

THIS WEEK'S STUDY: 8/14-15/2023 Song of Solomon (Son 1:1-2:7)

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

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OPENING PRAYER

Review; (Jas 4:8a) Draw near to God and He will draw near to you. (Psa 27:8) When You said, "Seek My face," My heart said to You, "Your face, LORD, I will seek." (Psa 91:1) He who dwells in the secret place of the Most High Shall abide under the shadow of the Almighty.

Introduction to the Song of Solomon: The Song of Solomon was the favorite book of D. L. Moody, C. H. Spurgeon, Hudson Taylor, John Gill. Bernard of Clairvaux, a French mystic, delivered eighty-eight teachings from the first chapter alone. Solomon wrote, "Vanity of vanities" in Ecclesiastes, but labeled this book his "Song of Songs." He wrote, "There is nothing new under the sun," in Ecclesiastes, but wrote of life under the Son in his Song. It is like a many-faceted diamond, this glorious Song of Solomon! No matter which way it is studied, or from which angle it is approached, it is sure to reflect and refract Jesus Christ, the Light of the world and the Lover of our souls. It is one of the most beautiful, but perhaps one of the most controversial books in the entire Bible. It is controversial for two reasons: its content and its intent. The content of the Song of Solomon is controversial because some see it as nothing more than an erotic oriental love poem. It was for this reason that Orthodox Jews were not allowed to read it until they were thirty years of age.

But perhaps even more controversial than the content of the Song of Solomon is its intent. There are those who say it's simply a marriage manual—that in this book a man can learn how to relate to his wife and a woman can learn how to respond to her husband. Others say it is an allegory that speaks of Jehovah's love for the nation of Israel. Still others view it as the account representing the church, and the shepherd-king representing Jesus Christ. But the held viewpoint, held by many and the one to which I personally ascribe, is that the love between the king and the maiden as seen in the book before us **is a picture of the love between Jesus and His church, that is, it is between my Jesus and me! So personal! So intimate!** In one aspect, this is an extremely difficult book to teach because it is so personal. Whether you are mystical or analytical by nature, if you spend time quietly and privately with the Lord reading His book as a love letter from Him, no matter how you choose to interpret it, He will make a wonderful, precious, and personal application to your life.

"The Song of Songs, which is Solomon's."

- **Understanding this Book is beyond that which I could ever teach.** I will be sharing comments from men who have spent much time in this Song of Solomon and have great commentaries on it, including C.H. Spurgeon, Richard Brooks, Chuck Smith, Hudson Taylor, Matthew Henry, Jon Courson, Vernon McGee, and others.
- **I believe the only way to best understand this Book is the same as the rest of the Scriptures.** That is to mediate alone, led by the Holy Spirit, going through the text, meditating, and communing with Him on every word and every verse, being drawn ever closer and nearer into His unfathomable and precious, intimate love!

Son 1:1 The song of songs, which is Solomon's.

- **This Book may well be called the Song of Songs!** Solomon wrote a thousand and five songs. So *the Song of Songs* would be the "primo." Of all of the songs that he wrote, this is the song of songs. It is the best of the many songs that he wrote.
- **There is no song like it. Read correctly, it brings a gladness to the heart which is as far beyond the joy of earthly things as heaven is higher than the earth!** It has been well said that this is a song which grace alone can teach, and experience alone can learn.

The Bride Confesses Her Love

Son 1:2 Let him kiss (join together, mouth to mouth) me with the kisses of his mouth (enjoyment of Christ's love) — For your love is better than wine.

- **Let Him kiss me with the kisses of His mouth: How intimate!** The kisses of the mouth here are not the kisses of forgiveness, but the kisses of intimacy and communion! You cannot kiss two people at one time. One of the things that is so important to understand is if we desire intimacy with the Lord, not simply the kiss of forgiveness, but the kiss of intimacy, we must forsake all others! We cannot follow after this idol or that desire but, instead, must say, Lord, I am fully, completely totally committed to you!
- **For Your love (loves) is better than wine.** Just as kisses is in the plural in the first part of the verse, so now love can be thought of in the plural, suggesting the incomparableness, superabundance, immensities, ocean depths and overwhelming discoveries that already the believer knows of Christ's love, yet also as still to make. To the believer the love of Christ is the most desirable and enjoyable love of all! It is "the love of every love, the best!"
- **There are at least three reasons that Christ's love is better than wine.** First, it can be enjoyed **without fear.** There are no dangers in over-indulging or coming under its grip to your own and other's misery, even being killed by it. Christ's love, in contrast, brings only good and not harm, only blessing and not cursing, only joy. Secondly, it brings **lasting delight** It doesn't stimulate and satisfy only for a season, and then wear off. But the Lord Jesus Christ never fails to delight the souls of those He loves and who love Him! Thirdly, it is **absolutely pure!** Christ's love is covenant love, electing love, redeeming love, adopting love, preserving love, sanctifying love, glorifying love, the love that forgives, guides, provides and instructs, the love that disciplines and chastises for our good, His love endures forever. This, the believer enjoys!
- **But true, intimate love of Christ cannot be stationary; it must either decline or grow.** Despite all the unworthy fears of our poor hearts, Divine love is destined to conquer.
- **The poor bride is mistaken in desiring just an ordinary love! There is a love far stronger than you are waiting, longing for satisfaction.** The Bridegroom is waiting for you all the time; the conditions that block His approach are all of Your own making. Take the right place before Him, and He will be most ready, most glad, to "Satisfy your deepest longings, to meet, supply every need to you!"
- **The kiss of acceptance is still warm on our brow, as we know that He hath accepted our persons and our works through rich grace.** The kiss of daily, present communion is that which we pant after to be repeated day after day, till it is changed into the kiss of reception, which removes the soul from earth, and the kiss of consummation which fills it with the joy of heaven. Faith is our walk, but fellowship sensibly felt is our rest. Faith is the road, but communion with Jesus is the well from which the pilgrim drinks. O lover of our souls, be not strange to us; let the lips of Thy blessing meet the lips of our asking; let the lips of Thy fulness touch the lips of our need, and straightway the kiss will be effected. (Spurgeon – 4/1 morning) In today's 17 verses, 36 for the entire Book, Spurgeon, showing his favoritism to this Book, devoted ten daily devotions, 25x his average! (Three to v. 4; Two to vs 2 & 7; One to vs. 13, 16 & 2:1. Ten paraphrased devotions are included in today's notes)
- **2nd Spurgeon Meditation v.2 - For our love is better than wine.** Nothing gives the believer so much joy as fellowship with Christ. He has enjoyment as others have in the common mercies of life, he can be glad both in God's gifts and God's works; but in all these separately, yea, and in all of them added together, he doth not find such substantial delight as in the matchless person of his Lord Jesus. He has wine which no vineyard on earth ever yielded; he has bread which all the cornfields of Egypt could never bring forth. Where can such sweetness be found as we have tasted in communion with our Beloved? We can review our communion with Jesus, and find no regrets of emptiness therein; there are no dregs in this wine, no dead flies in this ointment. The joy of the Lord is solid and enduring. Vanity hath not looked upon it, but discretion and prudence testify that it abideth the test of years, and is in time and in eternity worthy to be called "the only true delight." For nourishment, consolation, exhilaration, and refreshment, no wine can rival the love of Jesus. Let us drink to the full this evening. (Spurgeon 1/8 Evening)

Son 1:3 Because of the fragrance of your good ointments (excellence of Christ's name), Your name is ointment poured forth;

- **The reference of the fragrance of Your good ointments becomes clearer in the rest of verse 3. Your name is ointment poured forth; (Ecc 7:1a) A good name is better than precious ointment.** This is the only mention in the Song of the word, "name," It speaks of the true nature and being of the person in question, in this case, Jesus! We remember some of His many names! *Emmanuel, Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace, Commander of the army of the Lord, Friend, Teacher, Lord, Lamb of God, Sun of righteousness, The Bright and Morning Star, Prophet, Priest, and King.* The point is that **Your name** is used here to emphasize the fragrance, the preciousness, the exquisiteness of the

whole of Christ! All that He is in His person, work office and so forth. In other words the sum of Him, *(Col 3:11b) but Christ is all and in all.*

Therefore the virgins love you.

Son 1:4 Draw me away! We will run after you. The king has brought me into his chambers (intimacy of Christ's company). ***We will be glad and rejoice in you. We will remember your love more than wine. Rightly do they*** (the upright) ***love you.***

- **But Oh! what follows? A wondrously glad surprise.** No Mount Moriah, no Calvary! On the contrary, a King! When the heart submits, then Jesus reigns! And when Jesus reigns, there is rest. And where does He take His bride? *The King has brought me into His chambers.* Not first to the banqueting house—that will come in due season; but first to be alone with Himself.
- **How perfect! Could we be satisfied to meet a beloved one only in public?** No; we want to take such a one aside—to have Him all to ourselves. So with our Master! He takes His now fully consecrated bride aside, to taste and enjoy the sacred intimacies of His wondrous love. The Bridegroom of His Church longs for communion with His people more than they long for fellowship with Him, and often has to cry, *(Son 2:14b) Let me see your face, Let me hear your voice; For your voice is sweet, And your face is lovely!*
- **Are we not all too prone to seek Him, rather because of our need, than for His joy and pleasure?** This should not be so! We do not admire selfish children who only think of what they can get from their parents, and are unmindful of the pleasure that they may give or the service that they may render. But are not we in danger of forgetting that pleasing God means giving Him pleasure? Some of us look back to the time when the words “To please God” meant no more than not to sin against Him, not to grieve Him! But would the love of earthly parents be satisfied with just the mere absence of disobedience? Or a bridegroom, if his bride only sought him for the supply of her own need?
- **A word about the “early in the morning” watch, may be of place here.** There is no time so profitably spent as the early hour given to Jesus only! Do we give sufficient attention to this hour? If possible, it should be redeemed! Nothing can make up for it. We must take time to be holy! One other thought. When we bring our questions to God, do we not sometimes either go on to offer some other petition, or leave our prayer closet without waiting for replies? Does this not seem to show little expectation of an answer, and little desire for one? Should we like to be treated so? Quiet waiting before GOD would save from many a mistake and from many a sorrow.
- **We have found the bride making a glad discovery of a King! Her King, and not a cross, as she expected!** This is the first fruit of her consecration.
- ***We will be glad and rejoice: two words with one sense, double joy, blessedness upon blessedness.*** *Need there be any limit to our rejoicing in the Lord even now? Do not men of grace find their Lord to be camphire and spikenard, calamus and cinnamon even now, and what better fragrance have they in heaven itself? We will be glad and rejoice in You. That last word is the meat in the dish, the kernel of the nut, the soul of the text. What heavens are laid up in Jesus! What rivers of infinite bliss have their source, aye, and every drop of their fullness in Him! Since, O sweet Lord Jesus, Thou art the present portion of Thy people, favor us this year with such a sense of Thy preciousness, that from its first to its last day we may be glad and rejoice in Thee. Let January open with joy in the Lord, and December close with gladness in Jesus. (Spurgeon Jan 1 evening),*
- ***We will remember your love more than wine.*** *We remember Thy love, O Jesus as it was manifest to us in Thy holy life, from the manger of Bethlehem to the garden of Gethsemane. We track Thee from the cradle to the grave—for every word and deed of Thine was love—and we rejoice in Thy love, which death did not exhaust; Thy love which shone resplendent in Thy resurrection. We remember that burning fire of love which will never let Thee hold Thy peace until Thy chosen ones be all safely housed, until Zion be glorified, and Jerusalem settled on her everlasting foundations of light and love in heaven. (Spurgeon 1/23 evening)*
- ***Rightly do they love you.*** *Believers love Jesus with a deeper affection than they dare to give to any other being. They would sooner lose father and mother than part with Christ. It is scant love which the fire of persecution can dry up; the true believer's love is a deeper stream than this. Men have labored to divide the faithful from their Master; but their attempts have been fruitless in every age. Neither man nor devil have found a key which opens this lock. It is written, and nothing can blot out the sentence, " Rightly do they love you." The intensity of the love of the upright, however, is not so much to be judged by what it appears as by what the upright long for. It is our daily lament that we cannot love enough. Would that our hearts were capable of holding more, and reaching further. Alas! our longest reach is but a span of love, and our*

affection is but as a drop of a bucket compared with His deserts. Measure our love by our intentions, and it is high indeed; 'tis thus, we trust, our Lord doth judge of it. Oh, that we could give all the love in all hearts in one great mass, a gathering together of all loves to Him who is altogether lovely! (Spurgeon 8/7 morn)

Son 1:5 I am dark (sun tanned, dark skinned, often translated, *black*), **but lovely, O daughters of Jerusalem, Like the tents of Kedar, Like the curtains of Solomon.**

- **Another important discovery awaits her.** She has seen the face of the King, and as the rising sun reveals that which was hidden in the darkness, so His light has revealed her blackness to her. She cries, *I am black!* "*But lovely,*" interjects the Bridegroom, with inimitable grace and tenderness. No, *black like the tents of Kedar*; she continues. "Yet to Me," He responds, You are lovely, like the perfectly white curtains of Solomon! Nothing humbles the soul like sacred and intimate communion with the Lord; yet there is a sweet joy in feeling that even though He knows all, He loves us still! Things once called our little negligences, are seen with new eyes in *the secret of His presence*. There we see the mistake, the sin, of not keeping our own vineyard. This the bride confesses:

Son 1:6 Do not look upon me, because I am dark, Because the sun has tanned me. My mother's sons were angry with me; They made me the keeper of the vineyards, But my own vineyard I have not kept.

- **Do not look upon me, because I am dark.** There seems to be a combination of keenly felt unfitness and unworthiness on the one hand, and on the other, grateful, and confident awareness of what we have already become in Christ.
- **Moreover, confession of sin, "I am dark," a part of the believer's rejoicing in all that Christ is and has done** (*but lovely.*) The blacker we are in our own eyes, the more precious is the Lord Jesus Christ to us, which is part of the mystery and reality of a believer's experience and spiritual wisdom to understand that we are dark and lovely at the same time. It is the glory of God's grace and Christ's work that those who are dark are ever made lovely. No language can ever set out fully just how dark we are by nature, or how lovely we have been and are being made through grace. He who knows all about us, still loves us!
- **But my own vineyard I have not kept.** Our attention is here drawn to a danger which is pre-eminently one of this day, that the intense activity of our times may lead to zeal in service, more like "Mary than Martha," to the neglect of personal communion. Such neglect will not only lessen the value of the service, but tend to incapacitate us for the highest service.
- **If we are watchful over the souls of others, and neglect our own,** if we are seeking to remove the specks from our brother's eye, unmindful of the beam in our own, we shall often be disappointed with our powerlessness to help our brethren, while our Master will not be less disappointed in us. Let us never forget that what we are is more important than what we do; and that all fruit borne when not abiding in Christ must be fruit of the flesh, and not of the Spirit. The sin of neglected communion may be forgiven, and yet the effect remains permanently, as wounds when healed, often leave a scar behind.

Son 1:7 Tell me, O you whom I love, Where you feed your flock, Where you make it rest at noon. For why should I be as one who veils (to drift, wander, stray) **herself By the flocks of your companions?**

- **We now come to a very sweet evidence of the reality of the heart-union of the bride with her Lord.** She is one with the Good Shepherd. Her heart at once goes instinctively forth to the feeding of the flock; but she would tread in the footsteps of Him whom her soul loves, and would neither labor alone, nor in companionship other than His own:
- **Tell me, O you whom I love.** It is well to be able, without any "if" or "but" to say of the Lord Jesus- **O you whom I love!** Many can only say of Jesus that they *hope* they love Him; they *trust* they love Him; but only a poor and shallow experience will be content to stay here. No one ought to give any rest to his spirit till he feels quite sure about a matter of such vital importance. We ought not to be satisfied with a superficial hope that Jesus loves us, and with a bare trust that we love Him. The old saints did not generally speak with "buts," and "ifs," and "hopes," and "trusts," but they spoke positively and plainly. "I know whom I have believed," says Paul. "I know that my Redeemer lives," says Job. Get positive knowledge of your love of Jesus, and be not satisfied till you can speak of your interest in Him as a reality, which you have made sure by having received the witness of the Holy Spirit, and His seal upon your soul by faith.
- **True love to Christ is in every case the Holy Spirit's work, and must be wrought in the heart by Him.** He is the efficient cause of it; but the logical reason why we love Jesus lies in Himself. *Why do we love Jesus? Because He first loved us. Why do we love Jesus? Because He "gave Himself for us." We have life*

through His death; we have peace through His blood. Though He was rich, yet for our sakes He became poor. Why do we love Jesus? Because of the excellency of His person. We are filled with a sense of His beauty! an admiration of His charms! a consciousness of His infinite perfection! His greatness, goodness, and loveliness, in one resplendent ray, combine to enchant the soul till it is so ravished that it exclaims, "Yea, He is altogether lovely." Blessed love this—a love which binds the heart with chains more soft than silk, and yet more firm than adamant! (Spurgeon 9/3 Morning)

- **Where you feed your flock.** Tell me where you are, I want to be with you, I really don't want to be with anybody else.
- **Mary Magdalene had a tremendous love for Jesus, and rightfully so.** Before Jesus had met Mary Magdalene, her life was of abject misery. She lived a life of torment because there were seven evil spirits that had inhabited her body. A multiple personality tormented by these evil spirits that inhabited her body. But Jesus cast the seven demons out of Mary Magdalene. He set her free. He made her life worth living. She so appreciated and so loved what the Lord did; she was constantly doing what she could for Him. She owed her life to Him. She knew that and she devoted her life to Jesus. When Jesus was crucified she was standing there at the cross, her heart being ripped out. Does that describe you? Me?
- **So I desire no other.** *Tell me, O you whom I love....For why should I be as one who veils herself By the flocks of your companions?* Tell me where you keep your flocks at noon. I don't want to be around the other flocks and their companions.
- **Tell me,.... Where you feed your flock, Where you make it rest at noon.** *Satan tells me I am unworthy; but I always was unworthy, and yet Thou hast long loved me; and therefore my unworthiness cannot be a bar to my having fellowship with Thee now. It is true I am weak in faith, and prone to fall, but my very feebleness is the reason why I should always be where Thou feedest Thy flock, that I may be strengthened, and preserved in safety beside the still waters. Why should I turn aside? There is no reason why I should, but there are a thousand reasons why I should not, for Jesus beckons me to come. If He withdrew Himself a little, it is but to make me prize His presence more. Now that I am grieved and distressed at being away from Him, He will lead me yet again to that sheltered nook where the lambs of His fold are sheltered from the burning sun.* (Spurgeon 2/3 evening)

Solomon and His Bride Delight in Each Other

Son 1:8 *If you do not know, O fairest among women, Follow in the footsteps of the flock, And feed your little goats Beside the shepherds' tents.*

- **O fairest among women, Follow in the footsteps of the flock, And feed your little goats Beside the shepherds' tents.** These are the words of the daughters of Jerusalem, in that it is they who refer to the bride as "fairest among women." Solomon refers to her as *my love*. They give a correct reply to her questionings. Let her show her love to her Lord by feeding His sheep, by caring for His lambs (**Joh 21:15**) *So when they had eaten breakfast, Jesus said to Simon Peter, "Simon, son of Jonah, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Feed My lambs."* She need not fear to miss His presence. While sharing with other under-shepherds in caring for His flock, she will find the Chief Shepherd at her side, enjoying Him and the tokens of His approval.
- **It will be service with Jesus** as well as **for Jesus**.

Son 1:9 *I have compared you, my love (a beloved female), To my filly among Pharaoh's chariots.*

- **But far sweeter than the reply of the daughters of Jerusalem** (*the daughters* are babes in Christ; the *virgins* are more mature believers) **is the voice of the Bridegroom**, who now speaks Himself. It is the living fruit of her heart-oneness with Him that makes His love break forth in the joyful utterances of **verses 9-11**. For it is not only true that our love for our Lord will show itself in feeding His sheep, but that He who when on earth said, (**Mat 25:45**) *Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.* His own heart is love stirred, and frequently reveals Himself to those who are ministering for Him.
- **I have compared you, my love, To my filly among Pharaoh's chariots.** The commendation of the bride in verse 9 is one of striking appropriateness and beauty. Horses originally came out of Egypt, and that the pure breed still found in Arabia was during Solomon's reign brought by his merchants for all the kings of the East. Those selected for Pharaoh's own chariot would not only be of the purest blood and perfect in proportion and symmetry, but also perfect in training, docile and obedient; they would know no will but that of the charioteer, and the only object of their existence would be to carry the king whithersoever he would go. So it should be with the Church of Christ; one body with many members, especially with me, indwelt

and guided by one Spirit; holding the Head, and knowing no will but His; her rapid and harmonious movement should cause His kingdom to progress throughout the world.

Son 1:10 Your cheeks are lovely with ornaments, Your neck with chains of gold.

- **What is the spiritual application here to His people?** Are not that these ornaments the graces of the Holy Spirit, the distinguishing traits of Christian character? And as relating to Christ, are they none other than the characteristics of likeness to Himself, such given to us in (Gal 5:22-23) But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, [23] gentleness, self-control. Against such there is no law. [24] And those who are Christ's have crucified the flesh with its passions and desires.
- **(Col 3:12, 14,17) Therefore, as the elect of God, holy and beloved, put-on tender mercies, kindness, humility, meekness, longsuffering; [14] But above all these things put on love, which is the bond of perfection. [17] And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.**

Son 1:11 We will make you ornaments of gold With studs of silver.

- **Note the change of pronoun. The “I” now becomes “we.”** This is a striking reminder that in the great work of our sanctification, as with our salvation, each person of the Godhead is involved – the Father, the Son and the Holy Spirit This is covenant work. These beauties of holiness and royalty are those which the Lord Jesus Christ adorns His church. **(Eph 5:25-27) Husbands, love your wives, just as Christ also loved the church and gave Himself for her, [26] that He might sanctify and cleanse her with the washing of water by the word, [27] that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.** The sanctification of the church, the holiness of the believer, is never out of His divine hands.
- **Changing His simile, the Bridegroom continues. The bride is not only beautiful and useful to her Lord, but she is also adorned, and it is His delight to add to her adornments.** His gifts are neither perishable flowers, or trinkets destitute of intrinsic value, but of the finest of the gold, the purest of the silver, and the most precious and lasting of the jewels are the gifts of the Royal Bridegroom to His spouse, which are plaited and woven among her own hair, increasing His pleasure, who has given them.
- **We note that His response to her is a loving response.** That which He wishes and desires and is going to do for her, which are like the things that the Lord desires to do for you, all because of His love for you, the establishing of your life and the enriching of your life with His fullness. She responds in verse twelve.

Son 1:12 While the king is at his table, My spikenard (costly, exotic, expensive) sends forth its fragrance.

- **It is in His presence and through His grace that whatever of fragrance or beauty may be found in us comes forth!** Of Him as its source, through Him as its instrument, and to Him as its end, is all that is gracious and divine. But He Himself is far better than all His grace works in us! **(Eph 2:10) For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. (2Co 2:14-16) Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place. [15] For we are to God the fragrance of Christ among those who are being saved and among those who are perishing. [16] To the one we are the aroma of death leading to death, and to the other the aroma of life leading to life. And who is sufficient for these things? (Php 4:18) Indeed I have all and abound. I am full, having received from Epaphroditus the things sent from you, a sweet-smelling aroma, an acceptable sacrifice, well pleasing to God.**

Son 1:13 A bundle of myrrh is my beloved to me, That lies all night between my breasts.

- **A bundle of myrrh is my beloved to me.** What is myrrh? A burial spice. Even at Jesus' birth, as He was wrapped in swaddling clothes and later presented with myrrh, a statement was being made that He was born to die.
- **That lies all night between my breasts.** Who is the person who is really in love with the Lord, the person who feels the presence of the Lord upon His breast and within His heart? It is the person who understands that the Lord died for him personally and for those sins that are so black. It is the person who realizes that Christ's death is not just theology but reality. It is the person who says, “I'm a sinner. The Lord died for me! It's not just the teachings He shared or the life He lived, it is what He did on Calvary that makes me love Him. It is the person who remembers the Cross.
- **A bundle of myrrh is my beloved to me.** Myrrh may well be chosen as the type of Jesus on account of its preciousness, its perfume, its pleasantness, its healing, preserving, disinfecting qualities, and its connection with sacrifice. But is He compared to "a bundle of myrrh"? First, for plenty. He is not a drop of it, He is a casket full. Our well-beloved is compared to a "bundle" again, for variety: for there is in

Christ not only the one thing needful, but in "Him dwelleth all the fulness of the Godhead bodily," everything needful is in Him. Take Jesus in His different characters, and you will see a marvellous variety-Prophet, Priest, King, Husband, Friend, Shepherd. Consider Him in His life, death, resurrection, ascension, second advent; view Him in His virtue, gentleness, courage, self-denial, love, faithfulness, truth, righteousness-everywhere He is a bundle of preciousness. He is a "bundle of myrrh" for preservation-not loose myrrh tied up, myrrh to be stored in a casket. Moreover, Jesus is a "bundle of myrrh" for specialty. The emblem suggests the idea of distinguishing, discriminating grace. From before the foundation of the world, He was set apart for His people; and He gives forth His perfume only to those who understand how to enter into communion with Him, to have close dealings with Him. Oh! choice and happy who are thus made to say, "A bundle of myrrh is my well-beloved unto me." (Spurgeon 4/13 Morning)

Son 1:14 My beloved is to me a cluster of henna blooms In the vineyards of En Gedi.

- **The general idea is Solomon's uniqueness.** He is one in a million, and she wants Him to know it!
- **The spiritual point here is that the beloved having set forth** the exquisiteness to Him of the one He loves, she now seeks to respond in kind in making known what He is to her. He, having first loved her, how very much she now loves Him. How often am I being concerned in what I am to Him?
- **How beautiful is your Christ to you? To me? (Eph 1:18)** the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints.

Son 1:15 Behold, you are fair, my love (a beloved female)! Behold, you are fair! You have dove's eyes.

- **How can the Bridegroom truthfully use such words of one who recognizes her as *Black as the tents of Kedar*?** Still stronger are the Bridegroom's words in (Son 4:7) *You are all fair, my love, And there is no spot in you.*
- **We find the solution of this difficulty in (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.* Moses in contemplation of the Divine glory became so transformed that the Israelites were not able to look on the glory of his countenance. "We all, with unveiled face (beholding and) reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory (i.e. the brightness caught from His glory transforms us to glory), even as from the Lord the Spirit." Every mirror has two surfaces; the one is dull and unreflecting, and is all spots, but when the reflecting surface is turned towards us we see no spot, we see our own image. So while the bride is delighting in the beauty of the Bridegroom, He beholds His own image in her. There is no spot in that: it is all fair. May we ever present this reflection to His gaze, and to the world in which we live for the very purpose of reflecting Him.
- **You have dove's eyes.** The hawk is a beautiful bird, and has beautiful eyes, quick and penetrating; but the Bridegroom desires not hawk's eyes in His bride. The tender eyes of the innocent dove are those which He admires. It was like a dove that the Holy Spirit came upon Him at His baptism, and the dove-like character is that which He seeks for in each of His people.
- **The reason why David was not permitted to build the Temple was a very significant one.** His life was far from perfect; and his mistakes and sins have been faithfully recorded by the Holy Spirit. They brought upon him God's chastening, yet it was not any of these that disqualified him from building the Temple, but rather his warlike spirit; and this though many of his battles, if not all, were for the establishment of God's Kingdom and the fulfilment of His promises to Abraham, Isaac, and Jacob. Solomon, the Prince of Peace, alone could build the Temple. If we would be soul-winners and build up the Church, which is His Temple, let us note this, that it is not by discussion nor by argument, but by lifting up Christ shall we draw men unto Him.

Son 1:16 Behold, you are handsome, my beloved! Yes, pleasant! Also our bed is green (restfulness and fruitfulness).

- **Behold, you are handsome, my beloved!** From every point our Well-beloved is most fair. Our various experiences are meant by our heavenly Father to furnish fresh standpoints from which we may view the loveliness of Jesus. Many of His saints have looked upon Him from the gloom of dungeons, and from the red flames of the stake, yet have they never uttered an ill word of Him, but have died extolling His surpassing charms. In the manger and in eternity, on the cross and on His throne, in the garden and in His kingdom, among thieves or in the midst of cherubim, He is everywhere "altogether lovely." Judge Him as you will, you cannot censure; weigh Him as you please, and He will not be found wanting. Eternity shall not discover the shadow of a spot in our Beloved, but rather, as ages revolve, His hidden glories shall shine forth with yet

more inconceivable splendor; and His unutterable loveliness shall more and more ravish all celestial minds.
(Spurgeon 5/22 Evening)

Son 1:17 The beams of our houses are cedar, And our rafters of fir.

- These words complete the chapter, seemingly as an expression of the believer's delight at the thought of being married to Christ. The bed and the houses point in this direction. Domestic bliss seems to be an inadequate way intimating what is intended. There is a recollection here of husband and wife (*1Pe 3:7b*) *As being heirs together of the grace of life, that your prayers may not be hindered.* And joint-heirs with Christ (*Rom 8:17*) *and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.*
- **If this is such a precious privilege and portion even now, just think what it will be** when we are face to face in the Father's house in heaven? Since the Lord Jesus Christ regards us even now as so fair, and we consider Him to be so handsome and pleasant, how shall we appear to one another when there is no longer any distance between us? (*Isa 33:17*) *Your eyes will see the King in His beauty; They will see the land that is very far off.*

Son 2:1 I am the rose of Sharon, And the lily of the valleys.

- **We now come to the reply of the bride. He has called her fair; wisely and well does she reply!** The bride says in effect, You call me fair and pleasant, the fairness and pleasantness are Yours! It is not I! It is you! I am but a wild flower, a lowly, scentless *rose of Sharon* (the autumn crocus), or a *lily of the valley*. It is thought to be the anemone that covers the fields and the hillsides in the springtime in Israel, which are beautiful red, blue, and white flowers, the poppies. They are just glorious in their beauty!
- **I am the rose of Sharon.** *Whatever there may be of beauty in the material world, Jesus Christ possesses all that in the spiritual world in a tenfold degree. Amongst flowers the rose is deemed the sweetest, but Jesus is infinitely more beautiful in the garden of the soul than the rose can be in the gardens of earth. He takes the first place as the fairest among ten thousand. He is the sun, and all others are the stars; the heavens and the day are dark in comparison with Him, for the King in His beauty transcends all. "I am the rose of Sharon." This was the best and rarest of roses. Jesus is not "the rose" alone, He is "the rose of Sharon," just as He calls His righteousness "gold," and then adds, "the gold of Ophir"—the best of the best. He is positively lovely, and superlatively the loveliest. There is variety in His charms. Christ satisfies the highest taste of the most educated spirit to the very full. Heaven itself possesses nothing which excels the rose of Sharon. What emblem can fully set forth His beauty? Human speech and earth-born things fail to tell of Him. Earth's choicest charms commingled, feebly picture His abounding preciousness. Blessed rose, bloom in my heart forever! (Spurgeon 5/1 Evening)*
- **Remember that in verse 7, the maiden asked for two things.** That she might be fed and that she might have rest. What does she find? She is fed when she sits at his table in verse 12. And here, in verse 16, she finds rest in his house.

Son 2:2 Like a lily among thorns, So is my love (a beloved female) among the daughters.

- **Solomon immediately responds to what she said and the insecurity she was feeling.** As the lily of the valley she is the lily among thorns. She stands out! There is that beauty among thorns, even in the midst of the ugliness. The beauty with which Jesus sees the church, and me, that are filled with such ugliness and yet He sees His church that which he loves so much.

Son 2:3 Like an apple tree among the trees of the woods, So is my beloved among the sons. I sat down in his shade with great delight, And his fruit was sweet to my taste.

- **Again the bride replies: The apple tree provides delightful shade as well as refreshing fruit.** A humble wild flower herself, she recognizes her Bridegroom as a noble tree, ornamental and fruitful. Shade from the burning sun, refreshment and rest she finds in Him. What a contrast her present position and feelings to those with which this section began!
- **She was very pleased and happy to dwell in his shadow, not looking for recognition or prominence or whatever for herself, but just that contentment of dwelling in his shadow.** How touching and moving. So it is in our relationship with Jesus, that contentment of dwelling in His shadow, delighting in dwelling in His shadow. Let Him be exalted, let Him be praised and glorified; to dwell in His shadow is such a blessing and such a delight!

Son 2:4 He brought me to the banqueting house (house of wine), And his banner (to cover) over me was love.

- **The house of wine is now as appropriate as the King's chambers were.** Fearlessly and without shame she can sit at His side, His acknowledged spouse, the bride of His choice.
- **There in the great banqueting house I was seated next to the king, rejoicing that my beloved,** publicly and openly proclaimed his love for me, just as if He had set up a banner to say it. His banner over my life is love. He loves me! He loves me with an everlasting love!
- **The banner of Christ's love over the believer reminds us not only of whose we are (Christ's),** but also of the sole basis of all His dealing with us, past, present, and future, namely divine grace, mercy, and love. In this love we were chosen and saved.

Son 2:5 Sustain (strengthen) me with cakes of raisins, Refresh me with apples, For I am lovesick (faint with love).

- **Overwhelmed with His love she exclaims, Sustain me with cakes of raisins, Refresh me with apples!** I'm about to pass out; I'm so in love, I'm ready to go into a swoon because of love. Strengthen me, refresh me! Give me something to eat because I'm about ready to pass out because of the love that I feel. I want more! He comes to comfort her.
- **This excessive amount of love of Christ, this passionate experience of the deep, deep love of Jesus,** this weight of glory, does not lead to a desire for less of Him, but rather to a longing for a still larger measure and experience of Christ and His love! The One whose love has brought her into this sick and fainting condition is the only One who can bring her out of it. The raisin cakes with which she would have Christ sustain her and the apples which she would be refreshed are symbolic of the beloved Himself and all that He gives. His virtue, His presence, His grace, His cordials, His merits, His promises, and His doctrines.

Son 2:6 His left hand is under my head, And his right hand embraces me.

- **He comes to comfort her! Now she finds the blessedness of being possessed.** No longer her own, heart-rest is like her right and her enjoyment; and so the Bridegroom would have it.
- **How the Lord Jesus loves to sustain and refresh a lovesick soul.** His right hand supports and His left-hand embraces. We rest in Him absolutely at such a time, for the very last thing that the assurance of the love of Christ can ever produce in the believer is pride or any sense of self-sufficiency; rather, its result will always be our humility and self-abasement, and the sense of "Why O why, such love to me?"
- **We might well pause in the midst of these comments and ask when have our souls been so overwhelmed** with such communications, assurances, and enjoyments of Christ's love that it has become almost beyond our strength to bear them? Do we know anything of the believer's experience recorded here? Anything at all? Surely, we may learn from these verses so that there is nothing to be experienced in all the earth which is quite like the love of Christ!

Son 2:7 I charge (beg urgently) you, O daughters of Jerusalem, By the gazelles or by the does of the field, Do not stir up nor awaken love Until it (she) pleases.

- **She and her beloved should not be disturbed. It is never by His will that our rest** in Him is disturbed. Having happily lost herself in Christ, and wished things to stay that way, with nothing arising to spoil that, she wishes to go on enjoying Him to the full, and is conscious that such tender moments as these can easily be harmed or interrupted.
- **Those who know Christ best are most anxious not to lose a single moment or opportunity of communion with Him, and are concerned to keep themselves in the enjoyment of His love! O what love!** (*Jud 1:21*) keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. (Tit 2:13-14) looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, [14] who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.

CLOSING SONG:

HOW GREAT THOU ART – Stuart Hine, Phil Wickham (2.04/2.07)

Then sings my soul my Savior God to Thee, How great thou art! How great Thou art! Then sings my soul my Savior God to Thee! How great Thou art! How great Thou art! (2x)

CLOSING PRAYER:

Read and study *Song of Solomon, Chapters 2 & 3*

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!!

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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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