harvest that comes forth from her will be established in purity, holiness and faith. Some people in the name of evangelism emphasize a false mercy that results in compromise. When God's mercy is presented in a right way it imparts the desire to be like the lilies (purity and innocence). The great harvest is going to be an abundance of wheat that is set about with lilies.
 - 4. Those discerning daughters of Jerusalem say to her in front of the sarcastic watchmen “Your womb is filled with the abundance of wheat.” They see she is about to give birth to the worldwide harvest.
 - 5. SUMMARY- The discerning saints say, "Your womb is filled with an abundance of wheat." They see that she is about to birth the worldwide harvest. They saw that it was time to help the Bride instead of attacking her like the jealous watchmen were.
 - a. The womb of the church will be as a heap of wheat set about with lilies. She will be prepared for the greatest harvest in history. It will not be a harvest of tares but of wheat. It will not be just a little wheat but an abundance of wheat set about with lilies. God is releasing evangelism that extols the mercy of God without leading people to licentiousness and compromise.
 - b. The navel and the waist speak of attitudes and values seen in the inner life. The feet and the thighs speak of skills seen in the outer life.

- G. She is prepared for mature ministry and reproduction.

"Your two breasts are like two fawns, twins of a gazelle" (7:3a,b)

1. Breasts speak of the power to edify and nurture others and also to communicate life. Babes are nurtured through milk of the breast. She is ready to give birth to a tremendous end-time harvest and she is prepared to nurture, edify, and reproduce.
 - a. She is prepared for mature ministry and reproduction. The daughters of Jerusalem are well aware of the Bride's ability to nurture because she nurtured them. So much so, that in 6:13, they didn't want her to go on to other places to care for others, but rather to stay and to nurture them.
 - b. They see her about to birth the great harvest and rejoice because she has the capacity to properly nurture the new babes in Christ. After the heap of wheat comes the nurturing breast of the Bride.
2. "Are like two fawns" - fawns are youthful and still able to energetically nurture with milk. In other words, her navel, her inward life, is balanced and wholesome. She is healthy for a harvest.
3. "Twins of a gazelle" -speaks of a double portion of this ability to nurture. This is in contrast to the little sister (immature believer) who is pictured as having no breasts (8:8) and therefore is not equipped to nurture others or to reproduce spiritually.
4. SUMMARY- Her ability to edify others is highlighted here.

- H. The Bride's will is rare in strength

"Your neck is like an ivory tower" (7:4a)

1. This is the same affirmation spoken in 4:4. However, this verse speaks of her neck as an ivory tower, whereas 4:4 focused on her neck being like the tower of David.
2. "Your neck" - speaks of the free will. The neck can be stiff or submissive. The rebellious neck speaks of pride (Is. 3:16-17).
3. "Like an ivory tower" - tower speaks of protection and strength. Ivory is rare and costly.

4. SUMMARY- SONG 7:4 Speaks of the resolute commitment of our will (neck) that grants a rare and valuable protection like a costly tower of ivory.

I. Her eyes are her ability to have revelation

"Your eyes like the pools in Heshbon by the gate of Bath Rabbim" (7:4b,c)

1. "Your eyes" - speak of "seeing", thus referring to faith and revelation (the eyes of our understanding - Eph. 1:18). This represents her spiritual insight and focus. She has keen spiritual insight. Her eyes have been affirmed on several occasions throughout the book - 1:15; 4:2,9; 6:5. In 4:1c, Jesus called them dove' eyes speaking of purity, innocence and loyalty.
2. "Like the pools in Heshbon" - these pools were abundantly clean. It was easy to see through these waters as opposed to muddy waters. The KJV says "the fish pools of Heshbon" where there were abundant fish, which speaks of abundant grace. The city of Heshbon was once a royal city where the Amorite King Sihon lived (Num. 21:25,26).
3. "By the gate of Bath Rabbim" - a resort area because of the clean water.
4. Summary – 7:7b,c speaks of clear faith and revelation that has been cleansed of fleshly mixture.

J. Her nose speaks about spiritual discernment and warfare, specifically spiritual warfare in the knowledge of good and evil.

"Your nose is like the tower of Lebanon which looks toward Damascus" (7:4d,e)

1. "Your nose" -speaks of her discernment in spiritual warfare.
2. "Which looks toward Damascus" - Damascus was the capital of Syria which was Israel's greatest enemy. It was also the largest and most prominent city in the area.
3. Her discernment "is like the tower of Lebanon". It is like a tower that guards the king's property facing towards the main enemy in her life. She has discernment about what is coming from Damascus, which was the number one fiercest enemy of Israel at this time.

4. "Is like the tower of Lebanon" - a source of protection. The tower of Lebanon was significant to guarding the king's property (2 Chron. 8:5; 9:15-16). Lebanon was on the north side of Judah, near to Syria.
5. SUMMARY-The daughters of Jerusalem were protected like a tower by the Bride's discernment of their spiritual enemies (like Damascus). Satan always tries to destroy us in our most vulnerable place. We need keen discernment as we engage in evangelism.

K. The Bride's thought life is powerful like the beautiful mountain tops

"Your head crowns you like Mount Carmel" (7:5a)

1. "Your head" - speaks of wisdom and purity in the thought life. Her thoughts are brought into obedience to Jesus, (2 Cor 10:5). Satan seeks to distort our thoughts of the personality of God. He comes to distort our thought life so we challenge what God has said (2 Cor. 4:4).

Head also speaks of hope. The helmet is the hope of salvation (Eph. 6:17; 1 Thess. 5:8). The thought life is filled with the royal thoughts of Holy Spirit inspired hope.

2. "Crowns you like Mount Carmel" - the excellence of Carmel is described (Isa. 35:2). Her wisdom and the purity of her thought life is likened to a fruitful and beautiful mountain.
3. SUMMARY- The head is one of the most significant targets in spiritual warfare. Satanic attack normally begins as an attack against our thoughts. When our image of God is wrong and our hope is undermined, then we are spiritually vulnerable.

L. A divinely imparted dedication to Jesus in her heart

"And the hair of your head is like purple" (7:5b)

1. Your head speaks of your thought life. So much of spiritual life starts with the thought life. Her hair speaks of commitment, dedication, and the Nazarite vow.
2. "And the hair of your head" - speaks of commitment and dedication. Her hair was also referred to in 4:1; 6:5c. A Nazarite's hair spoke of their consecration (Num. 6). Hair also speaks of covering and submission (1 Cor. 11:5-6,10,15).

3. "Is like purple" - Purple speaks of royalty. The King's command or decree cannot be opposed in any kingdom. It is final once his command is given. It speaks of her commitment being like the resolution of a king.
 - a. Her dedication (hair) is kingly. In other words, it is born of God. It comes from the King Himself. Purple hair speaks of the power of her dedication being the work of God in her life.
 - b. The Father is keeping His commitment to have a Bride that is filled with His love for Jesus (John 17:26).
 - c. Paul's "dedication looked purple" to the angels as they marveled at it (1 Cor 4:9). The dedication of Paul's heart was the work of the Holy Spirit.
4. SUMMARY- The daughters saw the fruit of her obedient thought life as well as her royal resolution to obey. We desire to be people of resolution with iron in our soul obeying God even under pressure.

M. The Bride's impact on the heart of King Jesus

"A King is held captive by its tresses" (7:5c)

1. "A king" - The NAS says "THE King." Jesus is being talked about here. He is the King. Jesus is not doing the speaking in v.1-5, but is being spoken **about**. He wouldn't say 'a king', He would say, "I am." if He was doing the speaking. But it is the daughters. They are speaking of "the king" who is held captive."
2. "By its tresses" - The tresses are the locks of her hair.
3. "A king is held captive." King Jesus is held captive in the face of the Bride's strong resolve to do the will of God regardless of what it costs her.
 - a. Jesus is held captive by her resolution to do the will of God. Jesus' heart is captivated over the resolution of His people.
 - b. Jesus is filled with delight and affection over the Bride's resolution to obey. He is overcome (6:5), and ravished with her love (4:9).
 - c. Jesus said that the world would know that God loves the church in the same measure that He loves His son (Jn. 17:23). Even unbelievers will be aware that God is held captive by the beauty of His Bride. He is as delighted with His people as He is with His Son. Jesus has the same personality and love that His Father has (Jn. 15:9).

- d. To be "held" speaks of a holy compelling within His own heart that captivates His heart (2 Cor. 5:14). It is God's glory to be captivated in love towards His people. To be "held", we hold the heart of God. This does not speak of any weakness on God's part, but rather His unique strength to love. The fact that God could be held by a people of such a lesser degree than Him, is not a statement of weakness, but it is of the unique strength of His love. That His love is so powerful that it is like cords that bind Him to such weak people that He can't let us go.
- e. Isa. 55:9 speaks of God's patience with sinful people.

"For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. (Isaiah 55:9)

- 4. People who have held God's heart captive.
 - a. It says in Ezekiel 14:14 that even if Daniel, Noah and Job were present, the Lord says, "I would not turn back the wickedness of the nation." In this passage, Noah, Job and Daniel are referred to by God as obedient ones who held Him captive. The Lord looked at Noah, Job and Daniel as men that had captured His heart. They were intercessors that had captured His heart in times of judgment. They prevailed often with the Lord. But He said, "The situation is so bad even the ones that hold me captive couldn't hold me on this one because I know the only way to bring Israel to repentance is through judgement."
 - b. Moses and Samuel also held His heart (Jer.15:1).
 - c. God let Moses prevail over Him in intercession (Exodus 32:7-14). It was by divine design that God allowed Himself to be taken captive to the will of God. God wanted to destroy Israel but Moses interceded and said, "No, Lord." God persisted and told Moses that He would make a great nation out of him. Moses refused God's offer as he held God's heart captive in intercession.
 - d. The same principle is also seen in the life of Jacob (Genesis 32). Jacob wrestled with the angel of the Lord and prevailed. God has pleasure in being wrestled and prevailed upon by His people. This is part of the partnership that the Gospel makes available to weak sinful people.

- e. Such love is sometimes seen in marriage, when a husband is held captive by the beauty of his wife. Our heavenly Bridegroom is held captive by the beauty of His wife. This is not a statement of the Lord's weakness, but His dignity and strength. He possesses all authority, but gives His heart without any reserve to His Bride. This is spoken in the strongest language of love similar to 6:5.
- f. Michael Sullivant had a dream that he was wrestling with one of his sons. With great joy he allowed his young son to pin him to the ground. The Lord spoke to him in the dream saying that He lets His people wrestle and pin Him.

5. SUMMARY- The Bride's dedication held God's heart captive.

VI. VINDICATED BY JESUS HIMSELF (7:6-9A)

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.(7:6-9a)

The watchmen were asking the question, "Who is the Shulamite that we should pay attention to her?" Jesus steps in and vindicates His bride by saying how beautiful she is.

- A. Jesus is speaking in the second person now. He says, "You are," and then He says, "I am." We know this is the language of Jesus in the Song of Solomon. The person speaking changes directly in v. 6..
- B. He begins His answer by telling her that He agrees that His heart is held captive or delighted by her commitment.

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

- 1. "How fair and how pleasant you are" - God so enjoys the pleasant fruit of His Bride's love and obedience. His fruit was sweet and pleasant to her (1:16; 2:3). Now her fruit is sweet and pleasant to Him.
 - a. He calls her pleasant and beautiful (4:16-5:1). God delights in the response of His people. There is nothing more delightful to God than the love that flows from the heart of His Bride.

- b. This is how the Lord feels about His Bride while she is still upon the earth. When is the last time you felt the Holy Spirit communicating this revelation of Jesus' emotion for you? We imagine God saying that He is weary of our failure and weakness. However, the Scripture tells us that we are pleasant to Him. Our voice is sweet and our face is lovely to Him even in the midst of our struggle to overcome sin (2:14).
 2. "O love" - expresses the depth and the passion in His heart for her. His love for her is boundless. God loves and enjoys us to the same measure that He loves and enjoys Jesus (Jn.15:9; 17:23). The fullness of God's love is beyond human comprehension (Eph. 3:18). Our love is greater than wine to Him (4:10). God sees His people as the truly excellent ones in the earth (Ps. 16:3). David knew that God delighted in him even when he was stumbling in the city of Ziklag in unbelief and fear (Ps. 18:19).
 3. "With your delights" - her responses of obedience delighted and ravished His heart (4:9). There is nothing more delightful to God than the love that flows from the heart of His Bride. He conquers all but His supreme delight is in the heart of His people. The psalmist tells us that the death of His saints is very precious to God (Ps. 116:15).
- C. Jesus affirms that her stature is one of great maturity.

"This stature of yours is like a palm tree" (7:7a)

1. Her stature speaks of her spiritual maturity. Jesus considered ten qualities of her life (7:1-5), then declared that her stature of maturity was great.
2. He considers the 10 qualities that the daughters used to describe her life then says, "Your maturity is great. The stature of your maturity is great like a palm tree."
3. The Lord is speaking about her stature of maturity as being great like a palm tree. A palm tree is a picture of maturity especially in the dry seasons.
4. A palm tree was used as a sign of victory, triumph and conquest. He says, "Your stature, your roots go way down when everybody else is dying in the drought. The palm tree grows exceptionally high, and exceptionally straight because it's roots go extremely deep. This is a picture of tremendous perseverance under pressure. The winds come and the palm trees don't break. Everything else breaks, but palm trees don't. A palm tree can find the water sources way under the ground. He says, "You are like a palm tree. You find the deep waters underneath in me. You don't move under the storm. You are a sign of victory."

- a. In Rev. 7:4 the victorious saints have palm branches in their hands. The palm branch was used as a sign of victory and conquest. The palm tree also expresses triumph, as when they laid palm branches before the Lord as He came into Jerusalem. A palm tree is tall and straight yet flourishing with good fruit (dates). Jer. 10:5 speaks of the uprightness of the palm tree.
 - b. The palm tree has the capacity to endure the dry seasons. It has a long life with deep roots that can outlast a drought. Joel 1:12 says the palm tree shall flourish even in the time of drought. The Bride flourishes even in the drought of 5:6. When the storms come and the winds blow, a palm tree stands strong.
 - c. Palm branches were used in the feast of tabernacles (Lev. 3:40). Jericho was called the City of Palm Trees (Deut. 34:3). 70 palm trees were found in Elam (Num. 33:9).
5. SUMMARY- Her stature of maturity is great like a palm tree, all her attributes flow together in balance. The maturity of the church will reach the measure of the stature that belongs to Christ (Eph. 4:13).
- D. Jesus speaks about her abundant capacity to edify and nurture others
- "And your breasts like its clusters." (7:7a,b)***
1. "Your breasts" - speaks of the power to edify and nurture others. A mother nourishes her babies on the milk from her breasts. This is also mentioned in 4:5a.
 2. "Like its clusters" - clusters of the palm tree give abundant nourishment to others making them joyful. She overcomes every obstacle that the devil throws to keep her from nurturing other people. This speaks of a double portion in her ability to nurture with breasts like "twins of a gazelle" in 4:5b. This is in contrast to Song 8:8 where the immature believer, with no breasts, is pictured as not being equipped to nurture and edify others.
 3. SUMMARY- She is skilled in her ability to nurture other people.
- E. Jesus promises to release a full manifestation of His power and Presence on His church. Jesus takes hold of the church by dwelling in manifest power in her midst.

"I said, 'I will go up to the palm tree, I will take hold of its branches.'" (7:8a,b)

1. "I will go up" - Jesus will "go up" or manifest His presence through the Bride. God is promising to release His power and Presence on His church.
 2. When Jesus takes hold of the mature church at the end of the age it speaks of Jesus dwelling in manifest power in the midst of the church. "I will go up to you and I will take hold of this ministry." In other words, Jesus prophesied in John 14:12, "Greater works than these". This will begin to take place as He takes hold of the church.
 3. He promises to "go up" to anoint the palm tree. This is the same activity as described by the imagery prayed for in Isaiah 64:1-4, "Rend the heavens and come down." In one sense, Jesus is always with us and He never leaves us. However, the Scripture speaks of God "arising to come up" to us or "descending to come down" on us. Both speak of His manifest Presence.
 4. "To the palm tree" - Jesus will manifest His Presence where He sees the maturity of the palm tree.
 5. "I will take hold of its branches" - Jesus will "take hold" or release power through the branches (ministry to others) that truly glorify God. "I will take hold of its branches." That is a powerful promise to throw back to the Lord. The Lord says, "I will take hold of the branches of these people." We are talking of manifest power now. We are not talking about a legal commitment. He gives her three prophetic commissions.
 - a. In Acts 2:1-4, 42-46, Jesus "took hold" of His palm tree as the power of God was released in the church in Jerusalem. Jesus "taking hold" of His church speaks of revival beyond any time in history. He dwells in the midst of the church in power.
 - b. In the context of her personal life, this speaks of the seasons of personal revival. In the context of history, this finds its ultimate fulfillment in the end-time revival.
 - c. This is what Jesus is saying here to the persecuted Bride, "I will come up to her in her maturity and I will release more than the introductory works of the Kingdom."
- F. SUMMARY-The Father endorsed Jesus of Nazareth with great signs and wonders (Acts 2:22). He will endorse His church in the same way. She is the palm tree and He will release the power of God as He takes hold of her branches.

1. In Acts 2:22 it says, “Jesus approved or endorsed by God with signs and wonders.” Jesus is about to go up and lay hold of her in a way that is manifesting His power greatly. What is He doing? He’s endorsing her and vindicating her before these people who said, “Who is she anyway?”
2. He’s speaking about His full commitment to her, and He’s answering directly the question that implied that the Bride was off base. He says, “I’m totally committed. I’m going to go up and completely identify Myself with her.”

G. He gives her 3 prophetic commissions

"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" (7:8c,d, 9a)-

1. He commissions her to nurture others in the power of the Spirit as pictured by the vine.

"Let now your breasts be like clusters of the vine"

- a. "Breasts" - speaks of nurture. His first commission: “Let your breasts be like clusters of the vine. Let your ability to nurture be inundated with the wine of the Holy Spirit.” When the Lord lays hold of His church, He commands her, “Go nurture others now. Let your breasts have the wine of the Holy Spirit working through it.” Then in 8:10, she says, “My breasts are like towers.” This is her statement saying that this verse (7:8) is completely fulfilled.
- b. "Clusters of the vine" - let the wine of the Holy Spirit flow through you to others. He says let your nurturing be in the abundance of the wine of the Spirit.

2. He commissions her to an inner life that is wholesome and mature, clean and delightful, that is filled with the refreshing of the Holy Spirit.

"The fragrance of your breath like apples" (7:8d) -

- a. "Your breath" - speaks of her inner life. His Second commission: “Let the fragrance of your breath be like apples.” Apples speak of refreshing from chapter 2. The breath speaks of the wind of God. Let the anointing of the Spirit be released through you. (Acts 8:18; John 20:22)

- b. "Fragrance like apples" - refreshing and pleasant. Her inner life was a delight to Jesus. (This was imparted from the 2:3 experiences). All the defilement of the flesh has been removed. There is no decay or impurity.
- 3. Thirdly, He says, "The roof of your mouth will be like best wine." This speaks of Divine intimacy.

"And the roof of your mouth like the best wine" (7:9a)

- a. "Mouth" - the mouth throughout the SONG, speaks of the kisses of the mouth. She prayed, "let Him kiss me with the kisses of His mouth" (1:2).
- b. The mouth is not the same as the lips. It is not words. The mouth is the kisses of the mouth. He says, "Your mouth, let it be the best wine to me. I want intimacy with you in a way that it is the best the Holy Spirit will give." In other words, "Don't lose your bridal intimacy with Me. Impart it, don't neglect it in your own life and don't neglect imparting it to others."
- c. "Roof of your mouth" - The roof of her mouth speaks of intimacy with Him as in 1:2, 4:3, 5:16a. Why does He say roof of the mouth? This talks about the palate of the mouth or the taste of her mouth. The Hebrew word is roof, palate or taste. That which comes from your mouth is the point.
- d. "Like the best wine" - The best wine is that which is most refreshing and delightful. The best thing that Jesus has in His entire created order is intimacy with His church. This speaks of the excellence of the Holy Spirit wine as contrasted to the spirit of the world (bad wine).
- e. The best wine is the wine of intimacy that comes from the Bride's mouth. This is the most pleasurable thing to God outside of the Godhead.
- f. The best wine is when the Holy Spirit brings us to a place of mature love before Jesus. Jesus declares that the best wine of all the works of His Kingdom or the best work of the Holy Spirit is when the church walks in mature love (John 17:26).

- H. SUMMARY- He gives her 3 prophetic commissions (7:8c,d, 9a): 1. "Nurture people." 2. "Release the Holy Spirit and impart intimacy to them." 3. "Maintain your intimacy with me in the work, because the best wine the Holy Spirit gives is the wine from your mouth and I take great delight in it."

VII. APPENDIX: HOW TO DETERMINE THE SPEAKER IN THE SONG

- A. One of the main methods used to indicate who is speaking throughout the Song is through the consistent use of specific phrases. For instance, the Bride refers to Jesus in two ways. The most common way is to call Him "my Beloved." Frequently she uses types of phrases such as, "the one I love" or "You whom I love" (1:7,3:1,2,3,4).
- B. Jesus refers to the Bride with 2 main titles - "My love" or "beautiful" (fair)-
1. In His 12 statements to her, Jesus refers to her as "My love" 8 times - 1:9,15; 2:2,10; 4:1,7; 6:4; 7:6.
 2. He calls her "beautiful" (fair) in 6 of the 12 statements - 1:15; 2:10; 4:1,7; 6:4; 7:6. In each of the 12 statements He uses one or both of these titles. He always speaks to her in the second person, i.e. "you, My love."
- C. Jesus calls her "My sister" 5 times - 4:9,10,12; 5:1,2-
- D. Jesus calls her "My Bride" (spouse) 6 times - 4:8,9,10,11,12; 5:1 (Hos.12:12)-
1. He speaks the two terms together 4 times - 4:9,10,12; 5:1
 2. He calls her "My sister" without adding bride once - 5:2
 3. He calls her "My Bride" without adding sister twice - 4:8,11
- E. We know it is the Bride because she uses the phrase, "My Beloved" throughout the Song when she is speaking about Him to others 24 times- 1:13,14,16; 2:3,8,9,10,16,17; 4:16; 5:2,4,5,6,8,10,16; 6:2,3; 7:9,10,11,13; 8:14.
- F. She uses no one phrase when addressing Him directly-
- G. Others refer to Jesus as "her Beloved" - 6:1; 8:5
- H. I think that the Bible translators should have divided 7:9, because the thought changes right in the middle of v.9-