

# Christ my Beloved – Song Series

## The Security of Christ's Love

**Text:** Song of Solomon 8:1-7

### **Introduction:**

1. The chapter divides into two main parts. In Vs. 1-7 the Bride expresses the longings of her heart towards her Beloved. But her longings do not come from a spirit of hopelessness. Rather, they are the confident pursuit of one who is secure in the Groom's love and one desiring a deepening of fellowship. Then from that position of security in her Beloved's love, she is able to serve her Lord and others with a confident expectation of His return (Vs. 8-14).
2. In this message, we will focus on the first half of the chapter and the great theme of the security of Christ's love for us as His people.
3. We will divide this section into three parts for our study.

### ***Consider firstly...***

#### **I. THE PASSION OF LOVING COMMUNION (VS. 1-4)**

These verses are filled with a spirit of longing. She has walked with Him now for some time and enjoyed and experienced so much of His goodness but she longs to go on to a deeper and fuller experience of her Beloved's love.

*She longs for:*

##### **A. Uninhibited Communion (Vs. 1-2)**

There are two aspects to this in the bride's mind. Her desire is to...

1. Show Affection (Vs. 1)
  - a. "O that thou wert as my brother" = She expresses a wish that he was of the same mother so that she might be freer and more public with her displays of affection. Watchman Nee observes, "In ancient Israel public kissing between men and women, even by husband and wife, was considered a breach of the standards of decency. The only exception allowed was between blood-relatives, such as brother and sister."
  - b. "I should not be despised" = her inward fear is that if she is too bold and open about her passion for her Groom she will be despised and ridiculed.
  - c. Do we not feel the same in our relationship with Christ as we pass through this sinful world? We are often cowered by the fear of what others may think to be less passionate and open about our relationship with Christ. Consider the sharp criticism that Mary's act of devotion drew even from those who professed to be devoted to Christ. What a joy it will be to be in heaven one day and to be surrounded but glorified saints and holy angels, to praise Christ unhindered and unashamed in perfection.

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2. Receive Instruction (Vs. 2a)
  - a. “I would lead thee” = usually we think of the Lord leading us and that is true but there is a sense where we take the Lord with us wherever we go. Do our activities please Him? “In a sense we lead Christ into our affairs...We lead Him into our prayer agenda, our concerns, our devotions and our lives. How gracious is the everlasting Son of God to come into our affairs!” (Masters)
  - b. “into my mother’s house who would instruct me” = she desires instruction in her mother’s house in order that she might be a better bride to her husband. Perhaps the “mother’s house” could represent the church where the believer receives instruction from God’s Word on how to better please the Lord. Note that this instruction, while coming from the mother, is done in the Lord’s presence and He therefore is involved in the instruction.
  - c. Challenge: Do we come to God’s house with a sense that we have come with Christ within us to learn and grow that we might be a better bride for Him?
3. Provide Satisfaction (Vs. 2b)
  - a. “I would cause thee to drink” = she is focused on what she can give to Him. Bringing joy to her Saviour is the focus of her growth. As she learns of her Beloved and His ways, she is able to offer Him the sweet wine of service, prayer and worship.
  - b. “of spiced wine” = “The Orientals frequently put spices into their wines to increase their flavour. The spouse therefore, means to say that she would offer him the richest and most refreshing drink, her greatest delicacies.”
  - c. Challenge: Is our focus on doing the **best** for our Lord or the least?

*She also longs for:*

### **B. Uninterrupted Communion (Vs. 3-4)**

She longs to be...

1. Embraced (held) in His Love (Vs. 3) How often do we experience this blessed sense of His embrace in God’s house (the mother’s house) where He draws near to us in love by His Spirit and ministers to us through the instruction we receive from God’s Word.
2. Abiding in His Love (Vs. 4a) She is zealous to guard her relationship with her Lord from external threats. The “daughters of Jerusalem” seem to represent either seekers of the Bridegroom or immature believers. As much as there is a place to minister to such (the daughters of Jerusalem are never far from the Bride in the Song), we must take care not to neglect communion with our Heavenly Beloved like Martha of old who was so busy serving, she

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failed to take time to sit at Jesus' feet. Remember, the carnal believer can represent a real threat to your spiritual walk.

3. Submitted in His Love (Vs. 4b) The phrase “until he please” reveals that she is surrendered to His will in their communion. When it comes to our communion with Christ, how much of it is in our control? Are we sensitive as to whether Christ might want us to stay in His presence a little longer?

*Consider secondly...*

## II. THE POSTURE OF LOVING COMMUNION (VS. 5)

### A. She Leans upon His Love (Vs. 5a)

1. “Who is this...from the wilderness” = a similar picture is presented as the one in 3:6. The bride is pictured as coming out of the wilderness. No doubt within the O.T. context, this pictures Israel as the bride of Jehovah being brought out of the wilderness and into the promised land.
  - a. What a beautiful picture of the church as Christ's bride and of each individual believer in his/her relationship to Christ. Her back is to the world. He purchased her, set her free and brought her out.
  - b. The ongoing work of sanctification is in view. She now belongs to Him and in that sense has left the wilderness but until she reaches the palace of the king, she walks through the wilderness of this world. But He is with her to sustain and sanctify her all the way on her journey.
2. “leaning upon her beloved” = what a precious picture of the bride's dependence upon her Saviour. There are some instructive lessons we can learn from this precious picture:
  - a. **The strength and power for our walk comes from Christ.**  
The Christian life from start to finish is one of dependence upon Christ and His power. Remember that it is “God which worketh in you both to will and to do of his good pleasure.” (Phil. 2:13)
  - b. **The rest of faith is in Christ.** She is walking in the wilderness and yet she rests as she walks. He is her sufficiency.  
Remember Ephesians – Sit, Walk, Stand. Hudson Taylor writes, “In all the trustfulness of confiding love she is seen leaning upon her Beloved. He is her strength, her joy, her pride, and her prize; while she is His peculiar treasure, the object of His tenderest care. All His resources of wisdom and might are hers; thought journeying she is at rest, though in the wilderness she is satisfied, while leaning upon her Beloved.”

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- c. **The Christian walk is a moment by moment walk of fellowship.** None of our walk is to be of self in disconnection from our Saviour.
- d. **The presence of Christ is always with us in our walk.** C.H. Spurgeon comments, “Jesus suffers no pilgrim on the road to the New Jerusalem to travel unattended. He is with us. When we least perceive Him, He is often closest to us. When the howling tempest drowns His voice, still He is there.”
- e. **The ongoing sanctification of the believer is in view.** She is pictured as coming more and more out of the world and leaning closer and closer upon her Beloved.
- f. **The true walk of faith is a testimony to others.** Notice that that this truth is presented in the form of a question asked by onlookers. “It is through the bride that attention is drawn to the Bridegroom; their union and communion are now open and manifest.” (Hudson Taylor) Do others see anything different in our approach to life than the world that would cause them to ask of us concerning the hope within us (1 Pet. 3:15)?
- g. Isaac Watts: “Who is this loved one in distress, who travels from the wilderness, and pressed with sorrows and with sins, on her beloved Lord she leans? This is the bride of Christ our God, bought with the treasures of His blood; and all her supplications there, picture each saint in tender prayer.”

### **B. She Learns of His Love (Vs. 5b)**

1. The second half of the verse is the Groom’s answer to the question that has just been asked. Interestingly, He does not answer the onlookers directly but directs His comments to His bride. When the world asks of our identity, it is important for us to remember that our identity is found in Christ and not ourselves. It is not about us or what we have done but about Him and what He has done. We are accepted in the beloved (Eph. 1:6).
2. It is in this posture of moment-by-moment dependence upon Christ that we learn much of the Saviour’s heart of love towards us.
3. “I raised thee up” = He reminds her of her origin and His work of grace in her life. He knew her before she knew Him.
4. “the apple tree” = the apple tree in the Song represents Christ (See 2:3). She was born under the gracious shadow of His grace and mercy and in time, He redeemed her and made her His own. This is your identity dear believer! You are Christ’s!
5. “they mother brought thee forth” = both Divine sovereignty and human instrumentality are in view in the verse. She was “brought forth” by her mother but ultimately it was He who “raised her up”. There is no contradiction between these two truths. God works through human instruments to bring lost souls to Himself.

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*Consider thirdly...*

## III. THE PERMANENCE OF LOVING COMMUNION (VS. 6-7)

*Christ's love for His bride is...*

### A. Unbreakable (Vs. 6)

1. The Unbreakable Seal of Christ's Love (Vs. 6a)
  - a. "Set me as a seal" The bride now replies, requesting a deeper assurance of the Beloved's love. "She does not doubt the constancy of His love but she has learned the inconstancy of her own heart." (Hudson Taylor)
  - b. The word 'seal' "appears 14 times in the Old Testament and nine of these are translated 'signet'. The signet was often in the form of a signet ring. Such a ring was used as an impress to indicate ownership, authenticity or genuineness." (Flanigan) Interestingly, six of the references to a 'seal' are in connection with the High Priest's breastplate and the onyx stones of the ephod on his shoulders.
    - i. **Exodus 28:9-12**

"And thou shalt take two onyx stones, and grave on them the names of the children of Israel: Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth. With the work of an engraver in stone, **like the engravings of a signet**, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and Aaron shall **bear their names before the LORD upon his two shoulders** for a memorial."

- ii. **Exodus 28:15-21, 29**

"And thou shalt make **the breastplate** of judgment with cunning work; after the work of the ephod thou shalt make it; *of gold, of blue, and of purple, and of scarlet, and of fine twined linen*, shalt thou make it. Foursquare it shall be *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof. And thou shalt set in it settings of stones, *even* four rows of stones: *the first row shall be* a sardius, a topaz, and a carbuncle: *this shall be* the first row. And the second row *shall be* an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings. And the stones shall be with the names of the children of Israel, twelve, according to their names, **like the engravings of a signet**; every one with his name shall they be according to the twelve tribes. And Aaron shall bear the names of the children of Israel in the breastplate of judgment **upon his heart**, when he goeth in unto the holy *place*, for a memorial before the LORD continually."

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- iii. Symbolically **the heart** is the seat of affection, love and emotions and **the shoulders** that of strength and security.
  - a. Praise God not only am I a seal upon His heart but He is a seal upon my heart also – “In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, **ye were sealed** with that holy Spirit of promise,” (Eph. 1:13) We are bound inseparably together in an everlasting union.
  - b. Hymn: “**Before the throne of God above**, I have a strong and perfect plea, A great High Priest whose name is Love, who ever lives and pleads for me. My name is graven on his hands, My name is written on his heart; I know that while in heav'n he stands, No tongue can bid me thence depart.”
2. The Unbreakable Strength of Christ’s Love (Vs. 6b)

She now makes two startling comparisons to emphasize the power and strength of her Saviour’s love. In Christ I am...

  1. Gripped by His Love – “love is strong as death.” Think of the strength of death. Who can stop death? Who can resist it? Death is so powerful it claims everyone, rich or poor, famous or of no reputation. Christ’s love is eternal, strong and enduring. His love was equal to and greater than my dead state in trespasses and sins (Eph. 2:1).
  2. Guarded by His Jealousy – “jealousy is cruel as the grave”. The KJV translators chose the word ‘cruel’ for poetic impact. The root word has the idea of that which is unyielding, obstinate and unrelenting. “The grave is inflexible, refusing to give up what it has claimed, holding jealously what it possesses. Love will not yield what it possesses.” (Flanigan)
    - a. Ex. 34:14 “For thou shalt worship no other god: for the LORD, whose name *is Jealous, is a jealous God:*”
    - b. Deut. 4:24 “For the LORD thy God *is a consuming fire, even a jealous God.*”
    - c. 2 Cor. 11:2 “For I am **jealous** over you with **godly jealousy**: for I have espoused you to one husband, that I may present *you* as a chaste virgin to Christ.”
    - d. Illustration: The wholesome jealousy of a spouse.

*Christ’s love for His bride is...*

### **B. Unquenchable (Vs. 6c-7a)**

1. “the coals thereof” = refers back to the love and jealousy just mentioned. The figure of fire is added to further illustrate the strength and power of this love. God’s love for us is likened to a burning fire.

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2. “a most vehement flame” = the word ‘vehement’ means “acting with great force; furious; very forcible; as a *vehement* wind; a *vehement* torrent; a *vehement* fire or heat.” (Webster) This speaks of the intensity and fervency of God’s love for us. What light, warmth, purity, passion and power there is in God’s fiery love!
3. “Many waters cannot quench love” = human love can be quenched but Divine love can never be extinguished. Neither the cold waters of trials nor the floods of persecutions can put out God’s eternal flame of love for us. The truth of Romans 8:35-39 comes to mind, “Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”
4. Challenge: You can either experience the unquenchable love of God in salvation or the unquenchable fire of hell in damnation.  
*Christ’s love for His bride is...*

### C. Unmerited (Vs. 7b)

1. The true nature of love is further highlighted. True love cannot be purchased or earned, even if one gave all his earthly riches.
2. God’s love cannot be earned, it must be received by grace through faith. If we try and earn our salvation, it will be “utterly contemned” by God.
3. The question arises, “what then is the basis of God’s love for me if I cannot merit it?”
  - a. Answer: God loves us because He loves us. Deut. 7:7-8 “The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people: But **because the LORD loved you...**”
  - b. Answer: God loves us because love is one of His attributes. 1 John 4:16 “And we have known and believed the love that God hath to us. **God is love**; and he that dwelleth in love dwelleth in God, and God in him.”

### Conclusion:

1. Is your Christian life one of self-reliance or Christ reliance?
2. Are you alert to threats to your communion with Christ?
3. Do you know the joy of His assurance in your life?