

FINAL NOTES - THIS WEEK'S STUDY: #Three – Song of Solomon (Son 3:6 – 5:1) Unbroken Communion. 8/28-29/2023

Classroom Location and Zoom – Sign In information, below at end of the notes;

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OPENING PRAYER

Review; Jesus Christ and His Bride:

(Eph 5:32) This is a great mystery, but I speak concerning Christ and the church.

(Rev 19:7-9) Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." [8] And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. [9] Then he said to me, "Write: 'Blessed are those who are called to the marriage supper of the Lamb!' " And he said to me, "These are the true sayings of God."

THIS WEEK'S STUDY: 8/28-29/2023 Song of Solomon (Son 3:6 – 5.1)

- We have been mainly occupied in Sections I and II with the words and the experiences of the bride. In contrast to this, in this section our attention is first called to the Bridegroom, and then it is from Himself that we hear of the bride, as the object of His love, and the delight of His heart. The daughters of Jerusalem are the first speakers. We have the Bridegroom, The Beloved, (our Lord and Savior, Jesus Christ), speaking in 16 verses -- continuing to expand on His love for us! The Shulamite (the Church, you, and I) speaking in 7 verses.

We will break the Book into six sections:—

1. **The Unsatisfied Life and its Remedy.** (Son 1:2-2:7)
2. **Communion Broken. Restoration.** (Son 2:8-3:5)
3. **Unbroken Communion.** (Son 3:6-5:1)
4. Communion again Broken. Restoration. (Son 5:2-6:10)
5. Fruits of Recognized Union. (Son 16:11-8:4)
6. Unrestrained Communion. (Son 8:5-14)

Solomon Arrives for the Wedding

Son 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?*

- We see a description of an Eastern style, royal wedding. Observers can see from a distance that something is heading toward them. It seems this description is being spoken by one of the observers in the watching crowd, whom we are told in vs. 10&11, would be *the daughters of Jerusalem/Zion*. To them the charge was given in verse 5, to stir up and take a fresher fresh and fuller view of Christ and His church.
- As we consider our view of Christ as the groom, we see His bride here is being brought from one wilderness of the northern mountainous area up near Mount Hermon. Spiritually, we see that the church as the bride of Christ has been brought in from the wilderness that of slavery and sin. We also see that the bride has been made acceptable to God and is being prepared for heaven. The graces of God's Holy Spirit have been and are continually being given to her, as we are being transformed from glory to glory.

Son 3:7 *Behold, it is Solomon's couch, With sixty valiant men around it, Of the valiant of Israel.*

Son 3:8 *They all hold swords, Being expert in war. Every man has his sword on his thigh Because of fear in the night.*

- This is one of those magnificent couches or beds with the tapestries that they would carry. The sixty men were carrying this sort of chariot without wheels. It was a gloriously fixed up bed or room with a bed that was carried by the men.

- **In the weddings of those days, the bride to be would be waiting with her attendants**, not knowing exactly when the groom was going to come. There was all of that waiting and anticipation, waiting for the singing to come down the street, knowing the groom is on the way with this bed chamber kind of a thing. The guys would be carrying it, with him sitting in it. They would come and stand before the house. The bride would come out and enter into this bedchamber with him. All of this is at the rejoicing and partying at the marriage of the bride and groom. She sees Solomon, the king, with this great bed that is carried by these sixty fellows. Perfumed with myrrh and frankincense. The *valiant men of Israel* about it.
- **A Galilean wedding – There is a great video of such a wedding**, which clearly shows that no one except the father of the groom knows the date and the hour of the wedding! **“Before the Wrath”** – available on Amazon - https://www.amazon.com/dp/B0863F7M8Z/ref=docs-os-doi_0
- **The bride of Christ is well attended and protected.** The sixty men indicate a complete sufficiency to cover any and every possible emergency between here and glory, styled *“of the valiant of Israel.”* (***Psa 34:7***) *The angel of the LORD encamps all around those who fear Him, And delivers them. (1Pe 1:5) who are kept by the power of God through faith for salvation ready to be revealed in the last time. (Jud 1:1b) To those who are called, sanctified by God the Father, and preserved in Jesus Christ:*
- **In these verses the bride is not mentioned; she is eclipsed in the grandeur and the state of her royal Bridegroom;** nevertheless, she is both enjoying and sharing it. The very air is perfumed by the smoke of the incense that ascends pillar-like to the clouds. All that safeguards the position of the Bridegroom Himself, showing forth His dignity. Safeguards also the accompanying bride, the sharer of His glory.

Son 3:9 *Of the wood of Lebanon Solomon the King Made himself a palanquin* (carriage, enclosed chair, couch, bed):

Son 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 palanquin, car of state, carriage, chariot, chair in which they sit, is built of fragrant cedar from Lebanon.** The finest of the gold and silver have been lavished in its construction. The fragrant wood typifies the beauty of sanctified humanity, while the gold reminds us of the divine glory of our Lord, and the silver of the purity and preciousness of His redeemed and peerless Church.
- **The imperial purple with which it is lined, or paved, tells us of the daughters of Jerusalem having beautified** the interior as a token of their love for Solomon, in accord with the prophecy, (***Psa 45:12b***) *And the daughter of Tyre will come with a gift; The rich among the people will seek your favor.*
- **These are the things that attract the attention of the daughters of Jerusalem**, but the bride is occupied with the King Himself!

Son 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.*

- **The glorious communion as the bride speaks of the glory of the groom and this chariot that is coming.**
- **The crowned King is everything to her, and she would have Him to be so to the daughters of Zion** likewise. She dwells with delight on the gladness of His heart in the day of His espousal, for now she is not occupied with Him for her own sake, but rejoices in His joy in finding His satisfaction in her! (***Eph 1:18c***) what are the riches of the glory of His inheritance in the saints.
- **Do we sufficiently cultivate this unselfish desire to be all for Jesus, and to do all for His pleasure?** Or are we conscious that we principally go to Him for our own sakes, or at best for the sake of our fellow creatures? How much of prayer is there that begins and ends with the creature, forgetful of the privilege of giving joy to the Creator?
- **Yet it is only when He sees in our unselfish love and devotion to Him the reflection of His own that His heart can feel full satisfaction,** and pour itself forth in precious utterances of love, such as those which we find in the following words:

Solomon Admires His Bride's Beauty

- **Son 4:1** *Behold, you are fair* (beautiful, comely), ***My love! Behold, you are fair! You have dove's eyes behind your veil. Your hair is like a flock of goats, Going down from Mount Gilead.***

- **The speaker throughout the 4th chapter is the bride groom (think of Jesus Christ).** There is one theme, which is that is of His praising His delight and His desire for her. For her preciousness and sweetness to Him. It is one of the **most exquisite passages** in the whole Bible **for portraying what the Lord Jesus Christ thinks of His church,** how He regards her and what she means to Him. We can obviously take it one step further, considering **what He thinks of us individually,** in a very intimate way.
- **Behold, you are fair (beautiful – (17x in Song – 33% of Bible), My love! Behold, you are fair!** We have had these very words before in 1:15, each time doubled for emphasis! What the bride, and us, mean to Him at one time, we mean to Him at all times! He does not content himself here with some general statement then quickly passing on to something else. Having assured His bride and us again in a general manner of her beauty in His estimation, He now proceeds to apply it in several ways to her eyes and hair (v.1); her teeth (v.2); her lips, mouth, and temples (v.3); her neck (v.4); and her breasts (v.5). Eight different applications in such detail serves to underscore His overwhelming all-consuming, pleasurable nature of our beauty as He looks upon us! How appropriate this is, coming immediately after account of the wedding day at the end of the previous chapter. Never is a bride more beautiful to her husband than at such a time!
- **You have dove's eyes behind your veil.** The dove's eyes previously mentioned in (Son 1:15). This there is the addition of the veil, which is another suitable reference in connection with the wedding. The bride's eyes, shining from behind her veil, of course, are lovingly fixed upon her bridegroom. She only has eyes for Him!
- **It is important to understand spiritual beauty that are behind the various bodily parts there are mentioned** in these verses. We see the spiritual beauty that we are to learn, in these example scriptures; (Eph 3:16) *that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man.* (1Pe 3:4a) *rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God.* (Tit 2:10b) *that they may adorn the doctrine of God our Savior in all things.* (1Sa 16:7b) *For the LORD does not see as man sees; for man looks at the outward appearance, but the LORD looks at the heart."* Grace and the believer is what is in view. That grace, which the Lord Jesus Christ Himself, as implanted by His Holy Spirit, which is the reflection of Himself.
- **Your hair is like a flock of goats, going down from Mount Gilead.** He is referring to the Syrian goat with its long silken black hair. Imagine the beauty of the scene, a flock of goats up on the mountainside! The bridegroom says, "Your hair reminds me of that." Hair, in Scripture, is a woman's glory. That is one reason why she is not supposed to follow the styles of the world and cut away her beauty and glory. You remember Mary, who loved Jesus and knelt at His feet (Joh 12:3) *Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair.*
- **A woman's hair is her glory** and washed them with her tears and wiped them with her hair. She was using that which spoke of her beauty and her glory to minister to Him, the loving, blessed Savior.
- **and beauty.** That is the reason why the Word of God tells the woman to cover her head when she comes into the presence of the Lord. When she comes in before Him whose glory fills the heavens, to join with His worshipping people, she is to cover her own glory that no one's attention may be distracted, but fixed on Christ Himself. (1Co 11:5, 7) *But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved. [7] For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man.* How He delights to behold His obedient people; how He glories in their moral beauty!

Son 4:2 Your teeth are like a flock of shorn sheep Which have come up from the washing, Every one of which bears twins, And none is barren among them.

- **Your teeth are a glistening white! There is a symmetry to them!** You don't have any missing! Your teeth are beautiful!
- **As the bride groom looks upon His bride he thinks of the whiteness of sheep** that have just been shorn and have come out of the sheep wash. The measure of *twins* indicates symmetry, each ewe with her lambs. The teeth at the upper and lower jaws, all corresponding to one another with not one tooth missing. We see the overall impression here is purity, unity, and fruitfulness being the things that are being emphasized. Purity illustrated in the shearing and the washing; Unity in the mention of each sheep with its twin; Fruitfulness in the absence of barrenness. Each of these comprise characteristics of the Church of the Lord

Jesus Christ. They are the things He desires and delights in, the things He would be sought for, for all things come from Him!

Son 4:3 Your lips are like a strand of scarlet, And your mouth is lovely. Your temples behind your veil Are like a piece of pomegranate.

- **We have already found the explanation of the bride in her reflecting like a mirror** the beauty of the Bridegroom. Well may He with satisfaction describe her beauty while she is thus occupied with Himself! The lips that speak only of Him are like a thread of scarlet; the mouth or speech which has no word of self, or for self, is beautiful in His sight.
- **The meaning of this description speaks for itself.** Here is the edifying conversation of the Christian, the words of our mouths that are made acceptable to God, as in (**Psa 19:14**) *Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O LORD, my strength, and my Redeemer.* (**Mal 3:16**) *Then those who feared the LORD spoke to one another, And the LORD listened and heard them; So a book of remembrance was written before Him For those who fear the LORD And who meditate on His name.*
- **Speech may impart grace to the hearers in** (**Eph 4:29**) *Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.* Here too, is the sacrifice of praise to God that is the fruit of our lips giving thanks to His name (**Heb 13:15**) *Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name.* These are choice and pleasing to Christ.
- **Your temples behind your veil Are like a piece of pomegranate.** The temples are that part of the face between the eyes and the ears, but they may include the upper part of the cheeks near them as well. Note the comparison with the fruit of the pomegranate, which is red/ruby/ruddy in color, a freshness and rosiness of the cheeks is most likely what is in view.

Son 4:4 Your neck is like the tower of David, Built for an armory, On which hang a thousand bucklers, All shields of mighty men.

- **This regal description of the neck being like the tower of David, Built for an armory, On which hang a thousand shields,** can be compared to the spiritual graces and beauties of the Christian as being courage, strength, boldness, fortitude, and perseverance in the life, walk, and triumph of faith.
- **The grace of faith greatly honors and exalts our glorious Head and Bridegroom,** who is the author and finisher of it. (**Heb 12:2**) *looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.* With the shield of faith we are enabled. (**Eph 6:16**) *above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one.* The whole of Hebrews 11 is very much an exposition of this verse of the Song.

Son 4:5 Your two breasts (shad – think El-Shaddai) are like two fawns, Twins of a gazelle, Which feed among the lilies.

- **Two breasts – the area of the heart!** (**Psa 119:11**) *Your word I have hidden in my heart, That I might not sin against You.* (**1Pe 3:4**) *rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God.* (**Gen 17:1**) *When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I am Almighty God (El Shaddai); walk before Me and be blameless. (Psa 91:1) He who dwells in the secret place of the Most High Shall abide under the shadow of the Almighty. (El Shaddai);*

Son 4:6 Until the day breaks And the shadows flee away, I will go my way to the mountain of myrrh And to the hill of frankincense.

- **I will go my way to the mountain of myrrh And to the hill of frankincense.** This seems to cry out with the description of Golgotha. The place of the cross! I will go My way! (**Isa 53:4-6**) *Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. [5] But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. [6] All we like sheep have gone astray; We have turned, every*

one, to his own way; And the LORD has laid on Him the iniquity of us all. His way was to go alone to Mount Calvary! Oh, may we spend time with Him at the cross, taking everything to that place!

- **How sweet His words of appreciation and commendation were to the bride.** We can well imagine; but her joy was too deep for expression; she was silent in her love. She would not now think of sending Him away until the day be cool, and the shadows flee away.
- **Until the day breaks and the shadows flee away!** Looking at that from a spiritual standpoint, it is the church really waiting for the marriage that is to take place between Christ and the church at the coming of Christ for His church. In (Rev 19:7-9) Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." [8] And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. [9] Then he said to me, "Write: 'Blessed are those who are called to the marriage supper of the Lamb!' There is going to be a glorious uniting of Christ with His church! We the bride are waiting for His coming. We don't know exactly when it will be, but we wait with anticipation on preparedness. In the meantime, we rest in him.
- **The mountain of myrrh And to the hill of frankincense.** Myrrh and frankincense are familiar to us from the Scriptures, being an ingredient in the holy anointing oil and incense used in the tabernacle (Exo 30:22-33), and appearing in connection with the birth (Mat 2:11) and death (Mark 15:23; Joh 19:39) of the Lord Jesus Christ.

Son 4:7 You are all fair, My love, And there is no spot in you.

- **"Thou art all fair, my love."** The Lord's admiration of His Church is very wonderful, and His description of her beauty is very glowing. She is not merely fair, but "all fair." He views her in Himself, washed in His sin-atonement blood and clothed in His meritorious righteousness, and He considers her to be full of comeliness and beauty. No wonder that such is the case, since it is but His own perfect excellency that He admires; for the holiness, glory, and perfection of His Church are His own glorious garments on the back of His own well-beloved spouse. She is not simply pure, or well-proportioned; she is positively lovely and fair! She has actual merit! Her deformities of sin are removed; but more, she has through her Lord obtained a meritorious righteousness by which an actual beauty is conferred upon her. **Believers have a positive righteousness given to them when they become "accepted in the beloved"** (Eph. 1:6).
- Nor is the Church barely lovely, she is superlatively so. Her Lord styles her "Thou fairest among women." She has a real worth and excellence which cannot be rivalled by all the nobility and royalty of the world. If Jesus could exchange His elect bride for all the queens and empresses of earth, or even for the angels in heaven, He would not, for He puts her first and foremost—"fairest among women." Like the moon she far outshines the stars. Nor is this an opinion which He is ashamed of, for He invites all men to hear it. He sets a "behold" before it, a special note of exclamation, inviting and arresting attention. "Behold, thou art fair, my love; behold, thou art fair." His opinion He publishes abroad even now, and one day from the throne of His glory He will avow the truth of it before the assembled universe. "Come, ye blessed of my Father" (Matt. 25:34), will be His solemn affirmation of the loveliness of His elect. **(Spurgeon – 12/2 morning)**
- **"There is no spot in thee."** Having pronounced His Church positively full of beauty, our Lord confirms His praise by a precious negative. "There is no spot in thee." As if the thought occurred to the Bridegroom that the carping world would insinuate that He had only mentioned her comely parts, and had purposely omitted those features which were deformed or defiled, He sums up all by declaring her universally and entirely fair, and utterly devoid of stain. A spot may soon be removed, and is the very least thing that can disfigure beauty, but even from this little blemish the believer is delivered in his Lord's sight. If He had said there is no hideous scar, no horrible deformity, no deadly ulcer, we might even then have marveled; but when He testifies that she is free from the slightest spot, all these other forms of defilement are included, and the depth of wonder is increased. If He had but promised to remove all spots by-and-by, we should have had eternal reason for joy; but when He speaks of it as already done, who can restrain the most intense emotions of satisfaction and delight? O my soul, here is marrow and fatness for thee; eat thy full, and be satisfied with royal dainties.
- Christ Jesus has no quarrel with His spouse. She often wanders from Him, and grieves His Holy Spirit, but He does not allow her faults to affect His love. He sometimes chides, but it is always in the tenderest manner, with the kindest intentions: it is "my love" even then. There is no remembrance of our follies, He does not cherish ill thoughts of us, but He pardons and loves as well after the offence as before it. It is well for us it is so, for if Jesus were as mindful of injuries as we are, how could He commune with us? Many a

time a believer will put himself out of humor with the Lord for some slight turn in providence, but our precious Husband knows our silly hearts too well to take any offence at our ill manners. (Spurgeon – 12/3 morning)

- **Separation never comes from His side.** He is always ready for communion with a prepared heart, and in this happy communion the bride becomes ever fairer, and more like to her Lord. She is being progressively changed into His image, from one degree of glory to another, through the wondrous working of the Holy Spirit. (2Co 3:18) *But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.*

Son 4:8 Come with me from Lebanon, My spouse (1st time used), With me from Lebanon. Look from the top of Amana, From the top of Senir and Hermon, From the lions' dens, From the mountains of the leopards.

- “Come with Me, from.” It is always so. If our Savior says, “Go therefore and disciple all nations.” He precedes it by, “All power is given unto Me,” and follows it by, “Lo, I am with you always.” Or if, as here, He calls His bride to come, it is still “with Me,” and it is in connection with this loving invitation that for the first time He changes the word “My love,” for the still more endearing one, “My spouse (bride).”
- **What are lions' dens when the Lion of the tribe of Judah is with us?** Or mountains of leopards, when He is at our side? “I will fear no evil, for Thou art with me.” On the other hand, it is while we are facing dangers, and toiling with Him in service, that He says:

Son 4:9 You have ravished (captivated, stolen) My heart, My sister (1st time used), My spouse; You have ravished my heart With one look of your eyes, With one link of your necklace.

- **How wonderful it is that the heart of our Beloved can be so ravished with the love of one** who is prepared to accept His invitation, and go forth with Him seeking to rescue the perishing! “You have ravished My heart,” or “You have given me courage.” If the Bridegroom's heart may be encouraged by the fidelity and loving companionship of His bride, it is not surprising that we may cheer and encourage one another in our mutual service. The Apostle Paul had a steep mountain of difficulty to climb when he was being led as a captive to Rome, not knowing the things that awaited him there; (Act 28:15) *And from there, when the brethren heard about us, they came to meet us as far as Appii Forum and Three Inns. When Paul saw them, he thanked God and took courage. May we ever thus strengthen one another's hands in God!*
- **You have ravished My heart, My sister, My spouse.** He becomes very profuse and lavish as He waxes really eloquent in His description of His bride, of her beauty of, His being totally ravished by her; His love overwhelming Him, overcoming Him.
- **Added to My spouse, here is “My sister,”** which serves to heighten even further the togetherness, closeness, purity, and vitality of the union! No one relationship can adequately set forth how things are between Christ and His church.
- **You have ravished my heart With one look of your eyes, With one link of your necklace.** It is most amazing to realize that the Lord Jesus Christ finds His church absolutely irresistible! If His heart was ravished by one look and one necklace link, a partial view of His bride's loveliness, just think of the effect upon Him of the full disclosure of her beauty?

Son 4:10 *How fair* (beautiful, delightful) *is your love, My sister, My spouse! How much better than wine is your love, And the scent of your perfumes Than all spices!*

- **He is saying here that His church's love, think “His love to me,” for Him is a fair or delightful thing to Him.** It give Him pleasure, rejoicing His heart! That Christ's love is a delightful thing to His church is no surprise, because it is His love, yet here He is enthused over His church's love to Him, even though it is hindered and spoiled by so much sin and infirmity on our part!
- **How much better than wine is your love, (Joh 2:10)** *And he said to him, "Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!"* **And the scent of your perfumes Than all spices!** By perfumes and their fragrance, Christ refers to His people's spiritual graces and virtues, the fruit of the Holy Spirit coming to blossom in our lives. These graces are features of likeness to Christ Himself, Christ being formed in us!

Son 4:11 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.

- **Her lips! Her tongue! Her words! This is the third thing He praises.** Her words, coming forth richly, sweetly, and gradually, as drops of honey, come from a honeycomb. These are what the Lord Jesus loves to listen to. Rich words, rich prayers, rich praises, rich worship, rich preaching, rich conversations! The language, tongue, and speech of the Christian are to be altogether different from that of the world. (**Pro 16:24**) Pleasant words are like a honeycomb, Sweetness to the soul and health to the bones. (**Mal 3:16-17**) Then those who feared the LORD spoke to one another, And the LORD listened and heard them; So a book of remembrance was written before Him For those who fear the LORD And who meditate on His name. [17] "They shall be Mine," says the LORD of hosts, "On the day that I make them My jewels. And I will spare them As a man spares his own son who serves him."

Son 4:12 A garden enclosed Is My sister, My spouse, A spring shut up, A fountain sealed.

- **A garden enclosed is a fitting description of the church of Christ**, particularly with the thought behind it of what was once a barren, unattractive and fruitless wilderness having been reclaimed, cultivated and made into a thing of great beauty and pleasure. This description as being *enclosed* is also appropriate, for the church has only one owner and head, namely the Lord Jesus Christ. She never belongs to any other, for the church is the covenant gift of the Father to the Son, which He purchased with His own blood. (**Joh 6:37**) All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out. Jesus Himself says of her, you are not of the world, but I choose you out of the world. He has set His church apart for Himself. Her life is hidden with Christ in God. She is His own pleasure garden. Christ's watchfulness over His garden is to be mirrored by us! By you, and by me! (**Pro 4:23**) Keep your heart with all diligence, For out of it spring the issues of life.
- **My sister, My spouse.** Observe the sweet titles with which the heavenly Solomon with intense affection addresses His bride the church. "My sister, one near to me by ties of nature, partaker of the same sympathies. My spouse, nearest and dearest, united to me by the tenderest bands of love; My sweet companion, part of my own self. My sister, by my Incarnation, which makes me bone of thy bone and flesh of thy flesh; my spouse, by heavenly betrothal, in which I have espoused thee unto myself in righteousness. My sister, whom I knew of old, and over whom I watched from her earliest infancy; my spouse, taken from among the daughters, embraced by arms of love, and affianced unto me forever.
- See how true it is that our royal Kinsman is not ashamed of us, for He dwells with manifest delight upon this two-fold relationship. We have the word "My" twice in our version; as if Christ dwelt with rapture on His possession of His Church. "His delights were with the sons of men," because those sons of men were His own chosen ones. He, the Shepherd, sought the sheep, because they were His sheep; He has gone about "to seek and to save that which was lost," because that which was lost was His long before it was lost to itself or lost to Him. The church is the exclusive portion of her Lord; none else may claim a partnership, or pretend to share her love. Jesus, thy church delights to have it so! Let every believing soul drink solace out of these wells. Soul! Christ is near to thee in ties of relationship; Christ is dear to thee in bonds of marriage union, and thou art dear to Him; behold He grasps both of thy hands with both His own, saying, "My sister, My spouse." Mark the two sacred holdfasts by which thy Lord gets such a double hold of thee that He neither can nor will ever let thee go. Be not, O beloved, slow to return the hallowed flame of His love. (Spurgeon – 1/7 evening)
- **A spring shut up, a fountain sealed.** In this metaphor, which has reference to the inner life of a believer, we have very plainly the idea of secrecy. It is a spring shut up: just as there were springs in the East, over which an edifice was built, so that none could reach them save those who knew the secret entrance; so is the heart of a believer when it is renewed by grace: there is a mysterious life within which no human skill can touch. It is a secret which no other man knoweth; nay, which the very man who is the possessor of it cannot tell to his neighbour. The text includes not only secrecy, but separation. It is not the common spring, of which every passer-by may drink, it is one kept and preserved from all others; it is a fountain bearing a particular mark—a king's royal seal, so that all can perceive that it is not a common fountain, but a fountain owned by a proprietor, and placed specially by itself alone.
- So is it with the spiritual life. The chosen of God were separated in the eternal decree; they were separated by God in the day of redemption; and they are separated by the possession of a life which others have not; and it is impossible for them to feel at home with the world, or to delight in its pleasures. There is also the idea of sacredness. The spring shut up is preserved for the use of some special person: and such is the

Christian's heart. It is a spring kept for Jesus. Every Christian should feel that he has God's seal upon him- and he should be able to say with Paul, "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." Another idea is prominent-it is that of security. Oh! how sure and safe is the inner life of the believer! If all the powers of earth and hell could combine against it, that immortal principle must still exist, for He who gave it pledged His life for its preservation. And who "is He that shall harm you," when God is your protector? (Spurgeon – 11/18 morning)

Son 4:13 *Your plants are an orchard of pomegranates With pleasant fruits, Fragrant henna with spikenard,*

Son 4:14 *Spikenard and saffron, Calamus and cinnamon, With all trees of frankincense, Myrrh and aloes, With all the chief spices—*

Son 4:15 *A fountain of gardens, A well of living waters, And streams from Lebanon.*

- **His emphasis continues to be on the delight of Christ in His garden** and the exquisite effects upon the eyes, sight, and the nose, smell, of all that is to be found there. These are described as *Your plants* and as comprising an orchard with pleasant or excellent, choice, fruits.
- **Engaged with the Bridegroom in seeking to rescue the perishing, the utterances of her lips are to Him** as honey and the honeycomb; and figure is piled upon figure to express His satisfaction and joy. She is a garden full of precious fruits and delightful perfumes, but *a garden enclosed*. The fruit she ears may bring blessing to many, but the garden is for Himself alone! She is a fountain, but a spring shut up! A fountain sealed. Yet again she is *a fountain of gardens, a well of living waters* and *flowing streams from Lebanon*. She carries fertility and imparts refreshment wherever she goes; and yet it is all of Him and for Him.

Together in the Garden of Love

Son 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.*

- **The bride now speaks for the second time in this section.** As her first utterance was of Him, so now her second is for Him! She, self, is found in neither.
- **She is ready for any experience.** **The north wind and the south may blow upon her garden**, if only the spices thereof may flow out to magnify her Lord by their fragrance. He has called her, *His garden*, a paradise of pomegranates and precious fruits! Let Him come into it and eat His precious fruits.
- **Let my beloved come to his garden And eat its pleasant fruits. Lord come and partake of the fruit, my love for You.** Pouring out Your love to Him and this beautiful intimate fellowship and relationship, that's what Jesus is looking for. He's not coming to see how many people you've witnessed to this last week, how many chapters you've read of the Bible, how many scriptures you memorized, He is just looking for love. With your heart open to Him in love, He comes into His garden to enjoy His delights!
- **"Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out."** Anything is better than the dead calm of indifference. Our souls may wisely desire the north wind of trouble if that alone can be sanctified to the drawing forth of the perfume of our graces. So long as it cannot be said, "The Lord was not in the wind," we will not shrink from the most wintry blast that ever blew upon plants of grace. Did not the spouse in this verse humbly submit herself to the reproofs of her Beloved; only entreating Him to send forth His grace in some form, and making no stipulation as to the peculiar manner in which it should come? Did she not, like ourselves, become so utterly weary of deadness and unholy calm that she sighed for any visitation which would brace her to action? Yet she desires the warm south wind of comfort, too, the smiles of divine love, the joy of the Redeemer's presence; these are often mightily effectual to arouse our sluggish life. She desires either one or the other, or both; so that she may but be able to delight her Beloved with the spices of her garden. She cannot endure to be unprofitable, nor can we.
- **How cheering a thought that Jesus can find comfort in our poor feeble graces. Can it be? It seems far too good to be true.** Well may we court trial or even death itself if we shall thereby be aided to make glad Immanuel's heart. O that our heart were crushed to atoms if only by such bruising our sweet Lord Jesus could be glorified. Graces unexercised are as sweet perfumes slumbering in the cups of the flowers: the wisdom of the great Husbandman overrules diverse and opposite causes to produce the one desired result, and makes both affliction and consolation draw forth the grateful odours of faith, love, patience, hope,

resignation, joy, and the other fair flowers of the garden. May we know by sweet experience, what this means. (Spurgeon – 3/1 morning)

Son 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. Eat, O friends! Drink, yes, drink deeply, O beloved ones!

- **To this the Bridegroom replies. When she calls, He answers at once.** When she is only for her Lord, He assures her that He finds all His satisfaction in her.
- **I am come into My garden, My sister, My spouse.** The heart of the believer is Christ's garden. He bought it with His precious blood, and He enters it and claims it as His own.
- **A garden implies separation.** It is not the open common; it is not a wilderness; it is walled around, or hedged in. Would that we could see the wall of separation between the church and the world made broader and stronger. It makes one sad to hear Christians saying, "Well, there is no harm in this; there is no harm in that," thus getting as near to the world as possible. Grace is at a low ebb in that soul which can even raise the question of how far it may go in worldly conformity.
- **A garden is a place of beauty,** it far surpasses the wild uncultivated lands. The genuine Christian must seek to be more excellent in his life than the best moralist, because Christ's garden ought to produce the best flowers in all the world. Even the best is poor compared with Christ's deservings; let us not put Him off with withering and dwarf plants. The rarest, richest, choicest lilies and roses ought to bloom in the place which Jesus calls His own.
- **The garden is a place of growth.** The saints are not to remain undeveloped, always mere buds and blossoms. We should grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Growth should be rapid where Jesus is the Husbandman, and the Holy Spirit the dew from above.
- **A garden is a place of retirement.** So the Lord Jesus Christ would have us reserve our souls as a place in which He can manifest Himself, as He doth not unto the world. O that Christians were more retired, that they kept their hearts more closely shut up for Christ! We often worry and trouble ourselves, like Martha, with much serving, so that we have not the room for Christ that Mary had, and do not sit at His feet as we should. The Lord grant the sweet showers of His grace to water His garden this day. (Spurgeon – 6/18 evening)
- **Eat, O friends! Drink, yes, drink deeply, O beloved ones!** The section closes by the bride's invitation to His friends and her, as well as to Himself. The consecration of all to our Master, far from lessening our power to impart, increases both our power and our joy in ministry! The five loaves and two fishes of the disciples, first given up to and blessed by the Lord, were abundant supply for the needy multitudes, and grew, in the act of distribution, into a store of which twelve hampers full of fragments remained when all were fully satisfied.
- **We have, then, in this beautiful section, as we have seen, a picture of unbroken communion and its delightful issues.** May our lives correspond! First, one with the King, then speaking of the King; the joy of communion leading to fellowship in service, to a being all for Jesus, ready for any experience that will fit for further service, surrendering all to Him, and willing to minister all for Him. There is no room for love of the world here, for union with Christ has filled the heart! There is nothing for the gratification of the world, for all has been sealed and is kept for the Master's use. Jesus, my life is Yours! And evermore shall be Hidden in You! For nothing can untwine or separate Your life from mine!

CLOSING SONG:

(Son 4:12, 15, 16; 5:1a) A garden enclosed Is my sister, my spouse, A spring shut up, A fountain sealed. [15] A fountain of gardens, A well of living waters, And streams from Lebanon. [16] Awake, O north wind, And come, O south! Blow upon my (Shulamite) garden, That its spices may flow out. Let my beloved come to His garden And eat its pleasant fruits. [5:1a] I have come to My garden, my sister, my spouse;

IN THE GARDEN – C. Austin Miles Shea (3:29/3:32)

*I come to the garden alone, While the dew is still on the roses,
And the voice I hear falling on my ear The Son of God discloses.*

Refrain:

*And He walks with me, and He talks with me, And He tells me I am His own;
And the joy we share as we tarry there, None other has ever known.*

*He speaks, and the sound of His voice Is so sweet the birds hush their singing,
And the melody that He gave to me Within my heart is ringing. (Refrain)*

CLOSING PRAYER:

Read and study *Song of Solomon, Chapters 5 & 6*

CLASSROOM LOCATION AND ZOOM – SIGN IN INFORMATION:

Phil Twente ptwente@gmail.com cell 714 425 9221 www.ptwente.com - Audio & notes from previous studies

PLEASE NOTE WE WILL CONTINUE TO NEED A PASSCODE TO JOIN THE ONLINE (ZOOM) STUDY!

MONDAY 7 PM Bible Study - Time: 07:00 PM Pacific Time (US and Canada)

THE MONDAY NIGHT STUDY WILL BE MEETING, CC LIVING WORD, 17101 ARMSTRONG, IRVINE, CA, AS WELL AS CONTINUING IN ZOOM!!

MEETING ID# - 87858644763 Passcode: 087484

Join Zoom Meeting -

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Meeting ID: 878 5864 4763 Find your local number: <https://us02web.zoom.us/j/87858644763>

TUESDAY 7 AM Bible Study - Time: 07:00 AM Pacific Time (US and Canada).

THE TUESDAY MORNING STUDY WILL BE MEETING, CC LIVING WORD, 17101 ARMSTRONG, IRVINE, CA, AS WELL AS CONTINUING IN ZOOM!!

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