

Chapter 14

The Shulammitte

There has been just an occasional cursory mention of the Shulammitte, or Shunamite, so far in this writing. Since she is so important to the discovery of the identity of “The Two”, as well as their purpose, the analysis of this “individual” is saved until just before the last two chapters.

The book of Song of Songs, or the Song of Solomon, permits and even demands an allegorical interpretation. Superficially, if taken literally, it is a book written about the infatuation and carnal love between a man and a woman, and even those of the world can understand it. Many Christians avoid this book and few study it. Some Bible scholars are even in disagreement about its canonization. From an allegorical point of view, for one understanding the language of symbolism as defined by the Word of God, it is a book that unlocks the deep mysteries of the process and purpose of our Lord in expressing his love to those He chooses to become His. It reveals different parts of the church and its fears, hopes, and longings. When you understand that the Bible with its sixty-six books all pointing to the creation and restoration of a bride, or body, fit for the Son of God, this book looms as one of the most important.

Watchman Nee wrote a classic allegorical interpretation of this book much of which is truth.³² He wrote it in a time when computers were non-existent making this type for interpretation exhausting and time consuming. I refer you to his book for a complete interpretation of the book Song of Solomon.

During this examination I cover that which is relevant to “The Two”. From the beginning I attempt to prove that this “lady” is a corporate group of believers called to become the top echelon of leaders within the completed bride of the next age. I cannot use the term *church* for that age. What we know as the “church” of this dispensation ceases to exist as such during the next age. Remembering that Jesus having an inner circle of confidants while with us at His first advent, I attempt to prove that this individual called the Shulammitte contains the Lord’s most loyal and trusted guardians of His children. Her ministry is expressed and gains momentum during the tribulation week. The people in this corporate group are those who rule and reign with Him during the Millennial Age. They suffer the most for Him and for other Christians. They are those who become the very last and so they, in receiving their inheritance in the Kingdom, are placed first. Call them the neck that connects the body to the head.

I like to call this corporate lady the Royal Chariot. Whether she is just The Two, or the entire bride of the tribulation week that contains The Two, is not completely clear. There is symbolism that supports the position that she is the entire church of just the tribulation week that contains The Two.

The Shulammitte, or Shunamite, comes from an area in Israel called Shunum. It is a part of Israel famous for containing some of the most beautiful woman in the land. The name means *peaceable, perfect and that which recompenses*.¹⁸ The village of *Shunum* can mean *two resting places*¹⁸ or *a place of change or a place of sleep*.¹⁹ Another source gives the meaning of *a double resting place*.²² Could this be construed to mean a place with a double portion of rest or honor? With this statement I infer that a double portion

of His Spirit is received as a reward for her work and, of course, it is given for service to carry out our Lord's purposes of the next age.

The Shunamite's purpose in the body of Christ can be found scattered among the many allegorical portraits of her throughout Scripture. Although she is always shown to be Hebrew in the last age, allegorically she may represent a top echelon of leadership at the end of this age made up of the true Israel – that is the church. She is linked with *Mahanaim*, in the Song of Solomon, that is, *a place of great travail*. Scripturally, it is a place where unintentional murderers go for safety until their case is decided, a city of refuge. I maintain that it is a place where an individual called by God goes repeatedly to be shown their sin, giving them a chance to repent and be cleansed. Those who are sent most often become sanctified to a greater extent. Have you ever noticed that those in the Kingdom truly having the most power and grace seem to be more aware of their sin and the grace given them? True humility and transparency is a fruit grown at Mahanaim. So let's begin an analysis of this lady who is found in quite a few different places in Scripture. Again we are only interested in this study as she, or a portion of her, might fit into the mold of The Two.

There is a strong cross type for The Two, or the entire church of the tribulation week, that may be placed at the end of this age in 1Ki 1:1. She is called Abishag the Shunammite. The meaning of the name *Abishag* is *father of "given to" error, or the stumbling one*.¹⁸ Using a more modern descriptive term she is a classic klutz. I wonder how many of you during your Christian walk have felt like you just can't do anything right? Connecting this meaning to that of her last name we get something like this: *the klutz who eventually receives a double portion of rest*. Have you ever known individuals like this that no matter how inept they might be, they always come up smelling like roses? Well, my dear Christian, just look in the mirror because you are probably destined to be a portion of Abishag the Shunammite who walks in the refining fire of the tribulation week if you have made it this far reading a book like this one.

The Shunammite is portrayed as being used to keep the aging David warm. David, being at the end of his years and apparently having difficulty keeping warm, is advised to take a young wife (1KI 1:1-3). She shares King David's bed but they have no intimate relations. This individual, however, later on becomes the wife of Solomon and is given a very privileged position in his harem. Could this be analogous to the double portion?

Since this occurs at the end of David's life, perhaps we can project that the end days' corporate individual, Abishag, develops very late at the end of this age, possibly just before and during the tribulation week. To place this "woman" in the proper perspective, an understanding of the strong types that David and Solomon play during the exchange of the kingdom from father to son must be discussed.

Previously, I alluded to the position that I believe David represents the "Bloody Christ" who died on a cross to purchase all the needed parts for the temple of God (that is the living temple). By His blood He purchased all Christians who, when completed, make up the corporate bride of Christ. This type for Christ (King David) ruled throughout this age, an age of redemption and grace for all of those called.

At the end of the age many abandon the faith but there is a special loyal core that keeps the fires burning during the tribulation week's time of horrific testing! Solomon, the son of David, seems to be a type for the reigning Christ who sits at the right hand of

the Father and rules during the next millennium. His purpose is to build, or put together in unity, “the final living temple of God.”

Abishag, the Shunammite, represents a portion of the church, which contains The Two. This portion, that serves during Daniel’s seventieth week, must undergo the travail of the tribulation week. The time of the transfer of Abishag (the church) from David to Solomon occurs during Daniel’s seventieth week at the end of this age.

Adonijah, one of David’s sons, attempts through the deception of Bathsheba to procure the Shunammite for himself. He desires her so that he might have the throne and possibly circumvent Solomon’s position as king. Adonijah is an excellent type for Satan using the antichrist during the tribulation period. The antichrist does everything in his power to steal (deceive) the true bride from Christ. Just as Solomon kills Adonijah for this attempt, Christ comes at the end of this age as the cross type for Solomon. Similarly, he destroys the antichrist and his kingdom for the attempt to abduct His bride and the kingdom.

With this as a short introduction, we now go to the book of the Bible that contains the most information on the Shulammitte, and that is Song of Songs. The period of time we are looking at is the formative years for this portion of the bride of Christ that Abishag represents. If she represents, or contains The Two, then we are looking at the seven-year period immediately preceding the tribulation years. Though it is called the seven fat years in Scripture these years are, for this portion of the bride, terrible years of testing and travail as she is prepared for a mighty anointing (the fall rains of this age) for sacrifice. These seven formative years of consecration would be divided into two portions. The first portion would be a time of “calling,” that is a time when the Lord is calling her to become but she “in the flesh” doesn’t desire to be obedient or just cannot believe the Lord has chosen her for this mighty task. The second portion is very difficult as she is placed in a position where she is given no alternative but to say “yes Lord.” This would be akin to Jonah being placed in the belly of a great fish or Gideon being given the signs he asked for. This could then be termed a period of convincing.

In the first chapter of the book of Song of Songs the Shulammitte describes her brothers (mother’s sons) as being angry with her. They have made her the keeper of the vineyards. After working in the vineyards, she is very tanned, or dark. In Scripture to have dark skin is to be shown to have sin. She comments that she neglects her own vineyard possibly because she is overwhelmed with too much work dumped on her by others.

When we jump to the book of Job, we may note that he has seven sons and three daughters. The seven sons are associated with those who destroy iniquity and the people associated with it. They promote payment for the iniquity over time through the blood of Christ. The male sex seems to be associated with this type of warfare in Scripture. Job, being identified as the “greatest man from the east,” also points to the male as headship in regard to those younger Christians. Like Christ, he is one who judges sin. It is even possible that Job may contain a type for Christ guiding by intercession in the end days through his two, possibly the seven sons and the three daughters. Perhaps the seven sons are those who promote growth in holiness and belong to Israel. The three daughters (Gentile church born out of Israel) are those selected for working cleansing grace. They actually, being under the blood, benefit from what the law shows them in recognition of sin as it leads to repentance. The Shulammitte, being female, is indicative of being under

the authority of Christ, below the head or subservient to Him. With this in mind, we must remember we are all female under Christ.

These two, Job and the Shulammitte, contain The Two, or at least a portion thereof. At the end of this age they work synergistically and quite probably overlap in identity. They do this while in a great refining fire, to bring to saving grace all those whom the Lord would call in that day. In addition to this, possibly the “mother’s sons” may point to the old Jewish priesthood that refuses to have any part of Jesus. This leaves only the apostles and membership of the fledgling church to continue work in the “vineyard.” At the end of this age, *mother’s sons (those of the remnant of Israel)* again go to work in the vineyard allowing the Shulammitte to tend to her own garden.

I would be remiss in not offering one other possibility to explain the identity of the sons who force the Shulammitte to work in their vineyards. At the end of this age there are a great many upper level leaders, being bound by tradition, who doggedly pursue the directives of “old wine”. For a while they hold the “Shulammitte” captive because they desire to use her to further their own traditional religious practices.

If the three friends of Job, who actually torment him, represent those Jews yet to be called by the Lord, and the Shunammite symbolizes a corporate group of leadership of the church, then we can understand the enmity between her and her brothers. Old Israel (the seven brothers) gives up the care of the Lord’s vineyard during this age. The Shunammite, “tending the vineyards” now for over two thousand years, neglects her real vineyard, ministering directly to the Lord Himself and His desires. She is too busy, like a harried housewife with ten children, to attend to her husband properly.

At the end of the age the Shunammite attends to her specific vineyard. She no longer neglects the one she loves but puts Him first in her ministry during the tribulation week. She is not alone because the Jewish portion of The Two and the Messianic Jewish portion of the church are brought on line to help.

Of all the books of Scripture that contain references to myrrh, it is found more often in this book. *Myrrh* is a scent attributed to Jesus Christ. It may well symbolize his *death* for all of us. It is often associated with death in Scripture. It is very bitter to the taste. The Shulamite and Solomon willingly share the scent of myrrh. The development of flowing liquid myrrh in the character of the Shunammite (an element of self-sacrifice, or death of the will) is very much admired by our Christ. He does promote its development in us. It is the primary element developed in the church that stands during the tribulation week. It is also what allows our Lord to give the double portion to that portion of the bride.

SO 1:13 A bundle of myrrh is my beloved to me that lies **all night** between my breasts.

In the above Scripture we see the bundle of myrrh (our Lord) located in a very special privileged position. *Night* usually stands for *difficult times of testing (tempting)*. Considering its position, the fragrance of the myrrh is quite apparent coming from her. This very strong portrayal of the type for The Two, having Christ in the center and His top church leadership on each side of Him, is a very common positioning. The Two in the end evidence the same odor as our Lord because they are so similar (close) to Him. They are almost indistinguishable from Him. The aspect of self-denial, or death of self, is quite noticeable in these believers, particularly as they mature. Because these two

female physical attributes, which are strong types for The Two, are found on the Shulammitte's body, she may be the two witnesses working during the tribulation week.

Much of this book of Song of Songs is about our Lord's developmental work in the heart of this corporate individual (leader). She is given the very heart of her Groom. She undergoes much testing through trials and tribulations to conform her to the image of her Groom. Perhaps the two trials she endures are symbolic of being brought from the outer court of salvation through the central court of service to the third and inner courtyard of the priesthood (apostles). The Shulammitte is brought through two periods of testing, just like Job. Each testing costs her greatly but in the end allows her to express her love for her Groom more fully. I believe there is a close cross correlation between the Shulammitte's two periods of testing and the two great trials that occur during the tribulation week. This then would allow her to include more than just The Two.

There are three admonishments in this book to "not awaken love until it so pleases." Each of us on our journey through our Christian experience is taught to "let go" of our toys and take on His mantle to work the garden. This is indeed a sacrifice, but it does lead to a deep joy as the fruit of the garden in Christ begins to mature. A mature Christian is much more "single minded" regarding the importance of our Lord's desires. Eventually the Christian takes on Christ's desires as his own.

In this next Scripture, the Shulammitte's brothers, are interested in consecration or the payment for sin being associated with the Law. They ask her to catch the *foxes (sin that spoils fruit production)* because their grapes are as yet not mature. Could these immature grapes be recognized as fruit to be developed in the Hebrew portion of the Bride of Christ? This is found in the New King James Version, however in the New International Version SO 2:14 does not refer to the brothers as speaking about SO 2:15 but allows that verse to be given by the beloved or lover. There is significant debate between various translations as to who is speaking in the book of Song of Solomon. Knowing the language of symbolism does give significant help in determining just who is speaking.

NKJ SO 2:14 "O my dove, in the clefts of the rock, In the secret places of the cliff, Let me see your face, Let me hear your voice; For your voice is sweet, And your face is lovely."

Her Brothers

SO 2:15 Catch us the foxes, the little foxes that spoil the vines, for our vines have tender grapes.

The Shulamite

SO 2:16 My beloved is mine, and I am his. He feeds his flock among the lilies. (To Her Beloved)

If her brothers are making that request, particularly since they are originally angry with her and have her take care of the entire vineyard, she responds that her interest now is centered on pleasing her Lord. She no longer allows herself to be used by others. At least, she no longer neglects Him in caring for the vineyards that other gardeners should be tending.

Still, she points out in SO 2:16 that "He feeds his flock among the lilies." This is akin to saying He is the One who washes now with His word. If it is her lover (Christ)

asking her to do this then nothing more needs to be said. After her response to either her brothers or to her lover she doesn't obey her lover's request to come with him but tells him to go without her S.O.S. 2:16-17. She fails her first test, due to her fears, and loses sight of her beloved. Upon finding him again, we do note in S.O.S. 4:6 a statement that she makes, which shows that she is now willing to go "to the mountain of myrrh and to the hill of frankincense." She recognizes that she needs more work to destroy self-will (symbolized by myrrh) and that it takes considerable prayer (hill of frankincense).

If she is destined to become a great leader, or at least contain one as a corporate individual, then the above testing must happen. This occurs during the seven fat years that precede the seven lean years (famine) of the tribulation week. She is still too young and self-protective to sacrifice herself for the welfare of others (her love is not awakened as yet). Her second testing is initiated at the center of the tribulation week.

There is a significant difference if you compare what occurs with Job with what happens to the Shulammitte during what might at first look to be concurrent times of testing. Job seems to become spiritually weaker and weaker until Elihu and the Lord confront him. Job eventually receives "double back." The Shulammitte becomes stronger and stronger until she is able to obey a directive that costs her very dearly. Her very name indicates that she is given a "double portion of rest." Finally, there must be a slight realigning of the two time lines if any cross correlation is to be found between these two types of portions of the bride that function during the tribulation week. However, if these two, Job and the Shulamite, are different aspects of the same being, it certainly stands to reason that there is not a perfect correlation. Each of us, as we become less secure in ourselves, should find that we become more dependent on Christ. In our weakness His strength is perfected. To put it another way, as we realize our great need in our weakness the Holy Spirit then moves in and glorifies the Lord with His strength.

Let's take a moment to analyze what is in the Scriptures below. The carriage (palanquin carried with poles) may be a type for The Two functioning with the fullness of Christ during the first half of the tribulation week or even earlier. Then our Shulamite can receive a view of what she could be a part of when she becomes more mature. All the symbols in describing this "carriage" point to those that our Lord includes in the identity of His work. If we cross-correlate it with the old ark of the covenant carried by the Levites utilizing the two long poles to lift and carry it, we have a very close cross type for Christ in the center with The Two flanking Him.

SO 3:6 Who is this coming out of the **wilderness** like pillars of smoke, perfumed with myrrh and frankincense, with all the merchant's fragrant powders?

SO 3:9 Of the **wood of Lebanon** Solomon the King made himself a **palanquin**:

SO 3:10 He made its pillars of silver, its support of gold, its seat of purple, its interior paved with love by the daughters of Jerusalem.

The wilderness is a place of refinement, growth, and preparation for a Christian. It is where our Lord Jesus does the greatest work in us. *Solomon (reigning Christ)* is finished with a portion of his work on his bride. He is now leaving the wilderness, enclosed or surrounded by a portion of his bride, or at least the closest (some of The Two) of the chosen (the carriage, palanquin, or may I dare say a royal chariot).

Using symbolism to open the meaning of the parts of the carriage should convince one that it is very much like its maker. It is reminiscent of what Adam exclaimed when he was introduced to Eve, “*This is now bone of my bone and flesh of my flesh (Gen 2:23).*” In SO 3:9 King Solomon (Reigning Christ) is described as having made himself a palanquin from the wood (cedars) of Lebanon. The *wood of Lebanon*, from a study on trees, is felt to be *people taken from the Gentile nations for redemption* during this age of grace. Jesus as a carpenter and even today is still building His living temple from the “trees of the field.”

In SO 3:10 *pillars of silver* stand for *salvation*. These would support a roof that would keep out the sun. The *sun* in Scripture *brings out or reveals sin in a person* or, at least, allows it to become visible like a tan. For us that covering is important but the roof covers and protects our Lord. There is a cross type in Scripture we have already discussed but I would bring it to your mind again as repetition is necessary to learn this language. Remember the vine that grew up in one night to shade the head of Jonah from the sun? The palanquin in the above Scripture, that has this roof, is an excellent and very meaningful cross type for The Two who cover and protect their Groom.

Also in SO 3:10 mention is made of the support or base being made of gold. *Gold* stands for *righteousness* in Scripture. Our Lord is totally righteous (Holy) and He desires to be surrounded by those who walk in righteousness. The place where He sits is purple. This designates a seat for royalty. After all, He is the King of Kings. The only portion of the carriage not made by Him is its interior. The NIV translates it “its interior lovingly inlaid.” Another possibility offered by the NIV is “its inlaid interior a gift of love from.” This represents the willing sacrificial works of the saints (daughters of Jerusalem) in response to what Christ does for them on the cross. These works are motivated by love and are an expression of love enabled by the Holy Spirit.

SO 3:11 Go forth, O daughters of Zion, and see King Solomon with the crown with which his mother crowned him on the day of his wedding, the day of the gladness of his heart.

Solomon, coming out of the wilderness sitting in the carriage, is a type for Christ moving in fullness within a select group of believers (the palanquin). Those believers so radiate the fullness of Christ that they can turn many away from sin to accept the work of the cross. So in SO 3:11 this is what is occurring. All the people, who view the Lord’s acceptance of the bull that Elijah sacrifices on Mount Carmel, state that “Jehovah is God” in recognition of the true God. These daughters of Zion (unbelieving Jews?), by seeing Gentile Christians doing great wonders by the Lord’s power, similarly are led to believe in their Savior. From the timeline of chapter 10 this occurs late in the second or early in the third day because Christ is functioning within His Two at that time. In this case, the palanquin, or the Royal Chariot, represents The Two.

One symbol that is disconcerting to many is the use of the number *sixty* when associated with *noble warriors* of Israel (S.O.S. 3:7-8). (See the number train containing sixty in the appendix). This number points directly to the *incarnate law that accuses and condemns* (Satan or the old guardian cherub). It is often found in unregenerate Israel. Paul before he is saved is an excellent example of the use and behavior of those associated with the number sixty. At that time Paul still belongs to Satan, and those who

give grace to cover sin would be enemies of the law. Our Lord uses Satan to cut down or render justice to all who are proud and haughty. This set of Scriptures may well show His sovereignty over the evil one in using him to “cut down” those whom our Lord fashions into a portion of His bride.

From the study of *sixty*:

60 The one who is full of pride and directs the enslavement of others. The accuser or tester of fine metals. The one who is used to express the wrath, punishment, or refining, resulting from God’s judgment. The one who fells “trees” by tempting. Or finally, in the case of those called by the Lord, the one who prepares one to look into the mirror. The Holy Spirit is the one who removes the veil that we might recognize within the mirror just what our problem is and what to do about it.

It must be noted that these warriors are not part of the carriage itself. Nothing is stated regarding the division of these sixty. If they were two groups of thirty flanking the carriage then I could point to them as believers. They would be executing the commands of their Lord to render justice for sin by his command to cleanse with compassion. In any case, these warriors do what He desires. The use of this number as well as *six, six hundred*, and the infamous *six hundred sixty-six* are seen quite often in association with the *creation of righteousness by the revelation of sin leading to repentance*. However this is only for those our Lord chooses to be His. The number is commonly seen in association with Solomon (our risen Christ). We also see it in the book of Revelation where the cross type for the ruling and reigning Christ (Solomon) steam cleans his bride in the fire of affliction (666).

Within the Scriptures S.O.S. 3:9, 4:8, 4:11, and 4:15, we infer a relationship between the Shunamite and Lebanon. Lebanon is a type for the Gentile world where unbelievers are cut down (as the cedars of Lebanon) and transformed into believers (cedar paneling). This is just one indicator that the Shulamite is a type for the Gentile portion of the church, quite probably a special group of leaders groomed for the time of the end.

In SO 4:11 there is a description of what is beautiful regarding Solomon’s bride. Solomon (Christ) makes this statement: *“Your lips, O my spouse, drip as the honeycomb; honey and milk are under your tongue; and the fragrance of your garments is like the fragrance of Lebanon.”* This fragrance (oil of the cedar tree) of Lebanon is may mark her as a portion of the church derived from the Gentiles. This odor reflects a high level of consecration. *Dripping as the honeycomb* is in reference to being able to share deep truths of the gospel as a teacher to others. *Milk* connotes *being able to give the very basics to new Christians*.

S.O.S. 4:15 *“A fountain of gardens, a well of living waters, and streams from Lebanon”* is an allegory of her ability to provide the water of life (truth from the Word) to our Lord’s garden (believers). We know that Jesus is the one who gives us access to this living water, and He transforms her into a conduit through which He delivers the water to His garden. This garden is His entire bride. It brings to mind the original Garden of Eden spoken of in Genesis through which a river flowed. In S.O.S. 4:12 we see that at this point the Schulamite is a garden locked up, or a spring enclosed. This refers to her ministry having not yet come to fruition. A fairly prolonged time of preparation prepares her for her ministry. She desires to minister as shown by S.O.S.

4:16. However she cannot until her preparation time is finished. From an examination of the seals, this scenario fits sometime early after the first seal is opened during the first year of the tribulation. Her release to minister may be akin to the type for Elijah's running out of water when the brook dries up and having to go to the woman and the child. There is one other Scripture, besides one in Song of Songs, that might explain how she feels at being kept "on the shelf" for such a long and arduous training period. It is found in the book of Ecclesiastes.

Ecc 8:6 For there is a proper time and procedure for every matter, **though a man's misery weighs heavily upon him.**

Note below in SO 4:12 the Groom describes His bride as His private garden. Remember she is His work. He places in her all the value that is within her. At this point she is His private garden where He is at work.

SO 4:12 A garden enclosed is my sister, my spouse, **a spring shut up, a fountain sealed.**

Many in the body, with improper motives and undeveloped abilities, desire to jump in immediately to serve our King. Some ministries, particularly those that are called to the inner courtyard of the apostleship-priesthood, can take a very long time to bring to fruition. The ministry of The Two is one such ministry. A great deal of time and intense refining heat is spent in preparing these vessels. Their ministry lasts, at least during the tribulation week, only about three years.

Her desire to minister to the body is shown in the Scripture below. She even calls for the Lord to "measure" (judge) her with the north wind and to put her through trials with the south wind in order to prepare her for release into her ministry. She asks that her lover come and taste of her garden to see if it is ready for others.

SO 4:16 **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.**

Below, our Lord inspects this portion of the bride to see if she is ready to be "poured out." In S.O.S. 5:1 He inspects her maturity and capacity to serve and tells those around him (his friends, younger Christians) that she is ready and capable of refreshing and strengthening them. She gets His approval and an important statement is made by Him to the friends in this Scripture: SO 5:1 *I have come to my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk.* (To His Friends) **Eat, O friends! Drink, yes, drink deeply, O beloved ones!**

The Shulamite definitely contains a type for the top leadership of the Gentile portion of the church. So from early on in the first half of the tribulation week until the midpoint of the week, she gives all she has to those who belong to the Lord both young and old. She is poured out as Christ was poured out for us on the cross. This costs her dearly as the greatest persecution follows her three years of ministry.

Back in S.O.S. 1:8 from the NKJ Bible she is referred to as "O **fairest among women**", and in the NIV "**most beautiful of women**". This is in her spiritual youth and

perhaps presupposes what our Lord develops in her. As she is enabled to mature in spiritual beauty throughout Song of Songs, she realizes the potential that Solomon (Reigning Christ) predestines her to have. This occurs because the tribulation church is expected to make the greatest sacrifice in the two thousand plus years that the church has existed. All Christians are not called to this level of maturity, some stopping a step or two into salvation, others moving into the second court, and a very few called and consecrated to serve with Christ in the very Holy of Holies. This is where some of this portion of the bride, the Shulammitte, is groomed to reside with her King.

The next section appears to be the ultimate test for this one of The Two (Gentile portion). It must be understood that though each of The Two arrives from a somewhat different source, one from the Gentiles and the other from the Jews, each will view the other in love as one in Christ. Regarding spiritual growth she seems to be at a standstill (in bed sleeping) but she still has a hunger for more of her Lord (her heart is awake).

SO 5:2 I sleep, but my heart is awake; it is the voice of my beloved! He knocks, saying, "Open for me, my sister, my love, my dove, my perfect one; for **my head is covered with dew, my locks with the drops of the night.**"

He comes during the night (the time just before the Great Tribulation or the halfway point of the tribulation week) with an unusual request. He desires her to come forth and learn lessons from the "dew of the night." This *dew* is *wisdom learned from paying the price (giving grace) for sin for someone else* much as Christ does on the cross. Have you every walked with someone who has sinned terribly? When others of the body of Christ notice your association with that individual, you are judged for it and treated accordingly. It is synonymous to Christ Himself hanging on a tree while the sin of the whole earth is laid on Him so that we might be free. He looks weak and ugly to most during that time and almost all abandon him. He asks if she is willing to do a similar thing, appearing as though she were committing sin as viewed by those closest to her, so that some of His people might in the end be cleansed. In like manner, Job during the second time of testing is shown his weakness and sin. It leads to his repentance, to be sure, but it also leads to his prayer for the three who harass him during his time of collecting the dew of the night. The prayers make his three friends acceptable (forgiven) to the Lord.

SO 5:3 I have taken off my robe; how can I put it on again? I have washed my feet; how can I defile them?

She responds, at first, not desiring to walk through the terrible refining fire above. She stands naked before the mirror of her God (Lord). She does not want to wear the robe of sin any more. She does not understand that she still has some faults. Her Lord wants her to be truly sanctified so that her use as an instrument for serving others might be even greater.

SO 5:4 My beloved put his hand by the latch of the door, and my heart yearned for him.
SO 5:5 I arose to open for my beloved, and **my hands dripped with myrrh, my fingers with liquid myrrh, on the handles of the lock.**

He entreats her again to follow Him into the night, thought to be the tribulation week. Because of her great love for him she approaches the latch (lock) of the *door (her will)*. Her hands drip with myrrh, with liquid myrrh. This is a very important portrayal of what it must be like when a mature Christian is asked to do a very great sacrificial act for others. In order for it to even occur the believer's will must be given entirely over to the Lord.

Pride is dead and the Shulamite's only desire is to please Him. An act of obedience of this magnitude can only come from one who knows Him very deeply and is given a deep faith by the Holy Spirit. The act He calls her to perform alienates her from all relationships she values and could well cost her life.

Remember this statement is repeated three times: "Do not awaken love until it so desires." (SOS 2:7) If this truly represents our Lord asking this portion of His bride to go out and serve him by an act within the Great Tribulation, it means a sentence of death by being martyred for those who comply with His request. This is a bitter command not to be taken lightly. To be able to acquiesce to it is to have imputed that *agape* kind of love that only our Lord can give. Peter thinks he has it but finds out he does not during his time of testing (MT 26:75). The tribulation week is the time when the faith of many grows cold and many fall away.

Now then, what is the cost to this suffering Shulamite to love (be obedient to) her Lord? She is walking about the city, the New Jerusalem of this age(or His living temple, the church) at night at His request. This makes her look like a lady of the evening. Even though her Lord sanctions this situation, the watchmen (some of the leadership of the church) view it as an evil act. Job's three friends judge him in the same way. The response of the watchman (church leadership) of this time, as expressed below, is similar to the three spiritual leaders that accuse and condemn Job. The NIV puts it a little more strongly. Her exposure is evident as she is stripped.

NKJ SO 5:7 The watchmen who went about the city found me. They struck me, they wounded me; the **keepers of the walls took my veil away from me.**

NIV 5:7 The watchman found me as they made their rounds in the city. They beat me, they bruised me; **they took away my cloak, those watchmen of the walls!**

Please note that the watchmen in those days, as well as today, are legalists who rule, or administer the law. They are judging superficially what this young maiden has done. Grace seems to be non-existent. They ascribe to her false motives of evil as she, a betrothed young woman, is alone and out at night. The judgment comes from mere appearances. The watchmen strike her and hurt her. They uncover her and bare her to all. Now these individuals think they are keeping the profane away from our Lord. It is possible that some of these may even be tares belonging to the enemy or to the antichrist of the Great Tribulation. So many Christians today are sitting at home licking the wounds that they receive from the "church." What is happening to her here is exactly what happens to Job during his second great testing. The three friends treat Job like these watchmen treat the Shulamite.

Here the granting of a request from her Lord costs her dearly as it costs Christ for being obedient to the Father. It may well be that she loses her position and esteem in the

church. There is a severe cost to being obedient. The Two are almost like Christ in their obedience to their call. Their call is of the Lord as seen by those given “eyes to see” and not just the desires of their heart motivated by a self-centered codependency.

In S.O.S. 5:9 the daughters of Jerusalem question the Shulammitte as to what makes her lover better than any other. This is a question that an unbeliever might make of the church as to why Christ is better than any other God. After going through the terrible travail, the Shulammitte is still loyal to Christ and describes him with allegory in S.O.S. 5:10-17. If you cannot interpret the allegory in those Scripture you are missing a feast of spiritual beauty! This is her witness presented to them and it gets them interested, so interested that they desire to find Him and offer to go with her. As Job’s prayers secured grace for his three friends by the Lord, her beauty and great desire to find her Lover may well be what brings many others into the Kingdom at the end of this age.

In the following verses I believe the Lord is giving an overview of all those who belong to Him. The *sixty* queens are those who *look through the eyes of the Law and cleanse by demanding death*. The *eighty* concubines are those who *cleanse with grace that is, the blood of our Savior shed for us by allowing an understanding of our sin*. Each of these two are compared to the Levites who minister in the area of washing as well as the four cherubim who represent the cross type today of the Levites of old. The virgins without number are all those Christians under the blood in the whole world. Below in Scripture we must recognize it takes these two groups (60 and 80) together to wash in two different ways leading to consecration of the general body of believers.

The Shulammitte then is described as His dove, the one most like Him. He calls her **the perfect one!** I maintain that this is may not be the whole church but a select group of believers selected by the Father to stand with or flank the King of Kings as portrayed in Mt 20:23 during the tribulation week. Now this individual may contain just one of The Two. She contains the Gentile church leadership called at the end of the age when the time of the Gentiles is fulfilled. She, representing primarily grace, is positioned on his right. Job, who I believe contains in part a type for the Messianic Jewish portion of The Two, stands on Christ’s left as representing primarily, but not solely, the law. Each is marked with a 12 so both would equal 24. The cross types in Revelation are the twenty-four elders.

At the end of SOS 6:9 it seems that the entire church recognizes and agrees with the Shulammitte’s position. Regarding the mother of the Shulammitte I propose that only the grace of our Lord bears us all. But of all of us who are given grace, this corporate individual is given the most grace to become what she is! Another possibility is that her mother is today’s church that should be an institution of grace. The Shulammitte is a prototype for that which is to come during the next age. This particular group of saints is conformed to this fully developed state, in a moral sense, and is very much admired by all of the other children born of the church. Though the translation is “one individual,” another equally viable word might be “daughters,” which is plural.

SO 6:8 There are **sixty queens** and **eighty concubines**, and virgins without number.
SO 6:9 My dove, **my perfect one**, is the only one, the **only one of her mother**, the **favorite** of the one who bore her. The daughters saw her and called her blessed, the queens and the concubines, and they praised her.

Another Scripture that implies her position is that described in the next verse. This position is one of nobility. Christ's work in the redemption and restoration of her soul and spirit brings her to a point where she can be trusted with a great anointing. She now carries Him in a fullness of which few others are capable. She becomes His war chariot having been made highly obedient to His will.

NKJ SO 6:12 Before I was even aware, my soul had made me as the **chariots of my noble people**.

NIV SO 6:12 Before I realized it, my desire set me among the **royal chariots** of my people (or among the chariots of the people of the prince).

As mentioned in the introduction of this chapter in SOS 6:13, when the friends want her to return so that they may gaze on her, the Lord, or her Lover, asks near the end of SOS 6:13, "*What would you see in the Shulamite --- as it were, the dance of the two camps?*" Or as stated in the NIV in SOS 6:13, "*Why would you gaze on the Shulamite as on the dance of Mahanaim?*" I believe there is expressed here a link between the identity of the Shulamite and The Two in the mention of the two camps. From a study of *Mahanaim*, it is a place where one has to undergo intense refining with much suffering and introspection, as well as repentance. Another way to put it might be a place where one achieves extreme brokenness. This "victory dance" is not a popular place or event and most Christians today do all in their power to avoid it. Yet our Lord draws a parallel between the beauty of the Shulamite and "*the dance of the two camps*."

If you are called to "greatness" in the kingdom, then be prepared for a living hell that destroys all self-will. To dance this dance is to carry the devil on your back and be stripped of all your worldly dreams. It is to drop all value for things of the world for just one purpose and that is putting our Lord and His will absolutely first! What would make this a particularly severe time is that there is no guarantee that when you drop all for Him that He will comply with your expectations. You are left for a time without anything of the world and still are without the joy of His presence or direction for a time in a "no man's land." The belly of the fish that Jonah spent time in represents this very place.

Scripturally this is called the "wilderness." This is verified in SOS 7:10 following an extended allegorical description of her beauty when she makes this very important statement; "*I am my beloved's, and his desire is toward me.*" She makes it quite clear she is entirely given over to him and links that with his deep caring for her. She is assured of his love for her and nothing else matters. So then, to reiterate a second time, a link between The Two and the Shulamite is found in this verse and it is worthy of meditation!

SO 6:13 Return, return, O Shulamite; return, return, that we may look upon you! The Shulamite what would you see in the Shulamite --- as it were, the dance of the two camps? The Beloved

The Shulamite disappears from view for a time but the friends want again to look upon her beauty. Though I have no proof for it, I cannot help but compare her disappearance to the martyring of The Two immediately after they complete their great ministry lasting three years. The Shulamite and The Two "disappear" just after their

greatest acts of obedience! But both reappear or are resurrected, like Christ, later so that all may gaze on their beauty.

Those of you who are old enough to remember the ministry of Katherine Kuhlman may well remember how so many Christians flocked to just watch the Lord glorified in her. She was exciting, vivacious, and incredibly anointed to serve the greater body and, yes, the Lord required her to walk in holiness as a prerequisite for her continued anointing. Her continual prayer was for the Lord not to take his Holy Spirit from her ministry. She, like the Shulamite, was entirely given over to Him and His desire for the care of the vineyard.¹

There is another Scripture I would point to in the growth of the Shulamite's love for her Lord. The Scripture, below, points to the Shulamite coming from the wilderness (desert) putting all of her weight upon her lover. Times of testing in the wilderness show us our absolute need to trust our Lord even when situations are very grim. He is who He says He is and He can be trusted to do what He says He will do. To be convinced of this, we must be taken into the desert to be shown over and over that He is trustworthy!

SO 8:5 Who is this coming up from the wilderness, **leaning upon her beloved**? I awakened you under the apple tree. There your mother brought you forth; there she who bore you brought you forth.

In the last chapter of Song of Songs there is another very important aspect of a type for The Two as shown in SOS 8:8-9. In this Scripture we have a young sister, and her breasts are not yet grown. What shall we do for our sister for the day she is spoken for? If she is a **wall**, we will build towers of **silver** on her. If she is a **door**, we will enclose her with panels of **cedar**.

Young Christians are not ready for the full love of our Lord to flow through them. They must be prepared by Him to be channels of His love. Three times in Song of Songs we read the statement "*do not awaken love until it so desires.*" When the Lord finally turns that living water, which He pours into us, into wine to be poured out by Him alone, we find the believer either to be primarily a *door* or a *wall*.

Now there is more to it than that. Many Christians today are legalists. They take the law to an extreme. They judge everyone around them with little grace being given, very much like what the Pharisees and Sadducees did at the end of the last age. Now I realize that some respond that these might well be tares in the church. If that is the case, our Lord calls very few to enjoy His saving grace and to be grace givers. *Towers of silver built on a wall* is symbolic of the *lawyer being given a strong interest in the salvation (grace) of the person being judged* so this lawyer is infiltrated (balanced) with grace.

The individual who is a *door* would normally just *let everyone inside*, even the filthy with *no expectation of change*. Much of this "sloppy agape" is called grace today in the church. Our Lord does not allow anyone in His Kingdom who does not at some time prior to conversion express some repentance for his or her sin. The church is a place where change is expected, where Christians are to walk with one another to facilitate that change. So Scripture states that a door will be framed with cedar. *Cedar* is used in the old tabernacle to scent the bathing water the priests used to wash with before working around and in the temple. It has an *odor of cleanness* associated with it. So if a door is

going to allow a person to walk into an area closer to God, then that individual must receive the aroma of cleanness. The door is infused with a concern for washing an individual before taking him nearer a Holy God.

So both a wall and a door are brought to a place of mutual resemblance in that they become very much alike, as they are both transformed toward a semblance of Christ. Each has a balance of understanding the need for Law and Grace and are, at this point, practically indistinguishable from each other. This is why the two great Cherubim in Solomon's Holy of Holies are identical in all respects because they are classic symbolic types for The Two when complete.

It would be a shame not to cover the Shulamite's parting statements in this book as it gives considerable allegorical insight into her primary purpose. The future timing of this statement by her might be after The Two are martyred and taken from her. She continues through the desert of the Great Tribulation in spite of that loss refusing to turn aside from the Lord. After looking at her development throughout the book we see marks of significant grace marking her character. She may possibly be a special portion of the Gentile church from the present age chosen to walk in the fiery furnace of the tribulation week. She makes this statement in NKJ SOS 8:10 *"I am a wall, and my breasts like towers; then I became in his eyes as one who found peace."* In the NIV it is translated *"I am a wall, and my breasts are like towers. Thus I have become in his eyes like one bringing contentment."*

If this individual is a corporate group of mature believers who fight the good fight during the tribulation week, she in literal as well as allegorical language makes quite a statement. She calls herself a wall (which aligns herself with the Law) but she describes the physical attributes of a woman who can give milk to children and pleasure to a husband. The physical attributes that are positioned like The Two, flanking Christ, are described as being very well developed! If we interpret these attributes allegorically, we have a person, who being a *wall* or a *type for the law*, is still able to give the gospel of redemption (grace) to all those whom our Lord calls. This balanced ability is very attractive to the Lord and she knows that it pleases Him. She is a good spiritual lover who is very pleasing to her husband. How wonderful it is when all of us are that pleasing to our King and husband Jesus Christ.

I believe the essence of the above is that we can call what she does so well in ministering to her Lord, as truly "worshiping in Spirit and in Truth." It is not merely an experiential kind of worship making the worshiper feel better.

The majority of Scriptures describing this Shulamite seem to point toward the Gentile portion of The Two. I must confess that she is calling herself a wall and that connotes the possibility of her also containing those of the Messianic Jewish extraction.

Finally, let's return to her vineyard in SO 8:12. At first it is shown to us that she neglects her garden because her brothers force her to work in other gardens. Now since she is mature and reflects on what is behind her and what is ahead, she makes the statement in SO 8:12. The lover (Christ) speaks below in verse 13.

SO 8:12 My own vineyard is before me. You, O Solomon, **may have a thousand**, And **those who tend its fruit two hundred**.

SO 8:13 You who dwell in the gardens, the companions listen for your voice --- Let me hear it!

Remembering that this is the vineyard she neglects due to her brothers forcing her to work theirs, we now know who gets the credit for the fruit. She immediately gives Solomon (Reigning Christ) a thousand. (A fascinating number is a *thousand* in Scripture as it means *by His sovereign will alone*.) She is taking no credit for the fruit production herself but points back to the One who enables her to become what she is and have the ministry she has. A thousand points to the Lord's work through us! Then we have the workers in the vineyard given two hundred. *Two hundred* often points to *the intercession for mercy and grace* that all Christians need; indeed those who intercede should receive credit because without them little happens. This is an important attribute that marks The Two. When you add these two numbers you get twelve hundred or one thousand two hundred. This number is a *multiple of twelve* that marks *authority given to work (impute righteousness to) on the bride of Christ*. The Shulamite certainly appears to be created for that purpose. If this type is correct we must consider that at this point in time she and Christ are facing the work of the Millennial Kingdom, that of uniting the entire bride into one being.

The lover (Christ) asks to hear the voice of those who dwell in the gardens (SOS 8:13). He is referring to the prayer of *intercession* to which she points with the use of the number *two hundred*.

Finally, Song of Songs ends with the Shulamite using her ordained voice of *intercession (200)* to urge her spouse to accompany her to the spice-laden mountains (places where other Christians may be brought to maturity by His Spirit). These are places to which she refuses to go earlier in the book since her love (trust) is not yet awake to such a degree. If these two lovers are looking at the work of the next one thousand years, I am sure that they walk hand in hand down through that span of time with great excitement, energy, and perfect unity of purpose.