

Song of Love

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All Scripture quotations, unless otherwise noted, are from the King James Version. Italics for emphasis are ours.

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INTRODUCTION

The writers of the New Testament epistles often used the following phrase: “We know... .” I like that! Just for a few examples, read Romans 8:28, 2 Corinthians 5:1, 1 John 3:24. The Son of God gives believers both understanding and experiential application—a full comprehension of truth—which keeps us from following idols. A Christian who is truly born again and who has learned doctrine with a categorical emphasis knows he is of God. He also knows that the cosmic world system lives in demonic infection (1 John 5:19), which can only be overcome by seeing ourselves in the Son and living by every word of God, through God, in eternal life.

By studying the Song of Solomon, we come to know what love is all about. This is the song of all songs. There are many, many, songs in the world. Even in the Scriptures, we have Moses’ song, Miriam’s song, and David’s songs—all inspired and very beautiful. Yet, we call Solomon’s

the “Song of Songs.” It is the song of Bridegroom to His Bride. It is the great song of Jesus Christ to His Church. Some try to rationalize and make this poetic story relate to King Solomon and his competition with a humble boy from the hills. But this is the song of Jesus to the Redeemed, the ones He bought back from the slave market of sin through His death upon the Cross at Calvary. It is the song of songs.

This booklet was written to reveal the heart of God toward His Church, His people who have been called out from the world to serve and to worship the Lord by lifting Him up so that men would be drawn to Him. When we know that heart, when we have this understanding and can apply it in our circumstances, others will know Him too.

Chapter One

IT IS NOT GOOD
FOR MAN TO BE ALONE

“And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

“And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

“But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

“And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

“And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

“And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

“And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

“And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

“And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

“Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

“And they were both naked, the man and his wife, and were not ashamed” (Genesis 2:15-25).

As we read the account of the Creation in Genesis 1 and 2, we see that God declares what He made as “good.” God saw that the light was “good” (Genesis 1:4). The land separated from the water, the herbs grew, and the fields budded, and God saw those things as “good” (Genesis 1:10, 12). “And God saw every thing that he had made, and, behold, it was very good. And the

evening and the morning were the sixth day” (Genesis 1:31).

Yet, in Genesis 2, God saw that Adam was without a helper meet for him. And that, God said, was “not good.” So He put Adam to sleep and took a rib from his side. From that rib He fashioned Eve to be Adam’s wife and the mother of all living.

This is a picture of what God did in fashioning the Church to be the Bride of Christ.

Submission and Surrender

The Bride in Song of Solomon learned the great process of how Jesus Christ approaches His people.

“The song of songs, which is Solomon’s.

“Let him kiss me with the kisses of his mouth: for thy love is better than wine.

“Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.

“Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

“I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains

of Solomon.

“Look not upon me, because I am black, because the sun hath looked upon me: my mother’s children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept” (Song of Solomon 1:1-6).

First, here we see that the Bride loved the kisses of the Bridegroom’s mouth. The kiss speaks of submission. By letting Him kiss her, she was saying that she would listen to what He says. But then she became overly self-conscious. She kept other vineyards, but she could not keep her own vineyard. She saw her heart as dark, filled with shame. Resentment and rejection scandalized her because she could not produce what she thought she should be producing. She was consumed with thoughts of her weakness.

Then the Bridegroom spoke to her: “...Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone” (Song of Solomon 2:10-11). Yes, her heart was dark; her failure was causing feelings of rejection and resentment. Others were not edifying her. But the Bridegroom said to her in so many words, “You are the best!”

What was He doing? He was awakening her

to a consciousness of her position. She is His Bride!

The Bride of Eternity

“Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

“And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

“And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God” (Revelation 19:7-9).

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely” (Revelation 22:17).

Just as God saw that it was not good for the first Adam to be alone, so God the Father saw that it was not good for the Second Adam—Jesus Christ—to be alone. He fashioned a Bride, the Church, by the power of the Holy Spirit working in the hearts of men. Now the Spirit and the Bride say, “Come.” Together, in the purpose of God, they announce that whosoever will may come to the water and drink freely. Those

who are hungry and without money can come
buy and eat (Isaiah 55:1).

Chapter Two

NOURISHED AND CHERISHED

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

“That he might sanctify and cleanse it with the washing of water by the word,

“That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

“So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

“For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

“For we are members of his body, of his flesh, and of his bones.

“For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

“This is a great mystery: but I speak concerning Christ and the church.

“Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband” (Ephesians 5:25-33).

What does the Lord do when a believer lives in failure and weakness and shame? He sets in motion a process to awaken that person to the reality of his position.

The Bride in Song of Solomon was very nervous. She felt uncomfortable about her appearance, but the Bridegroom always referred to her as His fair one. “Behold, thou art fair, my love; behold, thou art fair; thou hast doves’ eyes within thy locks (Song 4:1). He knew something beautiful was in her. Her eyes gave it away. What kind of eyes were those eyes? They were eyes of the Holy Spirit. Her position was secure, just as our position as members of Christ’s Church, His Bride, is secure.

She was seated at the King’s table. She was brought to the banqueting house, and the King raised a banner over her—a banner of love. Now she could rest in the presence of the King. His approach to her sense of rejection and pain was to love her and to let her know how much He

loved her.

Fed and Comforted

Ephesians 5 reveals a picture of a man nourishing and cherishing what is a part of him. No man in his right mind would damage his own flesh. According to Genesis 2:24, a bride and her husband become one flesh: “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.” To do damage to his wife, a husband is really damaging himself.

In his right mind, a husband nourishes and cherishes his wife. The Greek word for nourish is *ektrepheo*, which speaks of helping a child through the transition from milk to solid food. The idea of the word contains the element of loving care. Children are force-fed by parents who love them. Their capacity for solid food is developed with great care and great love. “Cherish” is *thalpo*, and it speaks of keeping someone warm and protected from the elements.

Jesus does that with us. He died for us, and now He intercedes for us. He covers us and protects us so that the wicked one touches us not (1 John 5:18). He builds us up so that we will not focus upon our weaknesses and shortcomings.

We are brought to His table, and there He gives us an understanding of who we are to Him.

There is a grand design in all of this.

“The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

“My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.

“My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

“For, lo, the winter is past, the rain is over and gone” (Song of Solomon 2:8-11).

He leaps on the mountains, He skips on the hills, and He reveals Himself through the walls, through the lattice. In giving His people the proper sense of security, Christ challenges us to go beyond—to move outside of our walls. As with Peter, who stepped out of the boat and onto the water, we can do miraculous things with and for Christ when our sights are set on Him. We can be drawn out into new things. We take risks because we know that He is there to save us should we begin to sink.

Chapter Three

THINKING ABOUT THE BELOVED

“I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love.

“What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?

“My beloved is white and ruddy, the chiefest among ten thousand.

“His head is as the most fine gold, his locks are bushy, and black as a raven.

“His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set.

“His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh.

“His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with

sapphires.

“His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars.

“His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem” (Song of Solomon 5:8-16).

In chapter 5 of Song of Solomon, the Bridegroom comes to the Bride’s room and seeks to be with her. At first she does not want to move from her bed, and so He goes. Then her heart turns, and she goes to the door, but He is gone. Out into the street she goes looking for her beloved. She missed an opportunity for intimacy, and now she is desperate to redeem the moment.

Many of us suffer in this way. We miss out on chances to be near to God. Bad choices, busy schedules, or details of life cloud our vision for a moment, and we lose our way.

But note that the Bride’s response is a right one. She realizes her mistake and gets going. It is just like the prodigal son in Luke 15. He came to himself in the pig pen and said, “How many hired servants of my father’s have bread enough and to spare, and I perish with hunger! I will

arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants” (Luke 15:18-19). The prodigal son recognized his position. He also knew the heart of his father. He would be welcome at home, despite all that he had wasted.

“And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

“And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

“But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

“And bring hither the fatted calf, and kill it; and let us eat, and be merry:

“For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry” (Luke 15:20-24).

This is the way we welcome people home. In Song of Solomon 5:7, the Bride meets watchmen in the streets who smite her and wound her. The keepers of the wall of the city strip away her

veil. Sadly, there are believers who treat weak and defeated people this way. They say harmful things and, even worse, they uncover and leave exposed those who most need the care and protection of the Body of Christ.

The Ministry of the Body

See how the daughters of Jerusalem minister to the Bride in Song of Solomon 5. This should be the pattern for us in the Body of Christ. “What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?” (Song 5:9). No accusations, no wounding, no uncovering. The daughters turn the Bride’s mind back toward her Beloved.

Now the Bride begins to think about all the wonderful characteristics she can remember about the Bridegroom.

His head is like gold, she says, pointing to the way Jesus Christ thinks.

His eyes are the eyes of the dove: The Holy Spirit controls the way He sees things.

His hands are gold rings, showing us how Christ’s everlasting arms are under us in the plan of redemption.

His legs are pillars of marble. Jesus stands with us in the midst of everything we go through.

His lips are like lilies, and His mouth is most sweet. Twice the Bride makes reference to her Beloved's mouth. Oh, the words of God and what they mean to us! They are so precious. Truth is what keeps us. The Bible gives us what we need to succeed and to overcome failure.

As the Body of Christ, we should be asking the right questions. Our communication should turn the hurting and foundering to thoughts of peace and not thoughts of evil. These wounded ones need encouragement.

God meets us wherever we are. He uses His people to comfort and cover and edify one and other. No matter what place we are in, we should come boldly to the throne of grace. There we will find help in time of need. Let's draw near together and be blessed in the plan and purpose of the Lord.

CONCLUSION

In these pages, I have taken the Song of Solomon and have given it a New Testament commentary. This great book is the song of God's Lamb to His sheep. We are the sheep of God's pasture, and we hear His voice. The Scriptures correlate for us a spiritual application of spiritual phenomena whereby we know that we are of God.

We know how precious His thoughts are toward us. We know that we are in Him—in the Son, in Jesus Christ—and we are living through God's eternal life. Resurrection power is ours, and we know it. The Holy Spirit, the One who raised Jesus Christ from the dead, dwells in us to quicken us in our mortal bodies.

Christ is our friend forever. His is a divine friendship that always does everything it can for the object of this friendship. As I grow with Christ, I learn of His Song of Love toward me. I serve Him through His Spirit, through His

love. He will give me love beyond anything I could ask or think. This is the song to remember in whatever circumstances I face. This is the song of songs!