

**Twelve Lessons**

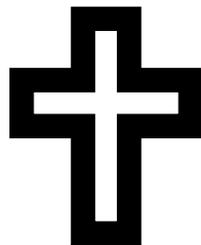
*on*

***The Song of Solomon***

*Compiled and Written*

*by*

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## THE SONG OF THE BRIDEGROOM AND THE BRIDE– LESSON 1

### **Song of Solomon 1:1-17**

**Introduction:** “The song of songs” – A song of peculiar excellence. The rabbis consider this superior to all songs.

TEN songs, says the Targum, have been sung; but this excels them all.

- a. The first was sung by Adam when his sin was pardoned.
  - b. The second was sung by Moses and the Israelites at the Red Sea.
  - c. The third was sung by the Israelites when they drank of the rock in the wilderness.
  - d. The fourth was sung by Moses when summoned to depart from this world.
  - e. The fifth was sung by Joshua when the sun and moon stood still.
  - f. The sixth was sung by Deborah and Barak after the defeat of Sisera.
  - g. The seventh was sung by Hannah when the Lord promised her a son.
  - h. The eighth was sung by David for all the mercies given him by God.
  - i. The ninth is the present, sung in the spirit of prophecy by Solomon.
  - j. The tenth is that which shall be sung by the children of Israel when restored from their captivities. See the Targum (Adam Clarke’s Commentary).
1. I Kings 4:32 – Solomon wrote 3,000 proverbs and 1,005 songs.
  2. The Song of Solomon has 8 chapters – There are 8 notes in an octave.
  3. There are 8 notes in this divine octave of love – 8 me’s.
    - a. The first four belong to the Bride.
      - 1) 1:2 – “*kiss me*” – Reconciliation
      - 2) 1:4 – “*draw me*” – Fellowship
      - 3) 1:7 – “*tell me*” – Guidance
      - 4) 2:5 – “*stay me*” – Assurance
    - b. The last four belong to the Bridegroom
      - 1) 2:14 – “*let me*” – Prayer
      - 2) 4:8 – “*come with me*” – Salvation
      - 3) 5:2 – “*open to me*” – Intimacy
      - 4) 8:6 – “*set me*” – Lordship
  4. Eight is the number of resurrection.
    - a. Jesus was raised the 8th day
    - b. Eight souls were saved from the flood the 8th day after going into Noah’s Ark
    - c. Nature has all 8 notes in it’s song
  5. Each note leads to a higher scale.
    - a. Jesus desires that the redeemed know;
    - b. The riches of His grace in salvation;
    - c. Also the riches of His glory in sanctification (Eph. 1:7 & 3:16);
    - d. That being saved – leads to higher notes dependent on obedience after salvation;
    - e. You can play one note all your life or run the whole scale.
  6. The Song of Solomon is not a song to the lost but a song to the lover.
  7. In verses 1-4, we see the Bride reconciled and desiring fellowship.
  8. She has every reason to sing but verses 5-7 show her:
    - a. Degrading herself – vs. 5
    - b. Describing herself – vs. 6
    - c. Discussing herself – vs. 7
  9. Not a song, but a guilt trip – No joy, no song, nothing being done.
  10. The reason, eleven times she talks about herself and her difficulties instead of taking it to him. This she finally does in verse 7.

### **Lesson Goals:**

1. To reveal that salvation is the first thing a sinner must have, the first song, the best song.
2. To show that salvation is just the first note of many notes that God is going to perform in the believer’s life.
3. To magnify the point that nothing is better than salvation.
4. To study the reasons, struggles, and cures for a backslidden heart.

### **Definitions of Important Terms and/or Phrases:**

1. Kiss – Romantic kisses are mentioned infrequently in the Bible, whether genuinely loving (Song 1:2; 8:1) or seductive (Prov. 7:13). Kissing also has figurative meaning when righteousness and peace are pictured as harmonious friends kissing each other (Ps. 85:10) (Nelson's Illustrated Bible Dictionary).
2. Wine – Figurative. Wine is figurative of the blood of Christ (Matt. 26:27-29); of the blessings of the gospel (Prov. 9:2,5; Isa. 25:6; 55:1); of the exhilarating effect of the Holy Spirit's fullness (Eph. 5:18); of the wrath and judgments of God (Ps. 60:3; 75:8; Jer. 13:12-14; 25:15-18); of the abominations of the apostasy (Rev. 17:2; 18:3); of violence (Prov. 4:17) (The New Unger's Bible Dictionary).
3. Ointment – Perfumed ointments were widely used in warm climates of the ancient world to combat perspiration odor. Ointment had a cosmetic use among the Greeks, Romans, Egyptians, and probably the Jews. It was customary to anoint the head and clothing on festive occasions; and ointment containing myrrh was used to anoint the dead before burial (Luke 23:56). In ancient times, as today, ointment was also used to soothe wounds and bruises (Nelson's Illustrated Bible Dictionary).
4. Spikenard – Of it the ointment with which Mary anointed Jesus was made; it was so costly that Judas and other disciples murmured at the waste (Mark 14:3-5; John 12:3-5), its worth being 300 denarii (Fausett's Bible Dictionary).
5. Myrrh – An ingredient of the holy anointing oil (Ex. 30:23), typical of Messiah's graces (Ps. 45:8) as well as the church's through Him (Song of Solomon). In Song 1:13 translated "a scent box of myrrh" (Fausett's Bible Dictionary)
6. Camphire – The shrub *Lawsonia, inermis* of *Linnaeus*, or *alba*, a kind of privet, having bunches of scented, small, lilac and yellowish white flowers, the bark dark, the foliage light green. Hebrew *kopher*, from *kaaphar* (OT:3722) to paint, because its dry leaves were and are still made to yield a red unguent for staining women's nails. Indeed the nails of female mummies show traces of staining (Deut. 21:12) (Fausett's Bible Dictionary).

### **I. THE SONG THE BRIDEGROOM CAN SING**

#### **A. It Is An Unequaled Song** – vs. 1 – "*Solomon's*"

1. Unequaled Song in Composition – The song is Solomon's just as Salvation is authored by Jesus – Jonah 2:9 – *Salvation is of the Lord.*"
2. Unequaled Song in Courtship – This song describes the courtship and wooing of a human heart to divine love.
  - a. John 6:44 – "*No man can come to me, except the Father which sent me draw him.*"
  - b. Illustrate – No one gets married at first sight. Neither do men get saved at the first hearing, there must be a pre-work of grace takes place.
  - c. Salvation includes providence by the Father, preaching by the Son, and persuasion of the Holy Ghost.
3. Unequaled Song in Conforming – Conversion is not a stopping place or a hitching post.
  - a. Nothing is sweeter than a submissive wife.
  - b. Nothing is more pleasing to God than a Christian conforming and maturing.

#### **B. It Is An Unfinished Song** – vs. 1 – "*which is Solomon's*"

1. Composed in Hearts – The Lord is causing saints to sing in Ps. 40:3. They are forming notes in a divine crescendo and the result is eternal praise the Lamb. He is training us to fit in a musical scale. Some are c's, d's, e's, etc. Every redeemed one becomes a musical note in the scale of perfection.
2. Complete in Heaven – Someday God will get all of His notes together.
  - a. Someday in that eternal city, saints will be tuned perfectly.
  - b. Someday the heavenly choir leader, The Holy Ghost (Eph. 5:18-19) will lift His wand and in one harmonious anthem we will sing "All Hail the Power of Jesus Name".
3. Crescendo in Heaven – A crescendo is an increase in the volume of sound. It begins in chapter 1:2 with the "*kiss me*" of reconciliation and ends in chapter 8:6 with the "set me" of Lordship.

#### **C. It Is An Unrivaled Song** – Nothing can match or compare. The first note reveals the starting point that everyone must sing.

1. Unrivaled in its Reconciliation – vs.2 – "*Let him kiss me.*" Ps. 85:10 – "*Mercy and truth are met together; righteousness and peace have kissed each other.*"
  - a. The reason that people do not love the Lord, read their Bible, and go to church – they've missed the first note. If you sing a song and start out on the second note, you will be out of harmony with everyone else.
  - b. Many are trying to sing of fellowship, guidance, and rest, yet have never sung "I'm saved".

- c. Song 1:2 – The bride’s use of the pronouns (him) and (his) suggests the spontaneity with which this expression of love bursts from her lips (Wycliffe Bible Commentary).
- 2. Unrivaled in its Response – vs.2 – *“for thy love is better than wine”*
  - a. Salvation is far better than anything nature can produce.
  - b. What’s better than getting sins forgiven, and having the indwelling Spirit?
  - c. Song 1:2 – Wine is often associated with joy and gladness (Judges 9:13; Ps. 104:15; Prov. 31:6; Eccl. 10:19). It can also express the spiritual joy that comes from possessing the gifts of the grace of God (Isa. 55:1; Joel 3:18; Amos 9:13) (Wycliffe Bible Commentary).
- 3. Unrivaled in its reason – vs. 3 – *“Because of the savour of thy good ointments thy name is as ointment poured forth”*
  - a. The reason salvation is so good, it comes from God.
  - b. His name is the ointment. Salvation heals and helps, it heals the sore and helps the soreness.
  - c. Song 1:3 – Ointment. Anointing oil was an indispensable item in the Orient. The hot climate made frequent bathing necessary, after which the skin was treated with sweet-smelling oil (II Chron. 28:15; II Sam. 14:2; Dan. 10:3; Matt. 6:17) (Wycliffe Bible Commentary).
- 4. Unrivaled in its Results – vs. 4
  - a. The Draw of Fellowship – *“draw me”*
    - 1) Any salvation that does not draw the saved person into close fellowship with God and His church is not Biblical.
    - 2) Song 1:4 – *“Draw me”* – Let me have the full assurance of thy affection (Adam Clarke’s Commentary).
  - b. The Desire of Fellowship – *“we will run after thee: the king hath brought me into his chambers.”*
    - 1) A taste will lead to a total experience with God.
    - 2) If you get desperately in love with God, He’ll invite you in.
  - c. The Delight of Fellowship – *“we will be glad and rejoice in thee”*
    - 1) There are no disappointments with Him.
    - 2) I’ve been told of great eating places, perfect vacation spots only to be let down, but not so with Jesus.
  - d. The Doctrine of Fellowship – *“we will remember thy love more than wine, the upright love thee.”*
    - 1) Christ is pre-eminent, first place.
    - 2) We wonder why people quit, they are just not saved.
    - 3) Conclusion: Before you can enjoy anything about Jesus, You must be saved!

## **II. THE SONG THE BRIDE CANNOT SING**

### **A. Reasons The Bride Can’t Sing**

- 1. Her Struggle – vs. 5 – There is a contrast in this verse. This could very well present the struggle between the Old Nature and the New Nature.
  - a. *“Black...as the tents of Kedar”* – Kedar is a part of the Arabian desert settled by the Ishmaelites, Abraham’s children after the flesh
    - 1) Their tents were made of the skins of black goats and in the sunlight they appeared filthy and unattractive.
    - 2) In His presence – The Bride sees the blackness of her natural state. The allegorical significance of *“black through sin, but comely through grace”* is often suggested (Wycliffe Bible Commentary).
  - b. *“But comely...as the curtains of Solomon”* – The curtains were fine linen, embroidered with beautiful needlework of blue, scarlet and purple thread, woven by cunning workmen.
    - 1) The world sees the outside but God sees the inside.
    - 2) Within each child of God, there's a new nature being worked with the needle of God's providence to make an inner garment after God's design.
    - 3) Psalms 45:13-14 – *“The king’s daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needle work.”*
      - a) Blue thread – Christ’s divinity
      - b) Scarlet thread – Christ’s humility
      - c) Purple thread – Christ’s royalty
      - d) White linen – Christ’s humanity
    - 4) The struggle is between the new nature that God is working in our lives to reveal Christ and the old flesh. The flesh detests and tries to shame the bride. The struggle with the flesh will keep the bride

- from singing.
2. Her Sin – vs. 6 – *“I am black, because the sun hath looked upon me.”* Matthew Henry gives several reasons for this statement: her sufferings, troubles, and persecutions.
    - a. “Black” – The black in verse 5 reveals her sinful character
    - b. The black in verse 6 reveals also her sinful conduct. She was burnt black by the sun, this could be avoided.
      - 1) The only reason a person gets sunburned is because they have exposed their skin to the sun.
      - 2) The Bible teaches the way to overcome sin is by avoiding the sin.
        - a) II Tim. 2:22 – *“Flee also youthful lusts”*
        - b) II Tim. 3:5 – *“from such turn away”*
        - c) I Thess. 5:22 – *“Abstain from all appearance of evil”*
        - d) I Peter 2:11 – *“abstain from fleshly lusts”*
        - e) I Thess. 4:3 – *“abstain from fornication”*
    - c. The reason the bride can't sing, she's sun burnt. Exposure to the world will make you miserable.
  3. Her Situation – vs. 6 – *“my mother's children were angry with me.”*
    - a. Mother's children – not the ungodly but backslid Christians.
      - 1) John 21:3 – Peter – *“I go a fishing”* – Six disciples followed
      - 2) One disgruntled church member causes many to lose their song.
      - 3) One complainer in a family, on job can drag another Christian down.
      - 4) Hebrews 12:15 – *“lest any root of bitterness springing up trouble you, and thereby many be defiled.”*
      - 5) Prov. 22:24-25 – *“Make no friendship with an angry man, and with a furious man thou shalt not go; lest thou learn his ways, and get a snare to thy soul.”*
    - b. The reason the bride can't sing, she's hanging around backsliders.
  4. Her Sidetracking – vs. 6 – *“they made me the keeper of vineyards but mine own vineyard have I not kept.”* Israel was reduced to bondage by the world powers for her apostasy from her God. Since she did not keep the high trust of being the witness for God to the Gentiles, committed to her by God, God gave her over to the Gentile powers to be keeper of vineyards of a very different kind to them—namely, to bear their cruel yoke, instead of the Lord's blessed one (Jamieson, Fausset, and Brown Commentary).
    - a. In the 20th Century the devil's biggest tool is keeping people too busy, we've become idolaters.
    - b. Busy Spiritually – Sometimes I get so busy trying to provide food for others, I starve myself. God cares more about what we are than what we do.
    - c. Busy Materially – There is nothing wrong with working and recreation until it gets between you and God.
    - d. Busy Judgmentally – Sometimes we get so busy keeping others straight we become Pharisees.

**B. Reasons The Bride Can Sing** – vs. 7-17 – Finally she quits abasing herself and approaches him.

1. Her Seeking – *“tell me”* – Third note is Guidance
  - a. Dissatisfaction – *“where thou feedest”* – The bride, having first enjoyed communion with Him in the pavilion, is willing to follow Him into labours and dangers; arising from all-absorbing love (Luke 14:26); this distinguishes her from the formalist (John 10:27). She's dissatisfied with everything but Him.
  - b. Disoriented – *“where thou makest thy flock to rest at noon”* – Distinct from “feedest:” periods of rest are vouchsafed after labour (Isa. 4:6). Communion in private must go along with public following of Him.
  - c. Disowned – *“why should I be as one that turnest aside by the flocks of thy companions?”* – She does not want to appear as a harlot among the Lord's true servants.
    - 1) Dissatisfied, Disoriented and Disowned but God will help a seeker.
    - 2) Psalm 34:10 – *“but they that seek the Lord shall not want any good thing”*
2. Her Solution – vs. 8 – *“If thou know not”* – Implying she ought to know.
  - a. The Sheepfold – *“go thy way forth by the footsteps of the flock”* If you get dissatisfied, disoriented and disowned, don't quit going to church. That's the first thing people will do
  - b. The Shepherd – *“feed thy kids beside the shepherd's tents”* – Feed thy kids – (John 21:15.) Christ is to be found in active ministrations as well as in prayer (Prov. 11:15). (It is probable that the custom was to commit the lambs and kids to the custody of the women, the shepherdesses who would be a picture of the Holy Spirit). Young believers are controlled more by the Spirit than the Scripture.

They run on zeal before they attain knowledge.

- 1) Keep feeding on the message.
  - 2) Keep faith in the messenger.
3. Her Spirit – Compares to a horse, whose spirit has been broken. The church had complained of her own weakness, and the danger she was in of being made a prey of by her enemies: “Fear not,” says Christ; “I have made thee like a company of horses; I have put strength into thee as I have done into the horse” (Job 39:19). The Church whose spirit has been broken has an Inner Strength (Matthew Henry’s Commentary).
- a. Subdues – Moves at the touch of the Master’s hand – vs. 9-11
  - b. Serving – vs. 12 – Nothing blesses our Saviour more than His bride serving Him at His table.
  - c. Suffering – vs. 13 – Myrrh is emblematic of suffering. The Church has two breasts, the Old and New Testament. The King lying between her breasts signify that the Lord is never closer to the Church than She’s going through suffering.
  - d. Sweetness – vs. 14 – No one is sweeter to the Bride than the King. To be able to call him her beloved is her ornament; and to think of him refreshes her like the most fragrant flowers (Keil & Delitzsch Commentary of the Old Testament).
  - e. Sacrificial – vs. 15 – The prominent features of her beauty: gentleness, innocent, and constant love, emblem of the Holy Spirit, who changes us to His own likeness (Matt. 3:16). The dove was used for sacrifice typifying our Saviour’s sacrifice.
  - f. Satisfied – vs. 16 – She finds Him, as she desired, in a green oasis in the desert, always found near waters in the East (Ps. 23:2; Isa. 41:17-19) (Jamieson, Fausset, and Brown Commentary). His rest is always fresh and alive.
  - g. Safe – vs. 17 – The king replies, “The tall umbrageous forest-trees shut us in, as we sit together on this grassy bed, like the roof and walls of a many-chambered house, while cypress avenues on every side seem like the long drawn corridors of a stately palace” (Barnes’ Notes).

**Conclusion:** There are many things that can steal our song, but if it is stolen, go back to the house of God and sit under preaching. This is the place where God restores the song.