

**FINAL NOTES - THIS WEEK'S STUDY - SONG OF SOLOMON Section Six
(Son 8:5 – 8:14) - 9/18-19/2023 - Unrestrained Communion. Preparation for the
Second Coming.**

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) 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."

We have broken 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 6:11-8:4)
6. **Unrestrained Communion.** (Son 8:5-14)

THIS WEEK'S STUDY: Unrestrained Communion – Preparation for The Second Coming (Son 8:5-14)

(Rev 22:20) He who testifies to these things says, "Surely I am coming quickly." Amen. Even so, come, Lord Jesus!

- **We have now reached the closing section of this Song**, which as we have seen is a song, a poem describing the life of a believer on earth.
- **Beginning in first section (Son 1:1-2:7) with the unsatisfied longings of an espoused one;** longings which could only be met by her unreserved surrender to the Bridegroom of her soul. We find that when the surrender was made, instead of the cross she had so much feared, **she found a King**, the King of Love, who both satisfied her deepest longings, and found His own satisfaction in her.
- **The second section (Son 2:8-3:5) showed failure on her part; she was lured back again** into the world, and soon found that her Beloved could not follow her there; then with full purpose of heart going forth to seek Him, and confessing His name, her search was successful, and **her communion was restored**. Her primary concern was what is *my Beloved's desire?* **(Son 2:16) My beloved is mine, and I am his;** and yet with a noteworthy difference. Then her first thought of Christ was of her claim upon Him. What a beautiful description of the bride by the groom, the Beloved!
- **The third section (Son 3:6-5:1) told of unbroken communion. Abiding in Christ, she was the sharer of His security and His glory. (Son 6:3a) I am my beloved's, And my beloved is mine, thinking first of His claim; and only afterwards mentions her own.** Secondly, His claim upon her was secondary. She draws the attention, however, of the daughters of Jerusalem from these outward things to her King Himself. While she is thus occupied with Him, and having others so occupied, she finds her royal Bridegroom is delighting in her, and inviting her to fellowship of service, fearless of dens of lions and mountains of leopards. He says, "There is **no spot in you!**" What love we see from Him!
- **The fourth section (Son 5:2-6:10), however, shows failure again; not as before through worldliness,** but rather through **spiritual pride and laziness**. Restoration now was much more difficult; but again when she went forth diligently to seek her Lord, and so confessed Him as to lead others to long to find Him with her,

He revealed Himself and **the communion was restored**, to be **interrupted no more**. Again, what love we see from Him!

- **The fifth section (Son 6:11-8:4)**, describes not only the mutual satisfaction and delight of the bride and Bridegroom in each other, but the recognition of her position and her beauty by the daughters of Jerusalem. (*Son 7:10*) *I am my beloved's, And his desire is toward me.*
- **And now in the sixth section (Son 8:5-14)**, we come to the closing scene of the book. In it **the bride is seen leaning upon her Beloved**, asking Him to **bind her yet more firmly, no separation**, to Himself, and occupying herself in His vineyard, until He calls her away from earthly service.

Son 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.*

- **Most likely it is the daughters of Jerusalem, who are speaking here.** They have just been addressed, and are very much taken with the happiness of the bride in the security of her husband's love.
- **Who is this coming up from the wilderness, The thought of the church** coming up from the wilderness is an appropriate way of describing both what the state of the sinner is like before being saved by God's grace, and how the redeemed proceed safely to glory. The bride of Christ has been redeemed from the wilderness of sin, misery and death and has been led and preserved through the wilderness of this world.
- **Leaning upon her beloved? This emphasizes all that she owes to the Lord Jesus Christ**, who Himself never changes, (*Heb 13:8*) *Jesus Christ is the same yesterday, today, and forever.* He is a Beloved upon whom she leans. Christ as the sinner's hope and help, and as the believer's all in all. The Pilgrim path to glory is surrounded by dangerous toils and snares. The more the soul is taken up with Christ, the less of a wilderness everything appears, and the less laborious the upward journey to heaven becomes. In this, it is He and His presence that makes the difference.
- **Leaning.** Making its sole appearance in the Old Testament, this verb's basic meaning is that of **support**, like taking someone's elbow, making progress in that way, connoting dependence, and closeness to the Lord Jesus Christ as the very One, and only One, upon whom we have to lean upon. (*Act 4:12*) *Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.* The believer begins, continues, and ends with Christ. All our weight is to be thrown upon Him! All of our confidence is to be in Him and of Him! All of our boast, our desires and affections are to be toward Him! **Think of that hymn, LEANING ON THE EVERLASTING ARMS!** *What a fellowship, what a joy divine, Leaning on the everlasting arms; What a blessedness, what a peace is mine, Leaning on the everlasting arms. Refrain: Leaning, leaning, safe and secure from all alarms; Leaning, leaning, leaning on the everlasting arms.*
- **I awakened you under the apple tree.** Likely the reference here is to Him. The focus seems to be that the **bride is recalling of Christ**, thinking of those earlier previous occasions of His shared love and conversation when He spoke, acting on her behalf, answering her earnest prayers, coming to her aid. These were themselves proven times when she discovered what it was to lean on her Beloved, and was never disappointed. To be under the apple tree is to be **near, covered and refreshed by Him**. The joys she had known before, she desired to know again and to know continually!
- **There your mother brought you forth; There she who bore you brought you forth.** The picture is of the church, as Christ's mother has already been explored in chapter three. We see here the corporate experience of the Church of Christ, **her shared comforts**, and her **blessings**. All the dealings of Christ with their souls are to be **remembered and cherished by His people** from the first espousals of love, right on throughout the Christian life in all its eventfulness.

Son 8:6 *Set me as a seal (signet ring) upon your heart, As a seal upon your arm; For love is as strong as death, Jealousy as cruel as the grave; Its flames are flames of fire, A most vehement flame (of YAH, poetic form of YHWH).*

- **Set me as a seal (signet ring) upon your heart, As a seal upon your arm.** She is asking Him to set the seal. The seal was the signet ring. It was the mark of ownership. Lord, set Your seal, Your mark of ownership upon me, upon my heart! (*Eph 1:13-14*) *In Him you also trusted, after you heard the word of truth, the*

gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, [14] who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

- **The High Priest bore the names of the twelve tribes upon His heart, each name being engraved as a seal** in the costly and imperishable stone chosen by God. Each seal or stone being set in the purest gold. He likewise bore the same names upon his shoulders, indicating that both the love and the strength of the High Priest were pledged on behalf of the tribes of Israel. Thus the bride would be borne by Him who is like her Prophet, Priest, and King, for love is strong as death; and jealousy, or ardent love, retentive as the grave. She would be bound to the heart and to the arm of her Beloved with chains and settings of gold, the emblem of divinity. Here, the bride **would be set and fixed** on His **heart** and **arm!** **He is** to be her all in all, that she may evermore trust only in that love, and be sustained only by that power.
- **We all need to learn a lesson from this and to pray to be kept from turning to Egypt for help, from trusting** in horses and chariots, **from putting confidence** in princes, or in the son of man, **rather than in the living God!** How the Kings of Israel, who had won great triumphs by faith, sometimes turned aside to heathen nations in their later years! Oh Lord keep Your people from this snare!
- **For love is as strong as death. There is no doubting the strength of death.** Yet as strong as death is, **the love of Christ is stronger!** In no way can death overcome Christ's love! His love has a constraining power that cannot be denied. This heavenly bridegroom preferred His bride to His own life, choosing death rather than to be without her. How much, then, should His bride love Him! **For love is as strong as death.** Love is a violent, vigorous passion. It is *strong as death*. The pains of a disappointed lover are like the pains of death. Christ's love to us was as *strong as death*, for it broke through death itself. *He loved us, and gave himself for us!* The love of true believers to Christ is *strong as death*, for it makes them dead to everything else. By it, a believer is crucified to the world.
- **Jealousy as cruel as the grave**, which swallows up and devours all. Those **who truly love Christ** are **jealous of everything that would draw them from Him**, and especially jealous of themselves, lest they should do anything to provoke Him to withdraw from them. Think of **Elijah's jealousy, cruel as the grave**, that moved him, **being very jealous for the Lord, slayed the prophets of Baal** at the brook Kishon, letting no one escape! It **was jealousy** that stirred Paul to utter the righteous and holy, yet tremendous curse—(*ICo 16:22 KJV*) *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.* (accursed, Oh Lord, come!)
- **Its flames are flames of fire, A most vehement flame, which is** very strong, burning with incredible force, a powerful piercing flame, as the lightning, (*Psa 29:7*) *The voice of the LORD divides the flames of fire.*
- **Love is strong as death.** *Whose love can this be which is as mighty as the conqueror of monarchs, the destroyer of the human race? Would it not sound like satire if it were applied to my poor, weak, and scarcely living love to Jesus my Lord? I do love Him, and perhaps by His grace, I could even die for Him, but as for my love in itself, it can scarcely endure a scoffing jest, much less a cruel death. Surely it is my Beloved's love which is here spoken of—the love of Jesus, the matchless lover of souls. His love was indeed stronger than the most terrible death, for it endured the trial of the cross triumphantly. It was a lingering death, but love survived the torment; a shameful death, but love despised the shame; a penal death, but love bore our iniquities; a forsaken, lonely death, from which the eternal Father hid His face, but love endured the curse, and gloried over all. Never such love, never such death. It was a desperate duel, but love bore the palm. What then, my heart? Hast thou no emotions excited within thee at the contemplation of such heavenly affection? Yes, my Lord, I long, I pant to feel Thy love flaming like a furnace within me. Come Thou Thyself and excite the ardor of my spirit. "For every drop of crimson blood Thus shed to make me live, O wherefore, wherefore have not I A thousand lives to give?" Why should I despair of loving Jesus with a love as strong as death? He deserves it: I desire it. The martyrs felt such love, and they were but flesh and blood, then why not I? They mourned their weakness, and yet out of weakness were made strong. Grace gave them all their unflinching constancy—there is the same grace for me. Jesus, lover of my soul, shed abroad such love, even Thy love in my heart, this evening. (Spurgeon)*

Son 8:7 Many waters cannot quench love, Nor can the floods drown it. If a man would give for love All the wealth of his house, It would be utterly despised.

- **The love which grace has begotten in the heart of the bride is itself divine and persistent.** Many waters cannot quench it, nor the floods drown it. Suffering and pain, bereavement and loss may test its constancy, but they will not quench it. Its source is not human or natural. Like the fire, it is hidden with Christ in God.
- **(Rom 8:35, 37-39) Who shall separate us from the love of Christ?** *Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? [37] Yet in all these things we are more than conquerors through Him who loved us. [38] For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, [39] nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.*
- **Our love to God is secured by God's love to us.** To the soul really rescued by grace, no bribe to forsake God's love will be successful. *If a man would give all the wealth of his house for love, it would be utterly despised.* Love cannot be bought or sold; it is not a piece of goods. Love must be appreciated for its great value and not be taken for granted or to put a price on it!
- **As we consider the greatness of His love to us we know that the Church's (my) love to Christ should mirror or reflect His own love to us, far more than it does.** His love to us should be a model for our response of that love, which is due to Him! As His bride, we need to seek seriously and persistently His supplies of grace, which enable us to give to Christ our love, to be more like His own, strong, passionate, and precious love, which cannot be purchased in any way!
- **It should be more clear why the bride prayed (Son 8:6a) Set me as a seal upon Your heart, As a seal upon Your arm.** That desire expressed a longing for a greater closeness to Christ; a deeper abiding and closer communion with Him! Why? Because of the glory, the vastness, the delightfulness, and the sheer enjoyment of His unchanging love! Once a believer has been enabled by grace, through faith, to begin with Christ's love, no amount of that love can ever be enough! There is to be a blessed tension in every Christian of being absolutely satisfied in and with Christ, yet experiencing daily what can only be termed, a holy dissatisfaction coming out of its sense of never being able to get enough of Him, because there is so much fullness in Him! This very tension is at the heart of the Song!
- **Nothing can be comparable to Your great love, Oh Lord!** I have not sought to win Your love by means of increased service or by spending more time in ministry, or even by reinforced dedication. I can offer only myself as a living sacrifice to You, who first loved me. Therefore I offer myself to be one, who is just to be loved by You. **(Rom 12:1-2) I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. [2] And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.**

Final Advice

Son 8:8 We have a little (younger) sister, And she has no breasts (not yet a believer, or a new, immature, believer). **What shall we do for our sister In the day when she is spoken for?**

- **"We... we... our!"** How beautifully her conscious union with the Bridegroom appears in her expressions. *We have a little sister, not I have! What shall we do for our sister?* At this point, she now has no private relationships nor interests; in all things she is one with Him. But we see a further development of grace in the very question. She now will no longer make her own plans, alone, about her little sister, but asks for His agreement and acceptance in them. She wants to know what His thoughts are, and to have fellowship with Him in His plans.
- **As children of God, how much anxiety and care would be spared if we learned to act in this way!** Is it all too often that our practice is to make the best plans that we can, and to carry them out as best we may, feeling a great burden of responsibility all the while, and earnestly asking the Lord to help us? How much better and more fruitful it would be, **if we always let Him be our Instructor in service,** leaving the responsibility with Him! Our strength would not be exhausted with worry and anxiety, but would all be at His disposal, in accomplishing His ends, producing abundant fruit!
- **What shall we do for our sister In the day when she is spoken for?** Notice the mutual concern, which indeed is very striking the way and the hour regarding the compassion of Christ and His church for those given to Christ by the Father in the eternal purposes. The day she is spoken for is surely that very day of the calling of the chosen, the bringing to repentance and the faith of the Sinner. **(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.** What a blessed day that always is, one of rejoicing both in heaven and earth, one when the entire Godhead is glorified! **(Luk**

15:10) Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents." (2Co 6:2) For He says: "IN AN ACCEPTABLE TIME I HAVE HEARD YOU, AND IN THE DAY OF SALVATION I HAVE HELPED YOU." Behold, now is the accepted time; behold, now is the day of salvation. The salvation of the elect; the gathering in of the lost; the adding to the church of all those who believe; the sanctifying of them all!

- **In the little sister/s, as yet immature, we can see a new believer, being in a saving relation to Him.** They might be described as babes in Christ, who need feeding with milk and not with meat, but who, with such care, will in due time become experienced believers, fitted for the service of the Lord! Then, they will be spoken for, and called into that department of service for which He has prepared them.

Son 8:9 If she is a wall, We will build upon her A battlement of silver; And if she is a door, We will enclose her With boards of cedar.

- **In this reply the Bridegroom sweetly recognizes His oneness with His bride,** in the same way as she has shown her conscious oneness with Him. As she says, "What shall we do for our sister?" He replies, "*We will build! We will enclose!*" He will not carry out His purposes of grace irrespective of His bride, but will work with and through her.
- **What can be done for this sister, however, will depend upon what she becomes,** according to her own character and choices. If she be a wall, built upon the true foundation, strong and stable, standing effectively against the enemy and detractors, she shall be encouraged, and adorned with battlements of silver; but if unstable and easily moved to and fro like a door, allowing unwise access, such treatment will be as impossible as unsuitable; she will need to be enclosed with boards of cedar, hedged in with restraints, for her own protection. As she can handle responsibility, they would give it to her; if not, they would restrict her.

Son 8:10 I am a wall, And my breasts like towers; Then I became in his eyes As one who found peace.

- **The bride rejoicingly responds, I am a wall.** She knows the foundation on which she is built, there is no "if" in her case, she definitely is a strongly defended wall, with the strength of towers. She is conscious of having found favor in the eyes of her Beloved. Naphtali's blessing is hers: *(Deu 33:23a) And of Naphtali he said: "O Naphtali, satisfied with favor, And full of the blessing of the LORD!* If we fail to be a wall against sins we will be caught in the cords of those sins, and never know the goodness of becoming *as one who found peace. (Psa 119:61) The cords of the wicked have bound me, But I have not forgotten Your law.*

Son 8:11 Solomon had a vineyard at Baal Hamon; He leased the vineyard to keepers; Everyone was to bring for its fruit A thousand silver coins.

- **Here is a truth to which our attention, as believers, is directed by the Holy Spirit before the Lord's return.** It is that of the giving of rewards according to the degree of our labor. Solomon had a vineyard and he rented it out to keepers, vine dressers. This vineyard represents the whole work of the Lord. It is never our work, but we do have responsibilities in His vineyards, as keepers or stewards. We are to keep watch over His interests. When He returns all that was entrusted to us is still His own. *(1Co 4:2) Moreover it is required in stewards that one be found faithful. Are you faithful as His steward?*
- **A vineyard at Baal Hamon, which means the Lord of a multitude.** As Solomon was in fulfillment as a type of the Lord Jesus Christ, He is the Lord and Master of many servants. Solomon's rule was that the fruits of the vineyard went to the keepers, so that according to their labor, they partook of the fruits. Similarly we are to till, plant, keep, prune, and nurture the Lord's grounds and plants. He will pleasantly reward such keepers with the increase of the fruits. What we do for Him is never in vain. Even the giving of a cup of cold water shall have its reward. *(Mat 10:42) And whoever gives one of these little ones only a cup of cold water in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward. (Heb 6:10) For God is not unjust to forget your work and labor of love which you have shown toward His name, in that you have ministered to the saints, and do minister.*
- **A thousand silver coins** were required from each keeper, to be brought to the King. This represents increase for the Lord. It is somewhat different from the parables of *Matthew 25* and *Luke 19*. There, the return demanded from the servants is related to the number of talents entrusted to them. But here, these *one thousand silver coins* represent what He was due and would receive if the believer worked with fullness

of faith and love. When we stand at last before the judgment seat of Christ, we shall learn that the Lord's minimum portion is that which comes from a full and mature Christian life. (*Psa 119:57*) *You are my portion, O LORD; I have said that I would keep Your words.*

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

- **The connection between verses 11 & 12 is one of great importance, teaching us that what she was, by grace, was more important than what she did!** She did not work in order to earn favor, but being assured of favor, she gave her love free scope to show itself in service. The bride knew her relationship to her Lord, and His love to her. In her determination that He should have the thousand pieces of silver, her concern was that her vineyard should not produce less for her Solomon, than His vineyard at Baal Hamon. Her vineyard was herself, and she desired much fruit for her Lord. She actually is a vineyard, desiring that all that she has and is, be given to Him, not under constraint or out of mere obligation, but willingly and freely!
- **She would see, too, that the keepers of the vineyard, those who were her companions,** who ministered in word and doctrine, were well rewarded. She would not muzzle the ox that treads out the corn. (*1Ti 5:18*) *For the Scripture says, "YOU SHALL NOT MUZZLE AN OX WHILE IT TREADS OUT THE GRAIN," and "THE LABORER IS WORTHY OF HIS WAGES.*
- **And those who tend its fruit two hundred.** A full tithe, in fact, a double tithe, was to be the portion of those who kept the fruit and labored with her in the vineyard.
- **How long, O Lord? How long this happy service continues, and how soon it is to be terminated, we cannot tell.** He who calls His servants to dwell in the gardens, and cultivate them for Him, as Adam of old was placed in the paradise of God, who alone knows the limit of this service. Sooner or later, the rest will come, the burden and heat of the last day will have been borne, the last conflict will be over, and the voice of the Bridegroom will be heard addressing His loved one!

Son 8:13 (**He - the Beloved speaks**) *You who dwell in the gardens, The companions listen for your voice—Let (cause) Me hear it! (your voice)*

Son 8:14 (**She - the Bride speaks**) *Make haste (Come away, flee, hurry), my beloved, And be like a gazelle Or a young stag On the mountains of spices (Heaven).*

- **He speaks -- She speaks.** Given the whole nature and theme of the Song, it's highly appropriate that it should end with a word from each of its main characters. First in *verse 13* the bridegroom addresses His bride, followed by the bride addressing her Bridegroom in *verse 14*. They both say **essentially the same thing** in each case, which is: **Come to me!** Each desires more of the other with deep and heartfelt longing. Usually love stories end with a happy ending with the two lovers being together hand in hand or arm in arm. This Song, however, ends with the two lovers apart, hence their mutual desire for hearing one another's voice and enjoying one another's company. They are apart but are desiring to be together again.
- **Spiritually together – Physically apart. This is not strange, but realistic. It is true to the facts of the spiritual experience.** For although the bride belongs to the bridegroom and although the church is married to Christ, even though the believer is united to Him, enjoying rich and precious communion fellowship with Christ here and now, there is no escaping the fact that in a sense Christ and the church or Christ and the believer are apart! Christ is in heaven sitting at the right hand of God. (*Col 3:1*) *If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God,* while His church is upon the earth at home in the body, being absent from the Lord. (*2Co 5:6*) *So we are always confident, knowing that while we are at home in the body we are absent from the Lord.* Both of these scriptures look forward to the time when separation will be ended!
- (*2Co 5:8*) *We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.* As well as (*Joh 14:1*) *"Let not your heart be troubled; you believe in God, believe also in Me. [2] In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. [3] And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also,* which is once and for all, but not for now! (*Rev 4:1b*) *And the first voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this.*

- **This explains the language of the bridegroom and the bride here at the end of the Song** as they each recognize this situation. But they (we too) also look beyond it, straining and fervently looking forward to that time when they **will be together forever** in heaven's glory and fellowship!
- **Let me hear it!** Or cause me to hear it! She **calls for her desire to hear His voice!** That is such a good prayer, with which to end the Song! That is to cause me to **hear your voice O Lord! Give me a sensitive ear that I might hear Your voice when You speak** to me.
- **The Bible says in (1Co 14:10) *There are, it may be, so many kinds of languages in the world, and none of them is without significance.*** Have you developed a trained ear to hear the voice of God? Over and over Jesus said, ***He who has an ear, let him hear what the Spirit says to the churches.*** Thus, the Lord is speaking, but so many times people do not hear Him. It's not that He isn't speaking, it's that we are not listening or that we are not tuned into His voice. Think of the many sounds and pictures that are here in this room, but **a receiver**, like a radio or television, is needed to hear and see them. **How attuned are your ears and heart to His voice?**
- **It is so important that we learn to hear the voice of God and begin to understand the voice of God.** Over and over in the book of Jeremiah, we read, "And the word of the Lord came to Jeremiah the prophet saying"? How many times does the word of the Lord comes to us, but we don't recognize it, or we don't hear it, because we are not in a position to be tuned in? **May the Lord bless you and draw you into that sweet, glorious communion with Him.** May you get aside, quiet, and alone so you can hear His voice; see His face; enjoy His companionship!
- ***Thou that dwellest in the gardens, the companions hearken to Thy voice: cause me to hear it. My sweet Lord Jesus remembers well the garden of Gethsemane, and although He has left that garden, He now dwells in the garden of His church: there He unbosoms Himself to those who keep His blessed company. That voice of love with which He speaks to His beloved is more musical than the harps of heaven. There is a depth of melodious love within it which leaves all human music far behind. Ten of thousands on earth, and millions above, are indulged with its harmonious accents. Some whom I well know, and whom I greatly envy, are at this moment hearkening to the beloved voice. O that I were a partaker of their joys! It is true some of these are poor, others bedridden, and some near the gates of death, but O my Lord, I would cheerfully starve with them, pine with them, or die with them, if I might but hear Thy voice. Once I did hear it often, but I have grieved Thy Spirit. Return unto me in compassion, and once again say unto me, "I am thy salvation." No other voice can content me; I know Thy voice, and cannot be deceived by another, let me hear it, I pray thee. I know not what Thou wilt say, neither do I make any condition, O my Beloved, do but let me hear Thee speak, and if it be a rebuke I will bless Thee for it. Perhaps to cleanse my dull ear may need an operation very grievous to the flesh, but let it cost what it may I turn not from the one consuming desire, cause me to hear Thy voice. Bore my ear afresh; pierce my ear with Thy sharpest notes, only do not permit me to continue deaf to Thy calls. Tonight, Lord, grant Thine unworthy one his desire, for I am Thine, and Thou hast bought me with Thy blood. Thou hast opened mine eye to see Thee, and the sight has saved me. Lord, open Thou mine ear. I have read Thy heart, now let me hear Thy lips.*** (Spurgeon)
- **She - the Bride speaks – Make Haste, my Beloved! With these words the bride immediately responds to Christ and the Song itself comes to an end.** Notice the name by which the bride calls the Lord Jesus Christ. Just has been the case all the way through, "My Beloved." How it speaks of **tender love to Christ**, her **deep affection for Him**, and the **complete absence of any sense of embarrassment or shame** over feeling this way about Him and not knowing correction and **not worrying who knows**. It is also a most suitable title with which to press upon Him, her petition in this verse. There is a sense in which all the desires and longings that she has ever expressed to Christ in the Song are here gathered up and compressed together in these few words. **(Col 3:11c) but Christ is all and in all!**
- **Make Haste! If we make the analogy to the relationship between Jesus and His people**, then we can say that the words "Make haste" speak of her desire for His soon return. "I believe that our relationship to the Second Advent (coming) of Christ may be used as **a thermometer** with which to tell the degree of our spiritual heat. If we have strong desires, longing desires, burning desires, for the coming of the Lord, we may hope that it is well with us; but if we have no such desires, I think, at best, we must be somewhat careless; perhaps, to take the worst view of our case, we are sadly declining in grace." (Spurgeon)
- **And be like a gazelle Or a young stag On the mountains of spices.** Note where the Lord Jesus Christ is viewed by His bride as coming from like these fleet-footed animals: on the *mountains of spices*. Mountains have already occurred in chapters 2 and 4. It was observed in these last two verses of the Song,

that Christ and the church are apart for He is in heaven. So it must be from heaven that He comes, and so it is. These *mountains of spices* must be understood as referring to heaven. The reference is entirely appropriate for in heaven the fragrant spices of Christ's beauty, His merits, His intercessions, and His praises abound. All heaven is perfumed with the aroma of His presence and His glory.

- **We wait and work in anticipation! The heavenly bridegroom is continually coming to His church while she continues upon the earth** pouring out His heavenly blessings, granting His Holy Spirit and performing great and mighty deeds and accomplishment of the eternal divine purposes. Remember how He sees you, (*Son 4:7*) *You are all fair, my love, And there is no spot in you.* In in these concluding expressions, in verses 13-14, both parties **are looking beyond** the various comings of Christ to His church, in the meantime having their ultimate gaze **fixed upon His return at the end of the age, to His Second coming!**
- **Jesus' Second Coming. This is the return that He Himself has promised in (*Mat 24:29-31*)** *Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. [30] Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. [31] And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.*
- **Also in (*Rev 22:7*)** *"Behold, I am coming quickly! Blessed is he who keeps the words of the prophecy of this book.* He uses the word *quickly*, and the return which is promised in other scriptures as well such as (*Act 1:11*) *who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.* And in (*Rev 1:7*) *Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.*
- **Grief and woe for unbelievers – Blessings and glory for believers! But for those who do not love Christ, His appearing will be a time of grief and woe**, yet to those who are His own, it will be their joy and their glory! (*2Th 1:7-10*) *and to give you who are troubled, rest with us when the Lord Jesus is revealed from heaven with His mighty angels, [8] in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. [9] These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, [10] when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.* True believers are those who are (*Tit 2:13*) *looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ.* To love Him and to long for Him is to love and long too for His appearing!
- **It is the consistent testimony of Scripture that the Lord Jesus Christ will come again, in His Second Coming**, personally, visibly, and gloriously. He will come in His Father's glory on the clouds of heaven and the company of angels and at the sound of the trumpet! Here at the end of the Song, this is what Christ looks forward to as His joyous prospect, and this is what His church looks forward to as her spiritual horizon, which is being a bride groom and bride together!
- **Yet, this is not only how the Song of Song ends. For how does the whole of scripture end?** In exactly the same way (*Rev 22:20*)! *He who testifies to these things says, "Surely I am coming quickly." Amen. Even so, come, Lord Jesus!* The Lord Jesus Christ utters the precious words, surely I'm coming quickly, and His bride responds, how else? **Amen! Even so come Lord Jesus!**
- **The SPIRIT and the bride say, Come!...Surely I come quickly. Amen; even so, come, LORD JESUS!** *Like a bride waiting for her groom We'll be a Church ready for You Every heart longing for our King We sing Even so come Lord Jesus, come Even so come Lord Jesus, come*

CLOSING SONG:

EVEN SO COME (with Passion) Kristian Stanfill (4:02/4:05)

*All of creation All of the earth Make straight a highway A path for the Lord Jesus is coming soon
Call back the sinner Wake up the saint Let every nation shout of Your fame Jesus is coming soon
Like a bride waiting for her groom We'll be a Church ready for You Every heart longing for our King*

*We sing Even so come Lord Jesus, come Even so come Lord Jesus, come
There will be justice All will be new Your name forever Faithful and true Jesus is coming soon
Like a bride waiting for her groom We'll be a Church ready for You Every heart longing for our King
We sing Even so come Lord Jesus, come Even so come Lord Jesus, come
So we wait We wait for You God, we wait You're coming soon
So we wait We wait for You God, we wait You're coming soon
Like a bride waiting for her groom We'll be a Church ready for You Every heart longing for our King We sing
Like a bride waiting for her groom We'll be a Church ready for You Every heart longing for our King We sing
Even so come Lord Jesus, come (4x)*

SUMMARY:

- **Looking back over the Song, what significant things have I learned** that make a difference in my life?
- **What things have I learned about “the Beloved” – my Lord and Savior Jesus Christ?** His unlimited love for me? His love for the church?
- **What have I learned about the church, about myself?** The complete surrender of self, in becoming so close to Him, that there is no difference or separation between Him and us. What love do I have for the church? For one another? Have I drawn closer to Him?

CLOSING PRAYER:

Read and study John Chapter 1

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 - Passcode: 087484

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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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