

Song of Solomon (Quality: Average)

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Preacher: Delves, Stanley (1897-1978)

- [0 : 0 0] Though that dwellest in the gardens, the companions hearken to thy voice, cause me to hear it.
- The Son of Solomon, the 8th chapter, the 13th verse. Though that dwellest in the gardens, the companions hearken to thy voice, cause me to hear it.
- The context usually supplies me for the ministry of any one day. Samson noon, I spoke more upon the subject of praise and thanksgiving.
- Praise ye the Lord. O give thanks unto the Lord, for he is good, for his mercy endureth forever. And thus there, I felt some enlargement of heart and some feeling in setting that word before the afternoon congregation.
- But this evening my mind has been turned to this word of the Son of Solomon. Now I hope that this word may afford us this evening. Spiritual and profitable instruction.
- [1 : 1 9] The Son of Solomon is a lovely book, spiritually understood. It is a song of songs. The song of songs which is Solomon's.
- That is, of all Solomon's songs. And it is recorded, I think, that he composed about 103.
- This was the preeminent song of all his songs. For one thing, of course, this was preeminent in the sense of inspiration.
- All the other songs of Solomon were just the product of his own poetic genius. But this song was inspired by the Holy Spirit and has the authority and fullness of the divine inspiration.
- And secondly, it is the song of songs because its theme is preeminent. No sweeter thing could ever perform so sweet a song as the love of Jesus Christ and his church.
- [2 : 3 3] But it must be said, at least I must say to myself, that I find it is not an easy book of God to expound.
- But one thing, of course, is allegorical character presents a difficulty. And one fears putting any wrong instruction upon the word of God.
- And not only that, but there is some difficulty often in being clear as to who is the speaker in the song of Solomon. It is an interchange of expressions of desire and love and affection between Christ and the church as a whole and between Christ and individual members of the church.
- It is an expression of desire and affection. But one cannot be always sure, at least I cannot be always sure, who is the speaker?
- Christ or the church or Christ and the individual? Perhaps by the church we may understand the companions. And by the individual, one whose heart and desire is to hear the voice of Jesus Christ as the companions hear it.
- [4 : 0 5] Now, my mind has been on this verse for some little time. And I will tell you why. Because I felt so much to desire that I might hear the voice of Jesus Christ in my own heart.
- Lord, speak to me.

That I may speak in living echoes of thy tone. Not merely repeat what thou say, but repeat it in those gracious tones which I do.

And long to hear thee speak to me. And that is where I engage my mind to this verse. There that dwellest in the gardens, the companions hearken to thy voice.

Cause me to hear it. But now I will say there's a difficulty exactly to know who is the speaker.

[5 : 32] Who is the one that dwells in the gardens? There that dwellest in the gardens. And who is the one that dwells in the gardens?

Well now, one might take almost for granted that the one that dwells in the gardens is the Lord Jesus Christ.

And the one that dwells in the garden. And the one that dwells in the garden, the one that dwells in the gardens is the field. And the one that deserves to hear his voice is the child of God in love desiring that he would speak to her.

but the matter is by no means so clear as that because I found in looking into it that there's a difficulty in the original Hebrew of this word now Dr. Owen Dr. Gill who understood the Hebrew pretty well is pretty emphatic upon this he said there that dwelleth in the gardens cannot be the Lord Jesus Christ he gives us reasons for it I think the one thing he said that the word is in the feminine and therefore it could be applied to Jesus Christ but then Dr. Gill himself I found admits this that the Septuagint version of the Old Testament gives another appearance to this word and makes it appear very clear that it is the Lord Jesus Christ dwelling in the gardens

I expect you know what I mean by the Septuagint the Septuagint was the first translation of the scriptures and this applies exclusively of course to the Old Testament who was ever undertaken and that was the translation of the original Hebrew into Greek for the use and benefit of the Greek speaking Jews who were very much dispersed abroad in the leading cities of the Gentiles and this was years of course before the Lord Jesus Christ ever came at all and because that translation was said to have been the work of 70 translators who were learned rabbis the translation gave the name of the Septuagint that is the 70 well now that translation puts a very different a complexion and meaning to this expression and I suppose that the

[8 : 25] Hebrew translators at the time when the Hebrew of the Old Testament was a spoken language would be in a better position to know exactly what the Hebrew meaning of this passage was well now I want you to understand the word then who is the speaker there that dwellest in the gardens is that the voice of Jesus Christ to one dwelling in the gardens or is it the voice of one dwelling in the gardens to Jesus Christ well now suppose we take it both ways and I'm not at all sure that there may not be some purpose in the ambiguity of this passage and it has opened up to me that if we take it both ways we shall get a deeper and a richer meaning than though we only took it in one way that's against the other way now that's enough for introduction first of all then

I will take this word there that dwellest in the gardens the companions hearken to thy voice cause me to hear it as the voice of one who does long to hear the voice of Jesus Christ as dwelling in the gardens now to make this a little clearer we must I think spend a few minutes on the consideration of the gardens now taking this line interpretation first then we may safely conclude that the gardens mean the churches or assemblies of the Lord's people as they are gathered together in this present gospel dispensation when I speak of churches I don't mean to be understood as to exclude or do not recognize and profess members of churches the position has arisen of course a position which by the way of the New Testament does not recognize in which in a congregation there are professed members joined together in the church and believers in the congregation who are not professed members of the church now that is a position the New Testament doesn't recognize the New Testament recognizes the position in which all who are gathered together as believers in the Lord Jesus Christ follow him in the ordinances of his house and become united in their public profession and practice of the ordinances in church communion but we needn't press that matter too far

I would take the gardens as meaning of the assemblies of the Lord's people as they are gathered together and united together in his precious and holy name now there are such gardens and you see the word is in the plural so we are not to understand it entirely as applied to the one invisible and spiritual church of Jesus Christ in the world that each individual community as I've been saying gather together in his name and worship never are these gardens and we may consider often meaning first that they are separated to himself in this world you know a garden is not just open and public to all and sundry it is a separated enclosure someone owns that garden well every gospel community

I use that word every gospel community together together is one garden for the Lord they are separated from the Lord in their practices and ways and all that constitutes the evil spirit of the world and so on they are separated from it by the grace of God they are enclosed to be the Lord and they are under his care he nourishes every gospel garden every plant is planted there by his own grace and everyone has spiritual life every plant is of the Lord's right hand planting born again of the Holy Spirit and therefore alive unto God everyone is brought to believe in Jesus

Christ with that faith which is of God's gift and which is heart deep in themselves for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation and every garden is watered with his care he has provided nourishment he has provided blessing he was his over the garden of his care he has under gardeners as the apostle speaks of such we are laborers together with God we are God's husbandry every church is God's husbandry every faithful minister who what is over cares for labors for and serves the gospel is a worker together with the

[14 : 58] Lord well now these are the gardens and of course they are not permanent as gardens in this dispensation some come to an end the Lord ceases to have a garden there other gardens are established in the same way by gracious work of the Holy Spirit in the hearts of such as it is his sovereign will to gather to himself and to his church well now if I am right in my explanation gospel communities are gardens of the Lord and I must say it is a privilege to belong to such and to be planted in one of the Lord's gardens and to be nourished there with his word and blessing and unites as such as are one with him now the Lord dwells in the gardens that is quite clear because he himself said that were two or three are gathered together together in my name there am I in the midst and by the way

I think that word is too easily applied to a number assembled together on occasions sometimes he said he said to me when the numbers are few well anyway we're within the two or three but I think that's rather superficial understanding of this word by being gathered together I think it means being gathered together in spiritual unity and affection in other words two or three are sufficient for a garden if they're united in the truth and the Lord bless each one and revive his work in the gardens replenished with gracious and living plants of his own right hand planting the diminishing numbers and make his presence felt and his voice heard and his blessing enjoyed in every gospel garden planted by his own gracious hand and the

Lord bless the gardens to which we belong our spiritual homes where the Lord has planted us in our affections and united us in his holy truth and fear and the Lord plant more because you know it is a solemn truth that every plant that my heavenly father is not planting will be rooted up but every plant that heavenly father have planted will never be rooted up indeed in that sense never be cast away as a worthless plant never orderly water watered with that living water that river of God which is full of water the streams were of made glad the city of God and every garden in the city of God the Lord watered you and watered me the Lord feed us the Lord watch over us the Lord keep us and strengthen us the Lord make us fruitful in every garden in which his good hand and providence has planted us for his name's sake there that

I'm saying that the Lord dwells in the gardens where else does he dwell in the world I know that he dwells individually in the hearts of believers but outside of the gardens where will you find the Lord will you find him in places of carnal amusement sinful pleasure in the gatherings of the ungodly would you expect to find him there of course you will expect to find him in the gardens now we come to the next point there that dwellest in the gardens the companions hearken to thy voice cause me to hear it but who are the companions surely the companions of those with whom we fail to be in spiritual union and company they are the companions as we are concerned and truly my friends it's a good thing to have spiritual companions if they are companions of the Lord may they be companions for me and for you

I know the Lord's people are not perfect I know we're not perfect any of us I know there will always be occasion if people are so minded to find fault with their companions but for all that give me the Lord's people for my companions for all their faults and failings my heart says this with them numbered may I be now unto eternity for the Lord's people you know do not always have faults and failings and imperfections and trying ways without them these are all belong to this present imperfect state they will all pass away presently when that which is perfect is come there will be nothing imperfect the Lord's people left to be in a cause of distress one towards another well now who are my companions

[21 : 07] I feel there are those who hear his voice if anyone has heard his voice spiritually well he's a companion for me and I will say Lord speak to me as thou dost speak to him and to them there is no doubt that in the gardens there are some who hear the Lord's voice in a more distinct and a blessed degree than others and if any say they have heard the Lord's voice who is to question it that's not an imagination if they've heard his voice I know sometimes if one feels the Lord has spoken in some special way to them they may be tried in mind afterwards as to whether that was really his voice or whether it was an imagination now don't let your mind be upset like that it's not an imagination to hear his voice and you may know his voice because of the tone of it and the effect of it upon your heart no one can speak as that blessed voice can speak in our hearts and as

I sometimes said well if what I experienced myself and this is an imagination I wish I could imagine always I know I cannot bring the voice of Jesus Christ by any kind of imagination into my own heart if he speaks he speaks if he speaks not there's silence now the companions hear thy voice then I think it is the point with that question that the Lord Jesus Christ does speak otherwise this word has no meaning there's no doubt Jesus Christ does speak and what a voice it is so as I say so very gracious so tender so soft into one's spirit so surprising that he should speak like that the companions hear his voice cause me to hear it it comes to just this then

Lord speak to me speak in me as there does speak to the companions and in their hearts and if these few rather poor remarks of mine should be finding some response in your heart and you're saying even there well that's just what I want I believe the Lord does speak in the hearts of his people it's not for me to question their testimony well then Lord speak to me just like thou dost speak to them of course when I am drawing your attention to this point that the companions hearken to thy voice you won't misunderstand me and not implying any audible voice although mind you this we must not entirely exclude that not entirely but ordinary speaking it is not so to be expected we must not listen for any audible voice it is an inward voice speaking in our heart that we want to hear now perhaps I may break this up a little bit cause me to hear it suppose the

Lord should speak in your house something like this he does in the hearts of his companions I know some who have heard him I have loved thee with an everlasting love therefore with loving kindness have I drawn thee I am sure the companions have heard that voice speaking in that very sweet and precious way a voice of assuring love I love thee and it's with an everlasting love and that's why I draw thee to myself now you might say the Lord hasn't really spoken in that way to me don't you say I wish he would I wish he would I wish that voice of love come into my heart draw thee to himself assure me of his love oh I would be thankful if he would speak to me like that for when the Lord speaks you see he conveys what he speaks when we speak we speak about his voice we can't convey if he speaks thus

I've loved thee with an everlasting love everlasting love comes home to our souls and brethren there's no mistaking it there's no mistaking it one may say well he hasn't spoken to them like that that's no proof that he hasn't to others the companions have heard that voice of love Lord calls me to hear it for it's so confirming now the word of God has encouragements suitable to the faith of all that believe and applicable to the faith of all that believe there are exceeding great and precious promises and they're all in Jesus Christ for all believers in him a promise is sufficient to encourage us and strengthen us and help us but when he speaks like that it's confirming it's soul satisfying you cannot doubt it greatly you cannot doubt it if the

[27 : 46] Lord speaks like that and there is another word that the Lord has sometimes spoken to the companions I redeem thee thou at mine is the voice of redeeming and atoning blood assuring us that that blood has paid our sinful debt and made us his now it's a great thing to believe in the precious blood of Jesus that is that it is really redemption redemption by his blood redemption from sin and death and hell but it's redemption that makes us his you're not your own says that voice you're not your own you're bought with a price therefore glorify

God in your body and in your spirit which are the Lord as though he was saying I redeemed you not only to save you from the consequences of sin but to make you mine if the Lord speaks like that there's short of the response the heart softens under it and willingly submits to him and says Lord I don't want to be my own any longer I really don't thy love and precious blood has made me thy and to be thine forever oh their God of love who wants that voice to speak in their hearts that voice of redeeming love then again the companions hear thy voice now you know they've heard the voice of forgiveness and peace on the lips of

Jesus Christ or he does speak forgiveness the companions have heard him speak sometimes like this son thy sins be forgiven thee they're all pardoned everyone or the companions have heard that same voice that said to the disciples that sad and solemn night peace I leave with you my peace I give unto you let not your heart be troubled neither let it be afraid the companions have heard that voice and felt that peace in their hearts for as I said just now when the Lord Jesus speaks he conveys what he speaks peace if he speaks peace he conveys peace if he speaks pardon he conveys pardon if he speaks love he conveys love if he speaks redemption he conveys redemption the companions hear thy voice

Lord cause me to hear it now we need the Lord not only to speak but to cause us to hear that is to say to give us a sensitiveness to his voice no the voice of Jesus Christ is so spiritual and so well it's so holy that we need to have a sensitiveness to hear his voice and sometimes so many other things have such a voice to us that we seem hardly to be in the right state of mind to hear his voice and to receive it well if it is so the Lord can deal with that condition of mind if there is confusion or distraction or the things of this life fill the mind with a kind of turmoil the

Lord can cause you to hear his voice by quieting all that in the mind and giving you to be still and hear that voice Lord calls me to hear not only speak but give me a hearing ear a tender spirit a responsive mind that I may know it's thy voice it is the voice of neither know now the time is about God but I must just set the other side of this before you now I said when I began that I feel the beauty of this text is what might appear to be is ambiguity let's take it the other way then we will say that is the voice of Jesus Christ desiring to hear the voice of one of his dear flock he wants to hear their voice cause me to hear it you speak one to another the companions hear what you say they will speak to me and cause me to hear your voice by speaking to me now is this fanciable do you think

[33 : 45] I don't think so for a moment I feel there is a speaking to him as well as hearing his voice speak to us cause me to hear it or you may see from this putting it very plainly and simply the Lord Jesus Christ wants you to speak to him he wants to hear the voice of your heart he wants to hear the voice of your desires he wants to hear the voice of your your prayers your love he wants to hear your voice cause me to hear and his spirit ■■

With Jesus Christ. And it is mutual. If he speaks and we are silent, or we speak and he does not regard our word, there is no communion, is there?

If he will speak in our hearts, and if our hearts will but speak to him, as we long for him to speak to us, and he desires that we shall speak to him, if there is a mutual speaking, a mutual responding, there is a real spiritual, holy communion between the heart and Jesus Christ.

That is real communion with Jesus. There that dwellest in the gardens, the companions hear thy voice, cause me to hear.

I will be there. The Lord grant an action and power to the Lord. Amen. After the benediction, we shall stand to receive the doxology, praise God, until all things are slow.

[36 : 43] Now let's sing, through the hymn number 663, Tunes of Bees, number 494. Number 663.

Hark, my soul, it is the Lord. It is thy Saviour, here, his word. Jesus speaks, and speaks to thee, saying, avant-garde, that we shall take.

Thank you.

Heaven, who will in the Spirit kg.Medrily, the quiet sfx Sheldon!

I am on the spirit of me, See to what I'm charging there.

[38 : 45] Yes, she will forget for me, Yet I will bring from thee.

I am on the spirit of me, I am on the mind of life, See what I'm charging there, Green and faithful, Strong as hell.

I shall see thy glory soon, When the world completes his life, After all my devotion fear,
Say, O Savior, How shall I hear?

O, it is my shield of grace, As thy love is weak and made, Yet I love thee and adore, Thou
for grace will rise in love.

O, it is my shield of grace, Grant thy blessing, O Lord, Speak in our hearts, May we in our
hearts speak to thee, I can speak to thee, With love and grace and mercy to us.

[41 : 22] We can only speak to thee, In a way of desire and hope, And sometimes distress, And
sometimes in a measure of the love.

But we pray, There may be this, Mutual speaking, Mutual hearing, And mutual
communion. May we pray, May we take us to our homes, In safety, And in peace of mind.

May the dew of the Holy Spirit, Remain upon our branch. And may the grace, Of the Lord
Jesus Christ, The love of God, The Father's daughter, The communion, And fellowship, Of
God, The Holy Spirit, Be with us all.

Amen. Praise the Lord, concerning our souls, Praise the Lord, Hallelujah, Heavenly Son,
Praise the Lord, Amen.

Praise the Lord, Son of the Holy Spirit, The End The End