

## FINAL NOTES - THIS WEEK'S STUDY - *SONG OF SOLOMON* Section Five (*Son 6:11 – 8:4*) - 9/11-12/2023 - *Fruits of Recognized Union.*

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

- **SECTION V In the second and fourth sections of this book**, we found the communion of the bride broken; in the former by backsliding into worldliness, and in the latter through slothful ease and self-satisfaction. The present section, like the third, is one of unbroken communion, with great fruitfulness.
- **It is opened by the words of the bride.** In Section V, as we noticed, the bride is no longer called “the fairest among women,” but claims herself to be, and is recognized as, the royal bride. She is spoken of as “the Shulamite,” or the King’s bride, and also as the “Prince’s daughter.

### THIS WEEK'S STUDY: *Fruits of Recognized Union.* (*Son 6:11- 8:4*)

(*Joh 15:1,2;4,5;7,8*) *"I am the true vine, and My Father is the vinedresser. [2] Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. [4] Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. [5] "I am the vine; you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. [7] If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. [8] By this My Father is glorified, that you bear much fruit; so you will be My disciples.*

***Son 6:11 I went down to the garden of nuts To see the verdure*** (new green growth), ***of the valley, To see whether the vine had budded And the pomegranates had bloomed.***

- **Commentators are divided as to whether the bridegroom (Christ) or the bride (believer/Church) is speaking** in vs. 11 & 12. This problem only arises because the union (unbroken communion) between Christ and His church is so complete! Being the bridegroom would dovetail into (*Son 5:1*) *I have come to My garden*, and to the following verses in the whole section, (*Son 6:4-7:9*). Christ having now returned to His spouse, and the breach being entirely made up, and the falling out of these lovers being the renewing of love, Christ here gives an account both of the distance and of the reconciliation.
- **When He had withdrawn from His church as His spouse, and did not comfort her, yet even then He had His eye upon her as His garden**, which He took care of (*Son 6:11*): *"I went down to the garden of nuts, or nutmegs, to see the verdure* (fruits) *of the valley*, with complacency and concern, to see them as My own. With Him as well as for Him, she goes to the garden of nuts. When He was out of sight, He was no further off than the garden, hidden among the trees of the garden, in a low and dark valley, but was observing *how it*

*had budded*, that He might do all that to it which was necessary to promote its flourishing, delighting Himself in it as a man does in a fruitful garden. He went to see whether *the pomegranates had bloomed*. Christ observes the first beginnings of the good work of grace in the soul and the early buddings of devout affections and inclinations there, and is well pleased with them, as we are with the blossoms of the spring.

- **The bride, the Church, with Him and for Him, also made an examination of the vines in the Lord's vineyard and an inspection** of His pomegranate groves, which symbolized the many and varied works of ministry established by the Lord, so that she might become familiar with what her Beloved was doing in the total visible church. We see that rather than basking in praise, however deserved, her thoughts were concerned with God's message and its outworking in the lives of others.

**Son 6:12** *Before I was even aware, My soul* (desire) *had made* (being carried by) *me* As (like) *the chariots of my noble* (*Ammi Nadib - my people willing*) *people* (people of a willing heart).

- **This may be interpreted as a sudden rise of willing readiness, among the fields, which were lagging in fruits, of a superior kind** of believer who recognized the authority of the King. It is not the total Church that is representing in this “people of a willing heart,” rather it is only a remnant, represented by the maiden. (*Psa 110:3*) *Your people shall be volunteers* (willingly) *In the day of Your power; In the beauties of holiness, from the womb of the morning, You have the dew of Your youth.*
- **Christ's people are, and ought to be, a willing people, if they continue seeking Christ and longing after Him** even when He seems to withdraw from them. He will graciously return to them in due time, with a pleasing surprise. No *chariots* sent for Christ shall return empty. All of Christ's gracious returns to His people take rise from Himself. It is not they, it is His own soul, that puts Him into the royal chariots of His people, as He is and will be gracious, loving His church, and Israel.

### ***The Beloved and His Friends***

**Son 6:13** **Return** (come back), **return, O Shulamite; Return, return, that we may look** (gaze) **upon you!** *What would you see in the Shulamite—As it were, the dance of the two camps* (armies)? (*Mahanaim* in Hebrew)

- **Return, return, O Shulamite; Return, return, that we may look upon you!** **The Beloved kindly courted her return to Him**, notwithstanding her discouragement. Let her not despair of obtaining as much comfort as ever she had before this distance happened, but take the comfort of the return of her Beloved. There is no question now as to who she is, nor why her Beloved is more than another beloved.
- **She, (those belonging to Christ) is invited to return, and the invitation most earnestly pressed four times!** *Return, return;* and again, “*Return, return!* Recover the peace you have lost and forfeited. Come back to your former position of spirit. Good Christians, after they have had their comfort disturbed, are sometimes hard to be pacified, and need to be earnestly persuaded to return again to their rest. As revolting sinners have need to be called to again and again. (*Eze 18:32*) *For I have no pleasure in the death of one who dies,*” says the Lord GOD. “*Therefore turn and live!*” Even so, disquieted saints have need to be called to again and again, *Turn you, turn you; Why art thou cast down, O my soul?*
- **Having returned, she is desired to show her face: That we may look upon you!** Don't have a sad face! Come boldly to His throne of grace. Christ is pleased with the cheerfulness and humble confidence of His people, and would have them look pleasant. “Let us *look upon you*, who rejoice in the consolation of saints as well as in the conversion of sinners; not I only, but all the daughters.” Christ and believers are pleased with the beauty of the church!
- **What would you see in the Shulamite—As it were, the dance of the two camps?** A short account is given of what is to be seen in her. The question is asked, *What will you see in the Shulamite?* And it is answered, *As it were the company of two camps (armies)*. I will tell you what you shall *see in the Shulamite*; you shall see as noble a sight as that of two armies, or two parts of the same army, drawn out in rank and file; not only *as an army with banners*, but as *two armies*, with a majesty, double to what was before spoken. She is as *Mahanaim*, as the two hosts which Jacob saw (*Gen 32:1, 2*) *So Jacob went on his way, and the angels of God met him*. [2] *When Jacob saw them, he said, "This is God's camp."* And he called the name of that place *Mahanaim*. A host of saints and a host of angels ministering to them. The church, on the move! The church triumphant! Behold two armies; in both, the church appears beautiful. *What would you see in the Shulamite?* As it were, a testimony in the dance of victory.
- **The Mahanaim dance must have been as exciting as it was spectacular.** We see that the dance was an

expression of victory. (*Exo 15:20*) Then Miriam the prophetess, the sister of Aaron, took the timbrel in her hand; and all the women went out after her with timbrels and with dances. In (*2Sa 6:14*) Then David danced before the LORD with all his might; and David was wearing a linen ephod. Two in the Scripture is the number two representing witness or testimony. The sentence could therefore read, "What will you see in the Shulamite? As it were, a testimony in the dance of victory.

### ***The Beloved's Expressions of Praise - Her Beauties and Fruitfulness***

***Son 7:1 How beautiful are your feet (steps, footwork) in sandals, O prince's daughter! The curves of your thighs are like jewels, The work of the hands of a skillful workman.***

- ***How beautiful are your feet in sandals, O prince's daughter!*** We are now given the words of this victory-dance song in the next five verses. The bride's beauty has just been described in terms of a dance, and the swirl of the dance may be behind these words also, including the gracious footwork of the dancer and her shapely and attractive thighs in the dance, or the free movements of the thigh joints. The translation of steps or footsteps has been suggested for feet which would add to this. Visibly sandaled feet were considered to be attractive and fashionable features were worn by both male and female.
- ***O prince's daughter!*** This is the first reference in the Song to the bride and so as to the Christian, as a *prince's daughter.* The Lord Jesus Christ delights to discover new names and titles for His bride reminding her thereby of the largeness and freshness of His love toward her!
- ***The work of the hands of a skillful workman.*** It is noteworthy that this gracefulness, and sheer beauty of the bride is ascribed to *the work of the hands of the skillful workman.* This is not a do-it-yourself sort of beauty. There has been a hand at work, which is not her own. The beauty of holiness is the work of grace, the hand work of the Spirit, which glorifies Christ.

***Son 7:2 Your navel (center of the body, source of nourishment in the womb) is a rounded goblet (bowl); It lacks no blended beverage. Your waist is a heap of wheat Set about with lilies.***

- ***This describes of what she was inwardly even though the comparison*** of the various body parts are made in an amazing and beautiful way. The blended beverage may point to the blood of the Lord Jesus and the heap of wheat may indicate His flesh. In truth then, she is one who knows the inward satisfaction derived from having partaken of His flesh and blood. This means she has learned how to partake of His life in full measure. *Your waist is a heap of wheat Set about with lilies,* denotes that she receives the wine and wheat of life with a pure faith.

***Son 7:3 Your two breasts are like two fawns, Twins of a gazelle.***

- ***This passage does not mention as previously (Son 4:5) the feeding of the gazelles*** among the lilies. It is not an inference as to how she grew in grace, but rather that she was now of such maturity of life that she was able to feed others. Faith and love are the twins indicated, and through the strength and fullness of these she had a ministry by which others could be fed!

***Son 7:4 Your neck is like an ivory tower, Your eyes like the pools in Heshbon By the gate of Bath Rabbim. Your nose is like the tower of Lebanon Which looks toward Damascus.***

- ***Your neck is like an ivory tower.*** This is a somewhat different figure than that given in chapter 4 where her neck was described as the tower of David, meaning a kind of armory for weapons. This present description has newer features because of her having been subject to further dealings with God. The ivory may indicate a suffering process. These sufferings were not a mere passive character, but came about when she was faced with issues which touched her Lord. In such trials she had stood strong as a tower of ivory, implying that she is prepared for any cost, even to suffer death, in order that the Lord's purpose be realized in her life.
- ***Your eyes like the pools in Heshbon By the gate of Bath Rabbim.*** Her eyes are not as dove's eyes now, but are as the waters in a reflective pool. This is a different from well water, which lacks light since it lies deep in darkness. Nor is pool water to be compared with water of a fountain, which bubbles up all the time, A pool is open to the light of heaven, suggesting that this loved maiden had a heart before God which was notable for openness and purity. Her heart was not only free from the stirrings of any cloudy contact, but it was entirely at peace and perfectly reflected the will of God! Heshbon means clever or understanding. Bath-Rabbim is defined as a daughter of a large company. Thus, the spouse of Christ has a spirit much in

advance of the average believer.

- **By the gate of Bath Rabbim.** *Translated in the Septuagint as meaning daughter of many*, is the name of one of the gates of the ancient city of Heshbon, by which were two "pools," to which Solomon likens the eyes of his beloved here. The "Gate of Bath Rabbim" at Heshbon would, according to the Oriental custom, be the gate pointing to a town of that name.
- **Your nose is like the tower of Lebanon Which looks toward Damascus.** This is the first reference to the nose. Its description is that of a tower that was impregnable. Denoting the noble generosity and holy bravery of the church, a spiritual awareness to discern things that differ, as animals strangely distinguish by the smell. The tower, having discernment, a place of watching, *looks towards Damascus*, the head city of Syria, denoting the boldness of the church in facing its enemies and not fearing them!

**Son 7:5 Your head crowns you like Mount Carmel, And the hair of your head is like purple; A king is held captive by your tresses.**

- **Your head crowns you like Mount Carmel.** The head stands for the crown, the crowning glory or feature. like *Carmel*, a very high hill near the sea. The head of a believer is as (*Psa 27:6a*) *And now my head shall be lifted up above my enemies all around me*. It is above the storms of the lower region, as the top of Carmel was, pointing heavenward. The more we get above this world, and the nearer to heaven, the more secure and serene we become by that means! The more pleasing we are in the eyes of the Lord Jesus!
- **And the hair of your head is like purple;** which is another implied assurance of the royal status of believers. There's no contradiction here with the earlier mention of her hair being black. While purple and black are not the same, what is intended is that the black hair shines and shimmers with a purple luster, which stands for the bride's royalty. Believers are married to the King of kings. The church is the bride of Christ, which is basic to the whole Song.
- **A king is held captive by your tresses.** The root meaning of tresses is to run or flow, giving a picture of her hair cascading down and flowing ringlets, like rippling water. This appears exceedingly beautiful in her bridegroom's eyes. It captivates Him. His church exerts a most attractive power in the Lord Jesus Christ's estimation. He delights in the loveliness and preciousness of grace to be seen in her. (**Zep 3:17**) *The LORD your God in your midst, The Mighty One, will save; He will rejoice over you with gladness, He will quiet you with His love, He will rejoice over you with singing."*

**Son 7:6 How fair (beautiful) and how pleasant (agreeable) you are, O love, with your delights!**

- **The words fair and pleasant have both occurred already on both sides**, combining both outward and physical attractiveness and inward spiritual loveliness. Their use here is to declare once more how highly Christ regards His bride's beauty and never wearies of a telling her. It is, of course His own beauty that He has put upon her, for the believer/church is clothed with Christ and has put on Christ. (**Rom 13:14**) *But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts*. This love that binds the two as one, is the most wonderful working of divine grace!

**Son 7:7 This stature of yours is like a palm tree, And your breasts like its clusters.**

- **The tree intended here is the date palm, being tall and slender**, noted for both its height and its branches, ideally symbolizing stateliness, gracefulness, and elegance. Up to now, the Lord Jesus has taken a piece-by-piece view of His bride. Now He takes what might be called a full-length look at her, which is how she appears to Him. Grace has made her like the palm-tree, the emblem alike of uprightness and of fruitfulness. The picture of the palm tree is spiritually very suggestive when applied to the believer/church. Here is the Christian's uprightness, balance, proportion, steady growth, and ultimate glorious victory. This is what the apostle Paul testifies to in (**Php 3:13-14**) *Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, [14] I press toward the goal for the prize of the upward call of God in Christ Jesus*.

**Son 7:8 I said, "I will go up to the palm tree, I will take hold of its branches." Let now your breasts (shad – El Shaddai) be like clusters of the vine, The fragrance of your breath like apples,**

- **I will go up to the palm tree, I will take hold of its branches.** This to imply that the Lord had something to take hold of in this mature maiden, by reason of her having come to full stature. The Lord purposes to have

fellowship with believers. Here it appears as though He is in search of such as this loved one, rather than she seeking Him. Having such a spiritual stature and having life and strength in her branches as it were, He had something to take hold of for fellowship. What a contrast this is to earlier when she said (*Son 2:3b*) *I sat down in his shade with great delight, And his fruit was sweet to my taste.* We see the Lord mentioning three aspects of her mature life which were especially satisfying to Him.

- **First, her capacity to feed others.** *Your breasts shall be like clusters of the vine.* His words about her breasts were words of blessing and expressed the hope of increase so that there will be enlargement of this capacity.
- **The vine! Abiding in Christ, the true source of fruitfulness,** she brings forth clusters of grapes, luscious and refreshing, as well as sustaining, like the fruit of the palm—luscious and refreshing to Himself, the owner of the vineyard, as well as to the weary, thirsty world in which He has placed it.
- **The fragrance of your breath like apples.** Secondly, her well-developed sensory organ of smell, which is directed not so much to a particular origin, but rather to the fact that this scent that is fragrant now exudes from her whole being, as a result of her previous contacts and experiences with Him. One has to eat an apple, if one is to know the sweetness of the aroma. We know that in scripture the apple points to Christ and she having partaken of Christ, now exudes the very fragrance of His life!

**Son 7:9** *And the roof of your mouth like the best wine. The wine goes down smoothly for my beloved, Moving gently the lips of sleepers.*

- **Thirdly, her sensitive and discriminatory taste.** *And the roof of your mouth like the best wine.* Meaning that she had a taste for the world to come. The best wine is the Millennium to come! (*Mat 26:29*) *But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom.* This bride was now able to give the Lord a taste of what the Millennium will mean to Him.
- **As the Lord came to this point in His own narration, the bride, being in perfect union with Him, broke in** to interrupt Him, saying *like the best wine that goes down smoothly for my Beloved.* This implied that she and her Beloved all together had already tasted something of the supreme blessedness of the Millennial glory.
- **Moving gently the lips of sleepers.** All who thus sleep are one with the Lord and in the category of believers, *of sleepers*, here refers to all those who have found rest in Him from sin and self. Pointing to all who have lost sympathy with their own fleshly life but who have found rest and true life in the Lord!
- **How wondrous the grace that has made the bride of Christ to be all this to her Beloved!** Upright as the palm, victorious, and ever more fruitful as she grows heavenward; gentle and tender as the Vine, self-forgetful and self-sacrificing, not merely bearing fruit in spite of adversity, but bearing her richest fruits through it; feasting on her Beloved, as she rests beneath His shade, and thereby partaking of His fragrance; just look at what grace has done for her! And what must be her joy in finding, ever more fully, the satisfaction of the glorious Bridegroom in the lowly wild flower He has made His bride, and beautiful with His own graces and virtues!

**Son 7:10** *I am my beloved's, And his desire is toward me.*

- **Now it is none of self or for self, but all of Him and for Him! If such be the sweet fruits** of going down to the garden of nuts, and caring for His garden with Him, she will need no constraining or urging to continue in this blessed service. She has no fear in so doing. (*1Jn 4:18*) *There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love.*
- **Her attention is now focused on the question of what is her Beloved's pleasure.** At this stage she has fully renounced her right to herself and the pursuit of selfish interests. If it could be supposed that the Beloved One did not have a desire in His heart to possess her, then she was now willing to forfeit Him for the satisfaction of His pleasure. First, 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: Secondly, His claim upon her was secondary. (Son 6:3a) I am my beloved's, And my beloved is mine, thinking first of His claim; and only afterwards mentions her own.
- **Now here, (Son 7:10) I am my beloved's, And his desire is toward me.** We see a still further development, a growing of grace here, where the bride, losing sight of her claim altogether, says, *I am my beloved's, And*

*his desire is toward me. **Christ fills the whole picture! (1Jn 4:19) We love Him because He first loved us.***

- **As for her own heart, it has been totally and completely given to Him.** This spiritual affection for the Lord is her whole heart's content. The laying hold of Him in a carnal way for private satisfaction has completely evaporated. The question is not that of the spouse's personal pleasure but rather of the Beloved One's own desire. She realizes that now she lives only for His pleasure, to be desired by Him, not imposing herself on Him. To live so as to be desirable to the Lord is the highest purpose of a believer's life! The question is not how I may feel, or what I may gain, or what service I may render, but whether as a believer, I am desirable to Him. To be able to say *His desire is toward me*, is at once the most delightful and satisfying of all spiritual experiences.
- **Being filled with the fullness of His spirit, she was now able to initiate a work on His behalf.** Outwardly, it appeared that she was originating some movement, but in reality, the Spirit of the Lord, dwelling in her, was moving and motivating her to this activity. The union with Christ was so complete that her works now had the inspiration and dependability of the divine character, she could therefore say what follows:

### ***The Bride Gives Her Love***

***Son 7:11 Come, my beloved, Let us go forth to the field; Let us lodge in the villages.***

***Son 7:12 Let us get up early to the vineyards; Let us see if the vine has budded, Whether the grape blossoms are open, And the pomegranates are in bloom. There I will give you my love.***

- ***Come my beloved let us go forth into the field. This going forth to the field.*** She was no longer acting alone, nor was the Lord moving in an individualistic way without her. They were moving together into the work. From now on, one can discern a togetherness in their toil for God. Since the spouse has been set free from all selfish motivations, she is also delivered from that narrowness, into which self ever retreats. She is no longer in "my meetings," "my work," or "my church, but in the Lord's interest in the vast total field of the world. Her mind is now occupied with His whole field of operation.
- ***Let us lodge in the villages.*** With her Lord, she has now had the nature of a pilgrim in the world. It is not a settled home that she is in quest of, but she realizes that her life with Him is a pilgrim journey. Such a pilgrimage cannot settle for an abiding place on earth, so she passes with Him from village to village. As she journeys with Him, she follows Him in His quest for lost or maimed sheep. Thus we see that in becoming a co-laborer with the Lord, not only must one have a total world visual of His interests, but one must constantly preserve the reality and character of a pilgrim!
- ***Let us get up early to the vineyards.*** Here she draws attention not to her own personal vineyard but to a plurality of vineyards beyond herself. Her concern and burden are now extended to many works of the Lord. Having been released from all selfish motivation in doing works for the Lord, she is now capable of caring for many vineyards! The whole of the Lord's work is now her burden. She has come to a sense of corporate responsibility with all the Lord's servants for His work in many vineyards! This is something that can only be spoken to one who has first learned to care and cultivate their own vineyard.
- ***Let us get up early indicates her industrious character.*** In the work of the Lord, the early morning exercises are of utmost importance. Laziness is no characteristic of spiritual life, and only the true spiritual man can be diligent and industrious before the Lord. The difference between industriousness of one's spiritual character and spiritual slothfulness lies in the use of time. We are to redeem the time because the days are evil. Such is the command in ***(Eph 5:16) redeeming the time, because the days are evil.***
- ***Whether the grape blossoms are open, And the pomegranates are in bloom.*** Their attention was focused upon the phenomenon of life as they search for the signs of fruit. Now that she has been set free from self-consideration, her mind was captivated with interest and concern for all the Lord's work and the growth of life in every believer, as she moves with her Lord. Even the smallest measure of life in the youngest and most tender plants drew her interest. The uppermost question in the mind of those who are represented by the spouse is not who should be leaders or whether believers belong to one or another particular group, but how to bring Christ to His people! This type of work-fellowship can come only after a complete union with the Lord!
- ***There I will give you my love, pointing to the whole range of the Lord's interests in the fields, villages, and the vineyards.*** It an outlook upon the whole worldwide dominion of His work. She is now able to show Him her love in such a sphere. How wonderful this is! In former days, work was a distraction to her

love. But now, having entered into a place of complete devotion, she was able to link together the Lord and His work, joining together the Lord and His people, bringing different brethren into a harmonious relationship to the Lord! It was in this area of service where she could now express her love to Christ and most manifest His working in her! By means of this elevated spiritual service, she was now able to give Him her complete love. In such works she no longer carried feelings of guilt, which made her fear somehow she may have turned away from Him and lost His fellowship.

- ***Come, my beloved, Let us go forth to the field. Let us see if the vine has budded.*** "The church was about to engage in earnest labour, and desired her Lord's company in it. She does not say, "I will go," but "let us go." It is blessed working when Jesus is at our side! It is the business of God's people to be trimmers of God's vines. Like our first parents, we are put into the garden of the Lord for usefulness; let us therefore go forth into the field. Observe that the church, when she is in her right mind, in all her many labours desires to enjoy communion with Christ. Some imagine that they cannot serve Christ actively, and yet have fellowship with Him: they are mistaken. Doubtless it is very easy to fritter away our inward life in outward exercises, and come to complain with the spouse, "They made me keeper of the vineyards; but mine own vineyard have I not kept": but there is no reason why this should be the case except our own folly and neglect. Certain is it that a professor may do nothing, and yet grow quite as lifeless in spiritual things as those who are most busy. Mary was not praised for sitting still; but for her sitting at Jesus' feet. Even so, Christians are not to be praised for neglecting duties under the pretense of having secret fellowship with Jesus: it is not sitting, but sitting at Jesus' feet which is commendable. Do not think that activity is in itself an evil: it is a great blessing, and a means of grace to us. Paul called it a grace given to him to be allowed to preach; and every form of Christian service may become a personal blessing to those engaged in it. Those who have most fellowship with Christ are not recluses or hermits, who have much time to spare, but indefatigable labourers who are toiling for Jesus, and who, in their toil, have Him side by side with them, so that they are workers together with God. Let us remember then, in anything we have to do for Jesus, that we can do it, and should do it in close communion with Him. (Spurgeon)

**Son 7:13 *The mandrakes give off a fragrance, And at our gates are pleasant fruits, All manner, new and old, Which I have laid up for you, my beloved.***

- ***The mandrakes give off a fragrance.*** The mandrake is a love plant, signifying the most intimate union between husband and wife, as in **(Gen 30:14-15)** Now Reuben went in the days of wheat harvest and found mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, "Please give me some of your son's mandrakes." [15] But she said to her, "Is it a small matter that you have taken away my husband? Would you take away my son's mandrakes also?" And Rachel said, "Therefore he will lie with you tonight for your son's mandrakes." In such a state as attained by the spouse of this stage of her spiritual life, what could she say but that this union with her beloved gave forth every kind of fragrance. She had reached completion of the love union with Him!
- ***And at our gates are pleasant fruits, All manner, new and old, Which I have laid up for you, my beloved. Longing for Her Beloved.*** Our gates point to what was near at hand. Although her interests roamed through many villages and vineyards, this did not mean that she had to go far distances to gather fruit. Wherever her assigned vocation was that she received from the Lord, there were fruits to glean right there. We note that her attention was awakened to quite a variety of fruits prior to her deliverance from a life of self-consideration, she could not perceive any fruit in any believer unless it bore her own particular brand mark. She now sees that pleasant fruits are of vast variety. There are also new fruits and old. Thus she had a developed spirit of discernment to differentiate what is new and what is old. Different believers brought forth different kinds of fruit. This was a truth which now became very clear to her. The company of those who received the Lord Jesus is very large, and although it is but one company, that company, all in that company did not bear the same fruit. Note the manifold characteristics of the fruit of the Spirit, **(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.* The total harvest of such fruits is for the Lord's own praise and glory. We are to remember that the fruit of service, as that of character is not for self-glorification. We are indeed the Lord's co-laborers, but the glory of the harvest is the Lord's!
- ***Pleasant fruits, All manner, new and old, Which I have laid up for you, my beloved. Longing for Her Beloved.*** "The spouse desires to give to Jesus all that she produces. Our heart has "all manner of pleasant fruits," both "old and new," and they are laid up for our Beloved. At this rich autumnal season of fruit, let us survey our stores. We have new fruits. We desire to feel new life, new joy, new gratitude; we wish to make

new resolves and carry them out by new labours; our heart blossoms with new prayers, and our soul is pledging herself to new efforts. But we have some old fruits too. There is our first love: a choice fruit that! and Jesus delights in it. There is our first faith: that simple faith by which, having nothing, we became possessors of all things. There is our joy when first we knew the Lord: let us revive it. We have our old remembrances of the promises. How faithful has God been! In sickness, how softly did He make our bed! In deep waters, how placidly did He buoy us up! In the flaming furnace, how graciously did He deliver us. Old fruits, indeed! We have many of them, for His mercies have been more than the hairs of our head. Old sins we must regret, but then we have had repentances which He has given us, by which we have wept our way to the cross, and learned the merit of His blood. We have fruits, this morning, both new and old; but here is the point—they are all laid up for Jesus. Truly, those are the best and most acceptable services in which Jesus is the solitary aim of the soul, and His glory, without any admixture whatever, the end of all our efforts. Let our many fruits be laid up only for our Beloved; let us display them when He is with us, and not hold them up before the gaze of men. Jesus, we will turn the key in our garden door, and none shall enter to rob Thee of one good fruit from the soil which Thou hast watered with Thy bloody sweat. Our all shall be Thine, Thine only, O Jesus, our Beloved! (Spurgeon)

***Son 8:1 Oh, that you were like my brother, Who nursed at my mother's breasts! If I should find you outside, I would kiss you; I would not be despised.***

- **Remembering there are no chapter breaks in the original, we continue on in without change** from the previous verse. There the Shulamite was speaking of those fragrant and pleasant things, new and old, which she has laid out for her Beloved. She wished to give Him her love. Now, in the final chapter of the Song, she continues to speak, and in the same vein. In addition, there are one or two interjections from other quarters, and then the whole finishes with the final word from each the Bridegroom and the bride. There is no dousing of the flames of passion or the fervor of mutual affections.
- ***Oh, that you were like my brother, Who nursed at my mother's breasts.*** Christ previously spoke of His church as His sister, as well as His bride. Here the bride speaks of Christ as her brother, which is the only occurrence of the word *brother* in the Song. The bride's wish is not so much a literal one, but rather the expression emphasizing kinship, closeness, and purity. This picture further fills out the uniqueness of the relationship which exists between Christ and every believer. It is very appropriate that the strongest bonds of affection and vital concern for one another, should exist between those born of the same mother and nourished at her breast. For her part, the bride is still desiring a greater intimacy with her Beloved without this she cannot be truly satisfied.
- ***If I should find you outside, I would kiss you; I would not be despised.*** Brothers and sisters from the same mother would be permitted to kiss one another in public without drawing attention to themselves or causing offense, whereas a husband and a wife would not do so. The completeness of the display of love will be reserved for heaven without any restraint disturbance or reproach! Christ and His church will give themselves to one another forever in an exquisite holy delight and satisfaction! It is more of this very heaven right now upon earth that lies behind all that the believer utters here. Oh, to be able to love Christ and so know His love here and now, as shall be the case then!

***Son 8:2 I would lead you and bring you Into the house of my mother, She who used to instruct me. I would cause you to drink of spiced wine, Of the juice of my pomegranate.***

- **The believer declares what she would do if Christ were her brother.** She would take Him and bring Him into her mother's house. This was mentioned also in (*Son 3:4*), which we interpreted that being of the church and the believers family, sharing Christ with them! What the believer is admitting here is her need of guidance, counsel, instruction, and that her beloved Christ is the One give it to her. She would sit at His feet like Mary in (*Luk 10:39*), being devoted to Him as her teacher. A genuine love to Christ and desire for Christ will always be evidenced in serious determination to learn from Him. There is suitable Christian modesty here for which the individual believer or congregation of His people is yet the bride to Christ that they should be. A great deal still remains to be learned in the lifelong process of growing in the grace and knowledge of our Lord and Savior Jesus Christ, (**2Pe 3:18**) *but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and forever. Amen.*
- ***I would cause you to drink of spiced wine, Of the juice of my pomegranate.*** We see a continuation of the desire of the Christian for greater and greater fellowship and intimacy with Christ! What is envisioned in the

juice of the pomegranate is a drink of the richest and most refreshing sort the bride could offer. The language that she uses is of welcome and enjoyment, which is the language that has been used all the way through the Song. We see her love faith and hope flowing out upon Christ. Such welcome and readiness to receive Him is a great refreshment to the Lord Jesus. He promises and delights to be with such a people.

***Son 8:3 His left hand is under my head, And his right hand embraces me.***

- **This phrase is identical to that previously used in (Son 2:6),** where the context was the Shulamite's lovesickness. The point this time is that the bride has just expressed her desire to give a royal entertainment of love to Christ, but it immediately affirms that all her rest and satisfaction is in Him for Himself, not in what she may do for Him. She desires to give her very best to Him but acknowledges freely that the real center of the matter is that He is everything to her. She has no other love while she realizes there are ultimate heights and depths to the experience of the love of Christ, which must wait for heaven. For the best is always yet to come! Yet as she recalls with delight those earlier sessions of His love and desires as much as may possibly be had of Him right now!

***Son 8:4 I charge you, O daughters of Jerusalem, Do not stir up nor awaken love Until it pleases Him to stay.***

- **Here is the pictures of the two lovers, bridegroom, and bride in each other's tender embrace.** What reason then could anyone have to disturb them? What could be more important than communion with Christ? There is something solemn here. The utmost care needs to be taken in order to guard against any disturbing or spoiling influences while Christ's presence and love are being enjoyed! No Christian should ever do anything to provoke the Lord Jesus Christ to withdraw the comforts of His love or the blessings of His presence. Let there be no insensitive words, no foolish deeds, no sinful weariness of Him, nothing to cause Him to leave when the church so much needs Him to stay! Is there anything more important than Christ to me? Can I say, all of me is Yours? "I am Yours!"

**CLOSING SONG:**

***Son 7:10 I am my beloved's, And his desire is toward me.***

**I AM YOURS** Terry Clark (5:04/5:08)

*Lord, make me a vessel, of Your Word and Your will. Speak Your words through these lips,  
Your own words of life, let them heal the broken-hearted, Lord, make me a servant, I'll wait on You hand and  
foot Draw me close, let me know You Let me touch Your heart, let me be Your prized creation  
I am Yours, I am Yours, I've been bought with life so precious, I am new; I'm brand new in You, my Jesus.  
I am Yours, yes I'm Yours, You hold all my life in Your hand, and when I hear Your Spirit calling me,  
I will follow; yes I'll follow- because I am Yours.  
Lord fill me with Your Spirit; baptize me in Your love,  
Take the fire from the altar let it touch my lips And consume the darkness around me.  
I am Yours, I am Yours, I've been bought with life so precious, I am new; I'm brand new in You, my Jesus.  
I am Yours, yes I'm Yours, You hold all my life in Your hand, and when I hear Your Spirit calling me,  
I will follow; yes I'll follow- because I am Yours. I am Yours... I am Yours... I am Yours*

**CLOSING PRAYER:**

**Read and study Song of Solomon, Chapter 8**

**CLASSROOM LOCATION AND ZOOM – SIGN IN INFORMATION:**

**Phil Twente [ptwente@gmail.com](mailto:ptwente@gmail.com) cell 714 425 9221 [www.ptwente.com](http://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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