

(2:8) - THE VOICE OF MY BELOVED! BEHOLD, HE COMETH LEAPING UPON THE MOUNTAINS, SKIPPING UPON THE HILLS.

- Salvation is of the Lord, and the Lord Himself is the first cause, the prime mover, in the salvation of His chosen people. Before we can be saved, Christ must come to us, and He must bring us to Himself. If left to our own choice in our natural state, we will not come to Him. The command of the Gospel is “*come unto Me all ye that labor and are heavy laden, and I will give you rest*” (Matt. 11:27). But none of us by nature will come to Him on our own. If left up to us, we will always, sinfully, rebelliously, and willfully, reject Christ and God’s way of salvation by Him. The command of the Gospel is “*believe on the Lord Jesus Christ, and thou shalt be saved*” (Acts 16:31). But, again, by nature, we will not seek Him or believe on Him as He is revealed in God’s Word (Rom. 3:1-12; 1 Cor. 2:14). How, then, are any of us saved? It is by the Lord Himself choosing, seeking, and finding us, coming to us in grace, mercy, and redeeming and regenerating power and love.

First, we must hear His voice in the preaching of the Gospel in the power of the Holy Spirit Who gives us spiritual life from Christ (John 3:3-7; Rom. 1:16-17; 10:13-17). Our Beloved must come to us in the power and sweet voice of His love, draw to Himself, and make us willing to receive and come to Him. In the new birth, He gives us ears to hear His voice, not in wrath, but as our Surety, Substitute, and Redeemer Who suffered our wrath in our place. He reveals Himself to us as our Beloved. He gives us eyes to see His beauty and power and ears to hear His sweet voice in the Gospel (Matt. 13:10-16). He brings His righteousness near and places salvation in Zion (His church, His bride) (Isa. 46:12-13). He gives us faith to believe in Him and rest in His glorious Person and finished work of redemption for us. In bringing to hear His voice, He brings us to seek after and long for Him (John 10:27-30)

The Bridegroom comes “*leaping upon the mountains, skipping upon the hills*” - These are obstacles that we could not climb - the mountain of God’s law which we cannot keep; the mountain of sins which we cannot overcome; the hills of spiritual death and depravity which we cannot cure. But Christ comes joyfully, leaping and skipping, to overcome all that stands between us as sinners and a holy and just God. This is not to say that our Lord did not sorrow, suffer, and agonize in the fulfilling of His work. He suffered unto death like no man has ever suffered unto death. But He did have joy set before Him in this great work (Heb. 12:1-3). It was the joy of the glory of God in the salvation of His beloved. He brought all the mountains and hills low by His obedience unto death and finished them (Dan. 9:24).

(2:9) - MY BELOVED IS LIKE A ROE OR A YOUNG HART: BEHOLD, HE STANDISH BEHIND OUR WALL, HE LOCKET FORTH AT THE WINDOWS, SHEWING HIMSELF THROUGH THE LATTICE.

- Christ’s strength was like a gazelle or a young deer. It was not an easy work. Consider His agony in Gethsemane and on the cross. But it was never in doubt that He was able and willing to do this great work! Christ standing “*behind our wall,*” looking through the windows, showing Himself through the lattice, could refer to the gradual revelation of Himself throughout the Old Testament until He came in the full revelation of His glory. Another wrote that this refers to His watchful eye over His bride, protecting her and directing all things for His glory and her good, even when her view of Him is hindered. We see only through a glass darkly (1 Cor. 13:12; 1 John 3:1-2).

(2:10) - MY BELOVED SPOKE, AND SAID UNTO ME, RISE UP, MY LOVE, MY FAIR ONE, AND COME AWAY. - Here, the Bridegroom calls the bride unto Himself. This is the effectual calling of our Lord by His Spirit in the preaching of the Gospel that gives us life from the dead. Just as the Lord called unto Lazarus, “*Lazarus, come forth, and he that was dead came*

forth” (*John 11:43-45*), He calls forth His bride, and she comes forth unto Him. This quickening and effectual calling comes to all of God’s chosen people, whom He has justified by the blood of Christ (*Eph. 2:1-4*). They are robed in His righteousness imputed to them, so He sees them and addresses them as His love, His fair one. His love is never earned or deserved by them. This is His love in redemption that is given to them freely and unconditionally as to their condition. His love brought Him to fulfill all the conditions to insure their salvation and eternal life (*1 John 4:10*). If we ask, “Does God love me?” False preachers answer, “Yes, he loves everybody equally. Now you must do your part.” God’s preachers answer with questions - “Do you hear His voice in the Gospel calling you to Himself? Do you believe in Him and rest in Him for all salvation?”

His bride is fair, beautiful, made so by His grace and power based on His righteousness imputed to her. She stands before Him, not having her own righteousness which is the law, but that which is through the faithfulness of Christ, Her Bridegroom (*Php. 3:9*). So, He calls on her to come to Him and to “*come away*” from sin, self, and the world. He calls her to faith in Him and repentance of dead works and idolatry. A sinner cannot truly come to Christ for salvation without coming away from all else that he thought, in his works, efforts, and experiences, recommended him unto God (*Php. 3:7-10*).

(2:11) - FOR, LO, THE WINTER IS PAST, THE RAIN IS OVER AND GONE; - The “*winter*” speaks of decay and death and is symbolic of our natural, spiritual sin and death. In that state of sin and death, all we could bring forth is fruit unto death (*Rom. 7:5*). “*The rain*” here is the cold, icy rain of winter that beats upon us and chills us to the bone. This coldness and darkness is totally gone as to our salvation and our right relationship with God. We will go through times and trials that seem cold and dark as winter, but there is no possibility of condemnation and eternal death for those whom Christ justified, redeemed, regenerates, and calls unto Himself (*Rom. 8:1,33-39*).

(2:12) - THE FLOWERS APPEAR ON THE EARTH; THE TIME OF THE SINGING OF BIRDS IS COME, AND THE VOICE OF THE TURTLE IS HEARD IN OUR LAND; - This symbolizes the coming of the Holy Spirit which, like Spring after Winter, is the time of life and fruitfulness. Our new birth in Christ by the Holy Spirit gives us new life, a new heart, and a new spirit of faith, repentance, love, joy, and peace. Whereas before we sang the song of sin and death (even though we were unaware of this), now, like the birds in Spring, we sing the song of righteousness and life to the praise of the glory of God’s grace in Christ our Bridegroom. Whereas before, we were enemies of God in our minds by wicked works, now, like the turtledove which symbolizes peace, we have peace with God by the blood of Christ.

(2:13) - THE FIG TREE PUTTETH FORTH HER GREEN FIGS, AND THE VINES WITH THE TENDER GRAPE GIVE A GOOD SMELL. ARISE, MY LOVE, MY FAIR ONE, AND COME AWAY. - This speaks of the fruit of God’s grace in our union with Christ. When the bride is married to the Bridegroom, which is by God-given faith in Christ, she bears the fruit of His grace, power, and love (*Rom. 7:4,6*). This is the fruit that Christ produces within us as He is the true Vine, and we are the branches (*John 15:1-11*). Because of Him, His continual intercessory work for us, we are a sweet-smelling savor unto the Lord. Having given His bride spiritual life, having brought her to faith in Him and repentance of dead works, and having brought her to Himself in grace and in love, He continually calls her to cling to Him and come away with Him from the world. True believers do not simply believe and come to Christ one time when they “walk an aisle and give their hearts to Jesus.” We are kept by His grace and come to Him continually as He is precious in our sight. (*1 Pet. 2:1-9*).