



Indwelling of Christ & Spiritual Adulthood; the Shulammite under Pressure Appeals to the Shepherd for Help: an Illustration of Prayer, SOS 2:17

31. This advance requires the believer to progress through the three levels of spiritual adulthood that reflect the glory of Christ through three experiences connected with the indwelling of Christ.

- 1) The experience of spiritual self-esteem is defined in:

Galatians 4:19 - My children, with whom I am again in labor until Christ is formed in you.

This makes reference to spiritual growth to the level of cognitive self-confidence.

- 2) The experience of spiritual autonomy is found in:

Ephesians 3:16 - That the Father would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man,

Ephesians 3:17a - so that Christ may dwell in our hearts through faith.

The word “dwell” is aorist active infinitive of the verb **κατοικέω, κατοικεῶ**, the continuous inhabitation of a house, i.e., “to be at home.”

This refers to the believer’s spiritual advance to the level of cognitive independence.

- 3) Finally, the believer advances to the third experience which is spiritual maturity and is the subject of:

Philippians 1:20 - According to my intense concentration on doctrine and resultant confidence, in nothing shall I be disgraced but with the boldness of spiritual maturity, that now as always, Christ shall be exalted in my person whether by life through spiritual maturity or by death through dying grace.

v. 21 - For me, living ... Christ; dying ... profit.

This makes reference to the ultimate advance: occupation of Mount Pleroma where the believer benefits from holding the superior battleground against opposition in the Invisible War, that of cognitive invincibility.

32. These are the levels the believer attains through spiritual growth and because of the indwelling of both the Holy Spirit and Jesus Christ he is able to achieve maximum glorification of God.
33. The Shulammite’s comment in Song of Solomon 2:16 is her historical reference to her right man, the Shepherd, “My beloved is mine, and I am his.”
34. However, its theological use directs us to two doctrines: the believer being in Christ through the baptism of the Holy Spirit and the indwelling of Christ in the believer’s body as the Shekinah Glory.
35. The Shulammite’s comment incorporates both these concepts along with the principle of right man-right woman.
36. Her earthly shepherd is tending his flock on the Sharon Plain. She knows where he is. He is at work. And she begins to make an appeal for him to come and rescue her.

SOS 2:16b - **[SW]** “He pastures his flock among the lilies.”



1. We learned from Chapter 2:1 that the Shulammitte is the lily of the valleys and that these flowers cover the Sharon Plain. The beautiful scenery they create covering the hills of Sharon and their pleasant aroma are constant reminders to the Shepherd of his “darling,” his “beautiful one.”
2. Just as the Shepherd is ever present in the Shulammitte’s soul so is she ever present in the Shepherd’s soul.
3. Here again we find an illustration of the believer’s relationship with Christ. Just as the Lord is ever present in the soul of the positive believer so also is the believer ever present in the mind of God.
4. In fact, because every Church Age believer is indwelt by all three Members of the Trinity, we are ever on Their minds and thus we are never alone.
5. Therefore, even though the Shepherd is absent she nevertheless is protected by his presence in her soul and she begins an appeal for him to rescue her from Solomon.

SOS 2:17 - [SW] “Until the cool of the day when the shadows flee away, turn, my beloved, and be like a gazelle or a young stag on the mountains of Bethel.”

1. This is much like a prayer. The Shulammitte appeals to her Shepherd to begin a journey to rescue her from the clutches of Solomon.
2. “Until the cool of the day” refers to the late afternoon when the sun’s rays cease to create shadows and the evening dusk appears as a prelude to night.
3. Her appeal is for the Shepherd to come to her aid. This is indicated by the word “turn,” the Qal imperative of the verb **סָבַב** *savav* which means “to turn around.”
4. The implication is urgency. She wants the Shepherd to stop what he is doing, begin a journey in great haste to rescue her.
5. She has already described the Shepherd as having the graceful abilities of gazelles and deer in verses 7 and 9. Here she appeals to him to use his athletic abilities to rush to the vineyards and rescue her.
6. The course he is to take is “on the mountains of Bethel”: **בֵּיתֵל**. This does not refer to an actual mountain range but to the course he must take. The central mountains of Israel separate the Shulammitte and the Shepherd.
7. She is presently in Shunem and he in the Sharon Plain. For him to come to her he must travel over the mountains that separate them, i.e., the mountains of “separation,” or the mountains of *bethel*.
8. One of the major underlying principles of the second chapter of the Song of Solomon is how the Shulammitte, while under pressure, consistently responds to her right man. He is in her soul and it is him that her soul loves.
9. This is the mental attitude that the believer is to have toward the Lord. Even though He is physically absent from us, the omnipresence of His deity indwells us and we are never alone.
10. Consequently, He is ever-present to comfort, provide, protect, and defend us. This principle is affirmed by the Psalmist in Psalm 46, “God is our refuge and strength, a very present help in trouble.”
11. The Shulammitte’s concentration on her right man reveals her response to him as her earthly source of protection and provision. It is his responsibility to come to her aid and she is confident that the Lord will both alert him and use him to deliver her.
12. The confrontation with Solomon keeps the Shulammitte under constant pressure. She is forced to concentrate in two areas in order to maintain her mental stability.



13. She must continue to reject Solomon's advances while simultaneously keeping the image of her right man in her conscious mind.
14. Yet as Solomon presses her for a decision by means of his pick-up lines, she is having difficulty concentrating on her right man.