

PAUL'S GOSPEL IN THE SONG OF SOLOMON

BY ALICE S. MOONEYHAN

PREFACE

It was amazing to me when I realized that the truth which is revealed in Paul's Epistles is hidden in the Song of Solomon. When the Jewish Rabbis met together to decide which books to include in the Holy Scriptures, there was a controversy over this book whether it should be included or not. When it was put to a vote there was 1 vote more in favor of, than against, including it in the Scriptures. That is the way the Song of Solomon has been included in the Holy Scriptures. It is not strange that they could not understand this book, because the Truth it contains was hidden until the time of its fulfillment. To the Apostle Paul was given the revelation concerning The Church and her espousal to Christ. This book is precious to us since we have learned from the Epistles of Paul that the Holy Spirit is preparing a Bride for God's Son. Those of us who have chosen to "*go with this Man*" [Gen.24:58] have found this book to be very precious because we see our own experiences portrayed in its pages.

"WE CAN FIND A RICH PASTURE IN THE
SONG OF SOLOMON BY
TRUSTING THE HOLY SPIRIT
TO REVEAL THE TRUTH TO OUR HEARTS."

ALICE S. MOONEYHAN

REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest:** Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινή) scholar of the mid-20th century...produced his own English translation of the New Testament (the Wuest Expanded Translation – abbreviated WET) based on Nestle's critical text.

Note: *Definitions of references pulled from WikipediA, The Free Encyclopedia, January 2013.*

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DIVISIONS IN THE BOOK OF SONG OF SOLOMON

The chapters of the Song of Solomon roughly agree with the Epistles of the Apostle Paul:

SONG OF SOLOMON	EPISTLE OF THE APOSTLE PAUL
Chapter 1	Romans
Chapter 2	1 Corinthians
Chapter 3	2 Corinthians
Chapter 4	Ephesians
Chapter 5	Philippians
Chapter 6	Colossians The end of Song of Solomon 6 gives 1 Thessalonians
Chapter 7	All of the Truth of these Epistles is summed up in Song of Solomon 7
Chapter 8	2 Thessalonians

There are 5 divisions in this book, called Canticles or Songs. They do not agree exactly with the divisions given above

Div. 1, Canticle 1, The Heavenly Courtship	Song of Solomon 1-2:7
Div. 2, Canticle 2, The Dispensational Aspect	Song of Solomon 2:8-3:11
Div. 3, Canticle 3, In the Heavenlies	Song of Solomon 4:1-5:1
Div. 4, Canticle 4, Christ the Prize	Song of Solomon 5:2-6:13
Div. 5, Canticle 5, The Consummation	Song of Solomon 7:1-8:14

DIV. 1, CANTICLE 1, THE HEAVENLY COURTSHIP [SSG. 1-2:7]

"The Song of songs, which is Solomon's." [SSg.1:1]

Most of us know something about the history of Solomon; mainly, that he had a thousand wives. But there is something else that we overlook. 2 Peter 1:21 tells us that "***the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.***" The Song of Solomon is prophecy in type. It's prophetic of God's purpose which began to be fulfilled through the revelation given to the Apostle Paul.

2 Timothy 3:16 tells us that "***all Scripture is given by inspiration of God.***" This writing by King Solomon was inspired by the Spirit of God. It is not concerned primarily with Solomon's courtship of his beautiful lover, but is prophetic of the courtship of Christ "THE HEAVENLY COURTSHIP" as it has been called. It is true that this was possibly based upon Solomon's love for the Shulamite, the fair

maiden that was in the court of David; but that is not what the book really consists of. It is the words of our Heavenly Lover to us. It is spoken to us, if we have ears to hear. And, as we read, I believe we will hear the voice of our Beloved speaking to us out of this little book.

Solomon was a prolific song writer; he wrote 1,005 songs. This one which is called "**The Song of songs**" is the only one preserved in the Bible by the Lord for our edification.

"Let him kiss me with the kisses of his mouth for Thy love is better than wine."
[SSg.1:2]

There are 2 thoughts in this verse that are outstanding:

- ❶ The identity of the one called "**Him**." There is only one Man for whom our soul yearns, the Man Christ Jesus.
- ❷ The identity of the one speaking. This speaker is the one who has come to the place where she cries out with longing for the Lover of her soul. **She** represents the heart that is weary of this world. She longs for a token of His personal affection.

This courtship began when she expressed her longing for a token of his affection [SSg.1:2]. This longing was satisfied when she received the anointing with the Spirit. This was the kiss which satisfied her, a very positive sign of His love for her. This word **kiss** has a peculiar meaning: "*To equip with weapons*." When she has been kissed then she knows that He loves her and she is able to face the world of contestants; those that are contesting with her for His love. Another meaning of the word **kiss** is "*covered*." She is covered with the assurance of His love. That is truly what this means. She longs for this close fellowship. She longs for assurance. She longs for Him. It is only through the anointing with the Holy Spirit that we come into the closest fellowship with the Lord. The Spirit takes the things of Christ and shows them unto us. He reveals the Truth of the Scripture to our heart. He guides us into all Truth. It is only through the knowledge of the Truth that we are loosed from earthward tendencies and are enabled to appropriate the spiritual blessings in the heavenlies which have been given to us in Christ [Eph.1:3].

Perhaps some of us have had the experience of His love being "**better than wine**." After we were saved, we went on with the Lord for awhile and everything seemed bright. Gradually things began to go wrong and we became miserable. Life did not seem as bright as it did at first. We found that the things of this life disappointed us. Maybe we were seeking pleasure or money or success; but, even if we found these things, they did not satisfy. **Wine** is a figure of everything in this world that people indulge in to gratify their desires but their hearts are left with an empty longing.

"Because of the savor of Thy good ointments Thy Name is as ointment poured forth, therefore do the virgins love Thee." [SSg.1:3]

This actually seems to intimate that she has now been anointed with the Holy Spirit. The word **ointment** means "*anointing*" and is akin to the word **unction** and refers to power. Jesus Christ was born of the Spirit of God. The Holy

Spirit overshadowed Mary; and it was said to her, "***That Holy Thing which shall be born of thee shall be called the Son of God***" [Luk.1:35]. When He came to Manhood, He was anointed with the Spirit. After His anointing, He ministered in the power of the Spirit. In everything He did, He was led of the Spirit. The Spirit of God led Him, taught Him, and revealed the Truth to His heart even as He does us.

In Matthew 1, we read that His Name shall be called Jesus "***for He shall save His people from their sins.***" It is only through the Holy Spirit's power that we are convicted of our need of salvation. "***There is none other name under heaven given among men, whereby we must be saved***" but this Name of Jesus [Act.4:12]. The power of that Name is expressed in Philippians 2:9-11:

"God also hath highly exalted Him, and given Him a Name which is above every name: that at the Name of Jesus every knee should bow ...and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

"Therefore do the virgins love Thee." In this book, we notice several different groups of people. **The virgins** represent those who will be guests at the wedding in the air, the 144,000 out of Israel, the 3rd rank in The Church. The early Christian church was made up of believers out of Israel, who were filled with the Holy Spirit on the Day of Pentecost; they will be in the same rank as the 144,000 of the end-time. But, after Paul's revelation, the Gentiles were included in The Church. The greater revelation was given to Paul for the Gentile believers; although the Jews are not excluded from being in this group which is represented by this woman that we are studying about now. This does not exclude anyone in this Church Age. Let us have ears to hear what the Spirit is speaking to each one of us.

"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." [SSg.1:4]

It is always the Holy Spirit who draws sinners to the Lord for salvation and who draws the saints on to seek the Lord. Salvation is of the Lord. It is only as the Lord works in our lives, transforming us by His power, that we are able to overcome the attractions of this earth. We have no power in ourselves to overcome the world, the flesh, or the devil. But, when we receive a revelation of Christ and our gaze is turned upward, then we will run after Him. By our upward gaze, we cause others to look up. By our separation unto the Lord, others are drawn to the things of God.

"The King hath brought me into His chambers." Through the anointing with the Spirit, she has been brought into a place of intimate fellowship with the King.

"We will be glad and, rejoice in Thee, we will remember Thy love more than wine." The love of Christ is greater than any love of this earth. It goes beyond the love of any other and satisfies the heart, which nothing, else can do.

"The upright love Thee." This is true. Everyone that loves God loves Jesus Christ.

"I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon." [SSg.1:5]

This verse sets forth the teaching given in the book of Romans, concerning the 2 natures in the believer. We can never overcome the desires of the flesh until we receive a revelation of this truth. Many Christians have a desire to do the will of God, but find it impossible in their own strength.

"I am black...as the tents of Kedar." Kedar was a son of Ishmael, a grandson of Hagar. **Hagar**, of course, represents the Covenant of Law. As long as we endeavor to keep The Law in order to save or perfect ourselves, we will find that The Law continually condemns us and shows up our failures...how black we are. The Apostle Paul learned this truth, as stated in Romans 7:19-20, ***"For the good that I would, I do not: but the evil which I would not that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."***

"Comely...as the curtains of Solomon." The inward man delights in the law of God. It is only as we identify ourselves with Christ by faith, in His death and resurrection, that we overcome the tendencies of the flesh and are able to walk in the Spirit.

The ***"daughters of Jerusalem"*** are identical with the virgins of Song of Solomon 1:3. At the conference in Jerusalem recorded in Acts 15, Paul and Barnabas came up to Jerusalem to confer with the apostles and elders in the church there. Some had come from Jerusalem to Antioch teaching the Gentiles, ***"Except ye be circumcised after the manner of Moses, ye cannot be saved."*** The whole church agreed that salvation is by grace alone, and not by the works of The Law. But later, when Paul came to Jerusalem, the Apostle James stated, ***"Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law"*** [Act.21:20]. This shows the difference in the attitude of the Kingdom group and those who had a revelation of Paul's Gospel which teaches that we are saved by grace alone and not by the works of The Law.

"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." [SSg.1:6]

"Look not upon me, because I am black, because the sun hath looked upon me." As soon as she received the Holy Spirit, then her ***"mother's children"*** wanted her to start working for the Lord. They urged her to go out and get people saved. Most people think that service for the Lord is paramount. There is nothing wrong with service. But there is another place for this woman of destiny. She needs to get better acquainted with her Beloved; not go out into service first. Although Paul preached in the synagogue as soon as he was saved, setting forth that Christ is the Son of God, yet he was led of the Spirit into Arabia where he received a deeper revelation. Later, he was shut away from service in a Roman prison where he received the greatest revelation of spiritual truth. So this woman, having gone out into the vineyard where she was tested under the heat of the sun, became aware more than ever of her need of being with the Lord. If ever a person finds that he needs more of the Lord, more of His Word, and more of His strength, it is when he goes out to minister unto others.

"My mother's children were angry with me; they made me the keeper of the vineyards." This reminds us of Martha who complained to the Lord about Mary because Mary was sitting at the feet of Jesus learning of Him. Martha wanted her to get up and get busy and help her prepare a meal for Jesus. That was a commendable thing; but there is something better. Jesus commended Mary because she had chosen **"that good part,"** which He said would **"not be taken away from her."** The **mother's children** represent the 2nd rank in the Body of Christ. Most of us are familiar with the ranks in The Church. That is the reason I call your attention to these different ranks. I think you will enjoy the book better, by knowing who these different groups represent.

"But mine own vineyard have I not kept." She was busy out in the vineyard trying to get people saved, doing what the others told her to do...service did not satisfy her. She longed for closer fellowship with the Lord. She had been too busy to care for her own vineyard. Uninterrupted service often hinders our communion with the Lord. Once Jesus said to His disciples, **"Come ye yourselves apart...and rest a while"** [Mar.6:31]. Proverbs 24:30-32 gives us a picture of a neglected vineyard:

"I went by the field of the slothful, and by the vineyard of the man void of understanding and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction."

There are 2 extremes: ❶ Going out and working so that we do not have time to have communion with the Lord and ❷ taking it easy.

Either one will rob us of that sweet communion that we need with the Lord continually. So we can take warning by this. Neglect of the fellowship of the Lord will really bring us to spiritual poverty: **"Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelth; and thy want as an armed man"** [Pro.24:33-34]. There is nothing in the world so important as continual fellowship with the Lord. Then we will **"be instant in season, out of season"** [2Ti.4:2]. We will be ready for any service or any work, if we are always in tune with the Lord.

"Tell me, O Thou whom my soul loveth, where Thou feedest, where Thou makest Thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of Thy companions?" [SSg.1:7]

Now we have a little change here, and it shows the result of neglect of fellowship with the Lord. She had been in His chambers, in fellowship with Him. The next thing is that we see her out in the vineyard, working in the hot sun and weary; then coming in and taking it easy—too easy. King David did this at the time when kings went out to war [2Sa.11:1]. That was his undoing. This verse reveals that she has lost contact with her Beloved. We can do the same very easily, if we neglect our daily communion with the Lord. I do not mean that we lose our salvation; but we lose that intimacy that we may have with the Lord all the time. She expresses her desire, her longing, to know where He is and to have fellowship with Him. As soon as she voiced the cry of her heart, she received the answer, although it was enigmatical.

"If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents." [SSg.1:8]

In reply to her longing for rest and fellowship, she is told to keep close to the flock and the shepherds' tents; not to wander away. It is a good thing to keep close to the shepherds' tents. The shepherds can help us, lead us, teach us, and show us the way. If we have lost contact or fellowship with the Lord they can bring us back into that fellowship through the Word.

There is a little point here that I want to mention about the kids. **"Feed thy kids."** In Leviticus the burnt offering could be **"a bullock, or a lamb, or a goat, or turtledoves."** I believe there is a thought in this that as she takes in the Word, as she learns the Word from the shepherds, she will be prepared to offer a burnt offering a little later on. She is not able to do this at the beginning of this courtship because the burnt offering expresses complete devotedness to the will of God. The burnt offering aspect of Christ was His devotedness to His Father's will, even devotedness unto death. Eventually, this woman comes to that place where she also can offer up herself as a living sacrifice.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." [Rom.2:1]

"Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you." [Phi. 3:15]

He looks on the heart. If our heart is really reaching out for the Lord, He will see to it that we learn the way. We will come back into that sweet communion.

COMPLETE CONSECRATION

TAKE MY LIFE, AND LET IT BE
CONSECRATED, LORD, TO THEE.
TAKE MY HANDS, AND LET THEM MOVE
AT THE IMPULSE OF THY LOVE.
TAKE MY FEET, AND LET THEM BE
SWIFT AND BEAUTIFUL FOR THEE.
TAKE MY VOICE, AND LET ME SING
ALWAYS, ONLY, FOR MY KING.

TAKE MY LIPS, AND LET THEM BE
FILLED WITH MESSAGES FROM THEE.
TAKE MY SILVER AND MY GOLD,
NOT A MITE WOULD I WITHHOLD.
TAKE MY MOMENTS AND MY DAYS,
LET THEM FLOW IN CEASELESS PRAISE.
TAKE MY INTELLECT, AND USE
EVERY POWER AS THOU SHALT CHOOSE.

TAKE MY WILL, AND MAKE IT THINE.
IT SHALL BE NO LONGER MINE.
TAKE MY HEART, IT IS THINE OWN!
IT SHALL BE THY ROYAL THRONE.
TAKE MY LOVE; MY LORD, I POUR
AT THY FEET ITS TREASURE-STORE.

TAKE MYSELF, AND I WILL BE,
EVER, ONLY, ALL, FOR THEE!

FRANCES R. HAVERGAL IN LAUDES DOMINI

"I have compared thee, O my love, to a company of horses in Pharaoh's chariots."
[SSg.1:9]

This is a wonderful comparison, when we understand what it means. Chariot horses are stately, they are beautiful, they are docile and gentle, and they are disciplined. Here is another thing. Do you remember Rebekah? She was already disciplined when Eliezer came to her. She fulfilled everything that he had prayed concerning her. She was willing to water the camels.

Pharaoh's horses have been trained for this very purpose, to pull these chariots. I have read of chariot horses being so well trained that when the driver gets out of the chariot and lays the reins down, the horses stand so still that they appear to be just statues. They do not move a muscle. They stand there until the driver gets back in the chariot and then like a flash away they go. I understood what that meant one day, when I was listening to someone preach here in the meeting. The saints were as still as they could be all the time during the sermon; but after the sermon they went wild, praising the Lord. It just reminded me of this verse. When the Lord says, "Go" we are all ready to go; we are ready to praise the Lord with a loud voice. But, we can sit as still as those horses could stand. We do sometimes sit too still. "**A company of horses**" implies that the Bride is not one person; she is a company of people. However, this courtship is an individual experience.

"Thy cheeks are comely with rows of jewels, thy neck with chains of gold."
[SSg.1:10]

These are decorations that the Lord puts upon us. We have a Scripture from Ezekiel, speaking about Israel, how the Lord decorated her with His favors, His blessings:

"I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper into a kingdom." [Eze.16:11-13]

Isn't that precious and sweet, concerning Israel? And they were only a typical people. Their blessings were natural and national. How much more gloriously has the Lord decorated the Bride company! She is decked with spiritual things. The blessings that Israel had were only a shadow of the spiritual blessings with which the Lord ornaments His people. Peter said,

"The ornament of a meek and quiet spirit, which is in the sight of God of great price."
[1Pe.3:4]

That is the way the Lord ornaments us today, with "**a meek and quiet spirit.**" In Proverbs we read more of this ornamentation:

"My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck."
[Pro.1:8-9]

Now we understand what those ornaments are. We are to hear the Word of the Lord. That is what will decorate and ornament us. Oh, may the Lord give us hearing ears.

"We will make thee borders of gold with studs of silver." [SSg.1:11]

Gold speaks of deity and **silver** speaks of redemption. I believe it means that we will honor Him, we will praise Him, and we will be an ornament for Him. It is praise because of His deity and for His redemption; that is, because He became a Man. We ornament the Lord by our worship and praise of Him. Although He was the Son of God; yet, He became a Man that He might redeem us from our sins.

"While the king sitteth at his table, my spikenard sendeth forth the smell thereof."
[SSg.1:12]

This verse speaks of worship. This reminds us of Mary, when she poured the oil of spikenard upon the head of Jesus Christ and **"the house was filled with the odor of the ointment"** [Joh.12:3]. **Mary** was a figure of the Bride of the Lamb, whose worship of the Lord will fill the whole heaven with the odor of her adoration.

"A bundle of myrrh is my wellbeloved unto me; he shall lie all night betwixt my breasts." [SSg.1:13]

This speaks of suffering with Christ and of the reproach which comes from walking with the Lord.

"If we suffer, we shall also reign with Him." [2Ti.2:12]

"And if children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with Him, that we may be also glorified together. As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter."
[Rom.8:17, 36]

"For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." [2Co.1:5]

"Always bearing about in the body the dying of the Lord Jesus, that the Life also of Jesus might be made manifest in our body." [2Co.4:10]

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." [Phi.3:10]

"Myrrh" is the key to the meaning of Song of Solomon 1:13 because it is always connected with sorrow and suffering. It seems to have been a custom of the women of that time to carry a bundle of myrrh between the breasts or to hang it around the neck with a chain. It was worn as a token of suffering. This is what it means to us—suffering with Christ. We learn to welcome suffering. Why? Because suffering for Christ brings great good into our lives.

We remember when the disciples were persecuted for Jesus' sake, they rejoiced because "**they were counted worthy to suffer shame for His Name**" [Act.5:41]. The Apostle Paul said, "**I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake**" [2Co.12:10].

"My beloved is unto me as a cluster of camphire in the vineyards of Engedi."
[SSg.1:14]

The word "**camphire**" ("**redemption**") is the key to this verse. It is the same word as the word used in Genesis 6:14 where the Lord told Noah to build an ark and to "**pitch it within and without with pitch**;" that is, to cover the seams in the boat so that it would be waterproof. That **ark**, of course, was a figure of Christ. This word which is used here for **camphire** also has the meaning of "**covering**." It means that Christ is our redemption. He is our salvation. He is our covering. We can rejoice in Him. This seems to have been another custom, of holding up a cluster of the camphire plant in the hand as a symbol of something that they understood. To us it means redemption. Christ is made unto us "**wisdom, and righteousness, and sanctification, and redemption**" [1Cor.1:30]; that is, salvation for our body as well as for our soul.

"Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes."
[SSg.1:15]

This is the Beloved speaking. "**Doves' eyes**" symbolize discernment by the Holy Spirit; they are far seeing, even as the eyes of the homing pigeon which finds its way home from a far distant point. In Ephesians 1, Paul prayed that God would give us "**the spirit of wisdom and revelation in the knowledge of Him** (Jesus Christ)." Paul's prayer will be answered concerning the Bride of Christ.

"Behold, thou art fair, my beloved, yea, pleasant: also our bed is green." [SSg.1:16]

She speaks to her Beloved, "**Our bed is green**." This symbolizes fellowship in resurrection. The oriental custom was to recline at the table while eating [Est.7:8]. Eating expresses fellowship. The color **green** represents resurrection. We are identified with Christ both in His death and resurrection as Paul states in Galatians 2:20, "**I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me**." It is only in resurrection that we can have fellowship with the Lord, who hath "**quickened us together with Christ**" [Eph.2:5].

"The beams of our house are cedar, and our rafters of fir." [SSg.1:17]

Evergreen trees speak of long duration. Houses that are built of these timbers will endure for many, many years. Our union with Christ will be eternal. Our house is built on the Rock. Here is a wonderful verse: "**Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil**" [Heb.2:14]. It is said that there is a worm which eats into the cedar but the oil of the cedar kills the worm. This story corresponds with the verse quoted above. The devil had power over death, he brought death upon us; but, through death, he was destroyed. Oh, praise the Lord!

The Shulamite speaks,

"I am the rose of Sharon, and the lily of the valleys." [SSg.2:1]

There are 2 contrasting thoughts in this verse: ❶ exaltation and ❷ humiliation. In Christ we are exalted to the place of sonship; but, as to ourselves, we are still in the body of humiliation. The **rose of Sharon** is a prominent plant, while the **lily of the valley** is a very lowly one. These 2 flowers represent the 2 phases of our Christian lives. In 2 Corinthians 12, Paul speaks of himself in the new creation, as "**a man in Christ**." This shows our exalted place in Christ. He said also, "**Yet of myself I will not glory, but in mine infirmities**." This speaks of humiliation, the body of weakness.

"As the lily among thorns, so is My love among the daughters." [SSg.2:2]

The **thorn** speaks of the curse [Gen.3:18]. The Lord told Adam that the ground would be cursed for his sake, and thorns and briars it would bring forth. The daughters were compared with thorns, while the Shulamite was compared with the lily of the valley. The Law was also a curse to all who were under it. "**For as many as are of the works of the law are under the curse: for it is written, Cursed is everyone that continueth not in all things which are written in the book of the law to do them**" [Gal.3:10]. Many Christians put themselves under The Law, and seek to be justified by The Law. They are thorny Christians, they are fallen from grace. Such saints are critical and faultfinding, especially with those who enjoy their liberty in Christ.

*"As the apple tree among the trees of the wood, so is my Beloved among the sons.
I sat down under His shadow with great delight, and His fruit was sweet to my taste."
[SSg.2:3]*

Here she compares Him with an apple tree, in contrast with the other trees of the wood. He is a fruit-bearing tree. In Revelation 22, Christ is seen as the Tree of Life, bearing 12 manner of fruits. In the Garden of Eden, the **tree of life** was typical (figurative) of Christ. Here the **apple tree** is a figure of Christ. As she found her Beloved to be shelter and sustenance, so Christ is our Shelter and Sustenance. That is so wonderful! She sat down under the apple tree, and His fruit was sweet to her taste. "**O taste and see that the Lord is good**" [Psa.34:8]. Everyone that has tasted of Christ will say, "Yes, He is good!"

*"He brought me to the banqueting house and his banner over me was love."
[SSg.2:4]*

Now this does not mean that the Shulamite was given to drinking wine. In Ephesians 5, we have the Scripture, "**Be not drunk with wine, wherein is excess; but be filled (filling) with the Spirit**." That is the kind of wine that she was drunk on—the Spirit. The apostles were drunk from the Spirit on the Day of Pentecost. Peter said, "**These are not drunken, as ye suppose**." But that is the effect that the Holy Spirit has upon us. He fills us so full that we appear to others to be drunken. We do not seem to be normal. And we are not. We are normal Christians, but we are not normal according to the standard of the world.

The rest of this verse is absolutely wonderful, if you have ever been through the experience of **"His banner over me was love."** In order to make you understand what it means to me, I will say this: The worst trial that I ever had in my life was ended, when the Lord spoke this verse to me. It was ended instantly, as far as the trial was concerned; though the circumstances had not changed one whit. It was the devil tempting me, taunting me, drawing mental pictures for me and putting fear upon me. **"Fear hath torment"** [1Jo.4:18]. I tell you, I feared. It was for someone else, but it was extreme mental torture. When the whisper came to me, "The Lord loves you," my trial was gone. I rejoiced in the Lord. "His banner over me was love." That banner is a wonderful thing; it is a sign of His Presence. Flags, you know, are used to show the presence of different personages. When His banner is over us, we are safe. That is right! His banner over us is love and no one can harm us. When His Presence is with us, nothing can hurt us.

I heard this morning, that there was a terrible stabbing in our block last night. A man was attacked by 4 or 5 men, and stabbed several times. As we came out this morning, I thought of that Scripture, **"God is our refuge and strength, a very present help in trouble"** [Psa.46:1]. So we can go out trusting God to keep His banner over us. He is able to take care of us, and He will. (Read Rom.8:31, 32, 35-39; Psa.20:5; Psa.60:4; Isa.11:10.)

We have a little item on Flags; it is quite interesting:

"Some of the uses of banners are that, in the army, they are used to distinguish one regiment from the other; in the navy, to distinguish the nationality of ships, or to denote the presence on board of a high-ranking officer; on a castle, to denote the presence of the owner, the king, etc. Other flags inspire confidence or fear, depending upon their traditional usage. There is the skull and crossbones of pirate ships; the red flag of defiance and battle; the black flag of no mercy; the yellow flag of quarantine; the white flag of peace. A flag at half-mast indicates mourning; while a flag lowered in battle is the sign of surrender. These have been recognized symbols over the world for centuries." (Mary M. Bodie)

The **banner over us** signifies His Presence in His banqueting house. His banner of love is displayed to all. Unfurled over us, it assures us always that **"if God be for us, who can be against us?"** [Rom.8:31]. A condemned man, covered with the flag of his country, is protected. So, over us Christ folds His banner of love; not only when we are sitting in the house of wine, though we are conscious of it then, but also in sorrow, sickness, trials, and testings when Satan tries to hurt us. Our faith can see His banner, which is otherwise invisible, through the clouds of Satan's opposition and warring. **"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him"** [Isa.59:19]. Praise the Lord!

"Stay me with flagons, comfort me with apples: am sick of love." [SSg.2:5]

The only cure for lovesickness is love. That is what she wants, more of Christ.

"MORE ABOUT JESUS WOULD I KNOW,
MORE OF HIS GRACE TO OTHERS SHOW;
MORE OF HIS SAVING FULLNESS SEE,
MORE OF HIS LOVE WHO DIED FOR ME."

"His left hand is under my head, and his right hand doth embrace me." [SSg 2:6]

This reminds us of Romans 8:39 that there is nothing that shall **"separate us from the love of God, which is in Christ Jesus our Lord."** We come into that sweet fellowship with the Lord, and there is nothing that can rob us of that wonderful place. Later on, we hear another woman saying, **"His left hand SHOULD be under MY head, and His right hand SHOULD embrace ME"** [SSg.8:3]. But this one speaking in Song of Solomon 2:6 is sure of His affection. She has the assurance of His love and His fellowship. Is it not a blessing to know that someone surely loves us? We may not be sure of the love of others, but the love of Jesus Christ is everlasting and will never fail. Praise the Lord! **"God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord"** [1Co.1:9]. God has called us into this place. We have found what our calling is, have we not? Yes. We have found that Christ wants to obtain a Bride, and we are eagerly longing for that place. Praise the Lord!

"I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that you stir not up, nor awake my love, till he please." [SSg.2:7]

She says, **"Do not disturb."** This is the solemn charge to act as cautiously as a hunter would with wild hinds or roes because they are most easily startled...their hearing is acute. The daughters of Jerusalem are cautioned to let this one alone. **"Mary hath chosen that good part, which shall not be taken away from her"** [Luk.10:42]. We desire that our most intimate fellowship with the Lord be undisturbed.

<p>DIV. 2, CANTICLE 2, THE DISPENSATIONAL ASPECT [SSG.2:8-3:11]</p>

This second canticle corresponds with 1 and 2 Corinthians. It contains dispensational truth. This is the finest inspection hour that Christ makes.

In 606 BC, God gave the rulership (dominion of the world) into the hand of the Gentiles for a period of time. Bible teachers and students believe this to be a period of 2,520 years. This period ended, or should have ended, in 1914. I believe that almost all Bible students agree on this. What happened in 1914? World War I began that year.

The Lord is interested in 3 groups of people: The Church, Israel, and the nations. The completion of The Church, the dispersion of Israel, and the Times of the Gentiles, will end at the same time. It seems that 1914 might have been that time, if they all had been ready. But, when He came on this inspection tour, The Church was not ready to be caught away. She did not respond to the call. Israel was just beginning to show forth signs of life, but the nations were oppressing Israel. The thought in this is that the Lord came down to inspect and see what the condition was concerning Israel and The Church and He found Israel was still under the dominion of the nations.

"The voice of my Beloved! Behold, he cometh leaping upon the mountains, skipping upon the hills." [SSg.2:8]

This verse indicates the way in which the Inspector came and for what purpose. This reminds us of John 6 where Jesus came walking upon the sea to the help of His disciples. They were in a boat, the storm was raging, and they were afraid. Suddenly He came, walking upon the sea. That is a picture of Israel's supernatural deliverance after the battle of Armageddon, as well as a figure of Israel's final deliverance. Song of Solomon 2:8 figures the first step of their deliverance which began in 1914; He was **"leaping upon the mountains, skipping upon the hills."** In Scripture, mountains speak of nations or kingdoms; hills speak of smaller countries. As a result of World War I, some of the nations were pushed aside so that Israel might be liberated at least to some degree.

"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; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." [SSg.2:9-12]

In 1906 there was an outpouring of the Holy Spirit in various parts of the world, accompanied by signs and miracles as were manifested in the beginning of the Church Age. This was a Holy Ghost revival, the sovereign act of God. This was meant to prepare The Church for translation. Many believers were filled with the Holy Spirit as on the day of Pentecost. Song of Solomon 2:9 seems to imply that The Church was aware of the imminent coming of the Lord. Song of Solomon 2:10-12 shows the wooing by the Holy Spirit of The Church, seeking to separate her from earthly things and drawing her attention to heavenly things; however, The Church did not heed that call. She was not ready for translation.

"The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." [SSg.2:13]

In Isaiah 5:1-7 we have a parable showing that Israel is called the vineyard of the Lord. Because of her disobedience, for centuries she has been scattered among the nations. In Matthew 24 there is the parable of the **fig tree**, which figures the revival of the Jewish nation.

Let us take a look at the result of World War I concerning Israel. The result of this inspection trip of the One who is **"the head of all principality and power"** [Col.2:10].

"On Palm Sunday in 1917, the Jews met in New York to appoint a congress to regain possession of Palestine. Five days later, President Wilson declared war on Germany. On that same day (Good Friday) the Jewish and Christian calendars coincided, being the 1st day of the Jewish Passover, the 14th day of the month. Both of those set times commemorate Christ's death; one the type, the other the fulfillment. On November 2, 1917, the British government issued the famous Balfour Declaration, stating that Britain viewed with favor the

establishment in Palestine of a national home for the Jewish people; and would use their best endeavors to facilitate the achievement of that object. On December 8, 1917, General Allen captured Jerusalem from the Turks. That date was the Feast of Lights (Dedication). The release of the Jews was the Divine Purpose of that war which, soon after, suddenly closed. In 1922 the British Mandate over Palestine was officially proclaimed, which recognized the rights of the Jewish people to return to Palestine and reconstruct their national home there. On September 11, 1922, Sir Herbert Samuel was appointed as the first High Commissioner of Palestine. That presaged (foreshadowed) the reversal of the smiting and the treading down of Jerusalem. In 1929, the Jews took steps to form a Sanhedrin of 70 men. One of the Sanhedrin's first acts was to review the life and trial of Jesus Christ, as if to inquire of Jehovah in that manner." (Mary M. Bodie)

World War II resulted in Britain giving up her mandate over Palestine in 1946. In 1918, Israel declared themselves to be a nation and were recognized by the United Nations; the United States of America being the first of the participating nations to recognize her sovereignty.

"O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." [SSg.2:14]

This was addressed to The Church, inspiring them, urging them to yield to the Lord.

"Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes." [SSg.2:15]

This verse reveals the cause of the failure of The Church to heed the call of her Beloved. The **foxes** speak of the lusts of the flesh which would hinder our spiritual growth and fruitage. The church at Corinth was a sample of all Christendom. In Paul's first letter to the church at Corinth, he told them that they were carnal and babes, not able to take meat. As a whole, that is the condition of The Church today. As the foxes spoil the vines so the desires of the flesh, if not judged, would rob believers of their heavenly inheritance; **"they which do such things shall not inherit the kingdom of God"** [Gal.5:21]. When we walk after the flesh, we suffer great spiritual loss.

"My beloved is mine, and I am his: he feedeth among the lilies. Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether." [SSg.2:16-17]

"Turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether." There is another failure implied in Verse 17, that is, the divisions in Christendom. In 1 Corinthians 1:10 Paul said, **"Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions (schisms) among you; but that ye be perfectly joined together in the same mind and in the same judgment."** But The Church has not heeded the Word of God. Instead of the 5-fold unity expressed in this verse, there have been divisions, and divisions, and more divisions in The Church. The word **Bether** means **"divisions."** As a whole, these conditions hinder The Church from becoming

the Bride of Christ. According to Paul's teaching, the whole Church was espoused to Christ; however, not all of The Church will heed the instructions necessary to prepare them for that high place. In Verse 16 she said, "**My beloved is mine, and I am his.**" That is true of the whole Church, because Christ is the Head of The Church which is His Body. Nevertheless, as Eve was taken out of the body of Adam, so the saints who will qualify for the Bride will be only a part of the Body of Christ.

The Lord is never surprised in the failure of humanity. When one group fails, He simply reveals a little more of His infinite grace. As we mentioned above, although The Church was not ready for translation in 1914, God was not defeated. Soon after the outpouring of the Spirit in these latter days, the Lord revived the teaching of Paul's Gospel of the grace of God and especially the truth concerning the Bride of Christ. He has raised up teachers who proclaim the whole counsel of God by expounding the Epistles of Paul. It is only through the truth revealed to the Apostle Paul, that this group will be called out, trained, qualified, and eventually presented to the Lord "**a glorious church, not having spot, or wrinkle, or any such thing**" [Eph.5:27].

In the last few verses of Song of Solomon 2, we see the indifference of The Church to the call of her Lord. We see also the carnal conditions illustrated by the little foxes. Finally, she urges Him to give His attention to the divisions in Christendom, which is suggested by "**the mountains of Bether** ("divisions")."

THE ESPOUSAL [SSG.3:1-11]

"By night on my bed I sought him whom my soul loveth: I sought him, but I found him not. I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not." [SSg.3:1-2]

This shows the one who had been taking it easy. The **bed** speaks of ease and comfort, and **night** speaks of sorrow and separation from her Lord. She found that she had lost communion with Him again. Once before there was a lapse, in chapter one, where she was occupied with service through which she lost the sweet fellowship and communion with the Lord. Now again, because of her indifference to the Holy Spirit's revealing power and truth, she has lost fellowship with Him. She feels it now and she begins to go looking for Him.

"The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth? It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me." [SSg.3:3-4]

The Holy Spirit is God's Agent, not only in the conviction of sinners in their need of a Savior, but also in stirring up the saints and drawing them away from the things of the flesh and of the world unto Christ. As Eliezer, the servant of Abraham went searching for a bride for Isaac, so the Holy Spirit is searching among believers today for one who has an ear for His voice, that He might reveal more of the truth concerning Christ to that one.

The one who is aroused from sleep, even inquires of the watchmen (ministers) if they can tell her where she can find her Beloved. She continues

her search until she finds Him. She brings Him into the house of Mother Grace. Grace is the only basis upon which she can have fellowship with Him. **Sarah** is a figure of the Covenant of Grace and of Jerusalem above "**which is the mother of us all**" [Gal.4:26].

In Titus 2:11-13 we have a most precious lesson which Mother Grace teaches us:

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Grace does not allow us to be lax in our walk; but she surely teaches us to walk in a wholly separated way. Unless we judge our flesh and walk in a holy manner in this world, we will miss this wonderful Prize that is set before us, we will not be chosen as the Bride of Christ. The Bridal Company will be those who walk Godly in this world, those who really are transformed into the image of God's Son. That is the purpose of the Holy Spirit in our lives today, to lead us into a separated walk. He reveals Christ in us, and there is no place for worldly lusts in this training that we receive from Mother Grace.

STUDIES IN 2 CORINTHIANS

While this woman is in fellowship with her Beloved, she learns the truth that is taught in 2 Corinthians ...the book of worship, the book of priestly ministry. The first 5 chapters teach us the marvelous results of Christ having offered Himself on the cross.

2 CORINTHIANS 1, BURNT OFFERING

This chapter sets forth the burnt offering aspect of Christ's redemption, which shows Christ as wholly devoted to do His Father's will even unto death. He was both able and willing to make atonement for those who were neither able nor willing to do the Will of God.

2 CORINTHIANS, PEACE OFFERING

The peace offering phase of redemption is shown here. Christ has brought God and man together through His sacrifice. He has made peace by "**the blood of his cross**" [Col.1:20] and has reconciled us unto God. Our fellowship with God, and our fellowship with one another, rest upon the reconciliation which Christ has made. Only as we walk in the Spirit, can we maintain this sweet relationship with God and with the saints.

2 CORINTHIANS 3, MEAT (MEAL) OFFERING

This shows Christ as the meat (meal) offering. As a Man, Christ lived under The Law and was tested by The Law. He was proven to be perfect in all His ways, which was symbolized by the **fine flour** of the meal offering. Only a handful of the meat offering, with oil and frankincense, was burnt upon the altar of burnt offering, "**And when any will offer a meat offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon. And he shall**

bring it to Aaron's sons the priests: and he shall take there out his handful of the flour thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savor unto the Lord [Lev.2:1-2]. The result to us of this offering is that The Law of commandments was done away in Christ and that the law of love is now written in our hearts through the ministry of the new testament or the Gospel of the grace of God.

1 Corinthians 3 shows the contrast between law and grace. It shows the greater privilege which we have under the new covenant. The righteousness of the law is "***fulfilled in us, who walk not after the flesh, but after the Spirit***" [Rom.8:4]. We are changed from glory to glory into the image of Christ, as we continually behold Him and what we are in Him.

2 CORINTHIANS 4, TRESPASS OFFERING

Here we have the trespass offering aspect. Compensation is the chief thought in this offering. Under The Law, the one who robbed was required to restore one-fifth more than what he had taken. But under grace the repayment is 5 times more than the loss sustained, and Christ has made that restitution. In Scripture, 5 is the number of, or represents, grace. Christ has **RESTORED TO GOD**, through redemption, **MUCH MORE** than the loss sustained through Adam's transgression [Rom.5]. **MAN HAS ALSO RECEIVED MUCH MORE** than he lost in Adam. Through redemption, man has received a Divine human righteousness which can never be lost. "***But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us***" [2Co.4:7]. God has obtained a whole new creation through Christ, the last Adam [1Co.15:45-49].

2 CORINTHIANS 5, SIN OFFERING

The results of the sin offering are given here. Christ was "***made ... sin for us ... that we might be made the righteousness of God in him***" [2Co.5:21]. Through that sin offering, we will receive a new and glorified body. Because we have been made the righteousness of God in Him, through His death for us, we should live no longer unto ourselves but unto Him who died and rose again. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

2 CORINTHIANS 6, SEPARATION UNTO GOD

Here we have the pattern of the Apostle Paul's dedicated ministry as a spiritual priest, and the separation unto God which such priesthood demands. God can have no spiritual fellowship with unbelievers, and neither can we.

2 CORINTHIANS 7, CLEANSING OF THE PRIESTS

The cleansing of the priests is earnestly implored in this chapter. This cleansing is accomplished by heeding the Word of God and judging ourselves by the Spirit. Defilement breaks our fellowship with God. Self judgment restores and maintains that fellowship.

2 CORINTHIANS 8-9, MINISTRY OF GIVING

The ministry of giving is taught in these chapters, both by word and example. Giving is a part of our worship. We give ourselves first to the Lord, and then all that we have belongs to Him. Some people say that we should give until it hurts. Rather, we should give until we enjoy giving. Jesus said, "***It is more blessed to give than to receive***" [Act.20:35]. We find this is true. "***And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work***" [2Co.9:8].

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." [1Co.8:9]

2 CORINTHIANS 10, OBEDIENCE OF THE PRIESTS

The obedience of the priests is very important. Under the old covenant, disobedience to God's Word brought death to the sons of Aaron. Obedience to the Word of God brings victory over the power of Satan, commendation from the Lord, and great reward to the spiritual priests.

2 CORINTHIANS 11, SUFFERING OF THE PRIESTS

The suffering of the priests is taught in this chapter, by the example of the Apostle Paul. Verses 2-3 are the announcement of the betrothal of The Church, the Body of Christ:

"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. But I fear, lest by any means, as the serpent beguiled Eve through his subtily, so your minds should be corrupted from the simplicity that is in Christ." [2Co.11:2-3]

The whole Church has been espoused to Christ, as the Apostle Paul announced; but not all of The Church will hear the Word of the Lord. They are not willing to be separated unto the Lord; neither are they willing to suffer the reproach which a consecrated life will bring. After we have accepted this espousal and are walking with the Lord, then come persecutions and sufferings, not only from the devil but even from legal saints who think we are too religious.

2 CORINTHIANS 12, THE GLORY OF THE PRIESTS

The glory of the priests is in their close association with Christ the High Priest. This glory was revealed to the Apostle Paul in visions and revelations. These revelations to the Apostle also brought suffering to him. Nevertheless, suffering will bring future glory to all who suffer for Christ's sake:

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen" [2Co.4:17-18]

2 CORINTHIANS 13, POWER OF THE PRIESTLY MINISTRY

Jesus **"was crucified through weakness, yet He liveth by the power of God"** [2Co 13:4]. Christ's priestly ministry will never cease, for it is written: **"Thou art a priest for ever after the order of Melchisedec"** [Heb.5:6]. Paul also lived and ministered by the power of God; and so do we, in this new creation. Neither will our priestly ministry ever cease; for in Revelation 5:10 we read, **"And hast made us unto our God kings and priests: and we shall reign on (over) the earth."**

While the Shulamite was in the house of Mother Grace in company with her Beloved, she not only learned deep spiritual lessons; but she also became espoused to her Beloved, as is announced in 2 Corinthians 11:2-3, **"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. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."**

"I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please." [SSg.3:5]

This is a placard of warning against disturbing the peace. She did not want to be disturbed in her fellowship with her Lover. We do not want anyone to interrupt nor disturb our communion with our Lord.

"Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?" [SSg.3:6]

"Pillars of smoke." This verse shows plans for the future. Praise the Lord! He tells her what He is going to do for her. He makes the plans, and she agrees with them. In Scripture, **smoke** [Isa.6:4] often speaks of glory; **myrrh**, of suffering; and **frankincense**, of the fragrance that comes from a poured-out life. **All powders of the merchant** speak of all the necessary spiritual cosmetics which the Holy Spirit employs to make this woman beautiful in the eyes of her Beloved. She glimpses the glory of that future day, when the suffering will be passed and the world will be left behind: **'For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us'** [Rom.8:18]. Praise the Lord!

KEEP LOOKING UP!

CHRISTIAN, LOOK UP! THE DAWN WILL SOON BE BREAKING-
THE GLORIOUS DAWN OF WHICH GOD'S WORD DOTHTELL.
THOUGH WARS INCREASE, AND ALL THE EARTH IS SHAKING,
FEAR NOT! LOOK UP! AWAIT IMMANUEL!
SOON THOU WILT SEE THE RISEN LORD OF GLORY!
O WHAT A SUNRISE WILL HIS ADVENT BE!
TILL THEN PROCLAIM THE PRECIOUS GOSPEL STORY-
REDEMPTION THROUGH THE LAMB OF CALVARY.

CHRISTIAN, LOOK UP! SOON WILL BE PAST FOREVER
THY PILGRIM JOURNEY THROUGH THIS VALE OF TEARS.
A HOME AWAITS THEE-BUILT BY CHRIST, THE SAVIOUR.
NO NIGHT IS THERE, NO PAIN, NO DEATH, NO FEARS.
WITH LOVED ONES THOU AGAIN WILT BE UNITED-
NO MORE TO SAY GOODBYE; NO MORE TO PART.

THE FLOWERS OF EDEN BY NO FROSTS ARE BLIGHTED.
O BLESSED HOPE! CHRISTIAN, LOOK UP! TAKE HEART!

CHRISTIAN, LOOK UP! WHEN DAWNS THAT GLORIOUS MORROW
THY EVERY BURDEN THOU WILT SOON FORGET.
NOW WITH CHRIST'S GOSPEL COMFORT THOSE IN SORROW;
SO MANY EYES TODAY WITH TEARS ARE WET!
THE WAY IS DARK, BUT CHRIST, THE LIGHT SUPERNAL
WILL BIDE WITH THEE TILL THY LAST PILGRIM MILE.
SOON THOU WILT SUP WITH HIM, THE KING ETERNAL!
O BLESSED HOPE! CHRISTIAN, LOOK UP AND SMILE!

ANNA HOPPT

"Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night." [SSg.3:7-8]

This is the description of an ancient Oriental wedding procession. The Bridegroom sent his **bed** (palanquin or litter) to bring the bride from her home across the desert. This bed was a flat platform upon which the bride sat while she was being carried by the servants of the bridegroom. Because of desert robbers who laid in wait for such a caravan, a guard of soldiers was sent to protect the bride and her dowry. This custom is a foreshadowing of the translation of the overcomers, who are to be equipped with armor for translation. In 1 Thessalonians 5:8-9 this armor is described as a "**breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.**" This salvation speaks of bodily deliverance out of this world by translation.

"King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem. Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart." [SSg.3:9-11]

In these verses, we have another phase of this dispensational section. It concerns the enthronement of Solomon as king. It will be fulfilled when Christ takes His throne.

Here again, the **daughters of Jerusalem** speak of the believers in the early church who were looking for Christ to set up His Kingdom on the earth. In Acts 1:6 the apostles questioned Christ as to the restoration of the Kingdom to Israel. The believers of the early church, who were of Israel, and the 144,000 at the end, will be the friends or guests at the wedding in the air. They do not know the Lord as the Bridegroom but only as the King. They do not have the close fellowship with Him that The Bride has. They will be friends of the Bridegroom and of the Bride.

In the Song of Solomon, the **Shulamite** is a figure of the group who will be the Bride of Christ. In 1 Kings, the **Shulamite** is a figure of the remnant of Israel.

Adonijah represents the Antichrist who will seek to win the favor of this remnant of Israel. They will resist all the overtures of the Antichrist, and become the nucleus of the restored nation of Israel. Christ will reign as the mighty God. He will be the Jehovah of the Old Testament to Israel.

Solomon “***made himself a chariot.***” This is his **kingly chariot** because it figures the official recognition, by Israel, of Christ as King. **Solomon** is a type of Christ in His Millennial reign. In 1 Kings 11, we read about Solomon's many wives; in that respect, Solomon is also a figure of Christ, because the whole world will pay homage to Jesus Christ and acknowledge Him as the Head of all things. The Gentiles will acknowledge Christ as their universal King and do honor to Him. All the kings of the earth will bow down to Him and worship Him as “***the head of all principality and power***” [Col.2:10].

Solomon's many wives just represent that universal subjection of all nations on the earth to Christ during His Millennial reign. Israel, the new creation Israel, will be the Bride of Jehovah on earth. They will be the chief nation upon the earth. The law will go out from Jerusalem and that city will be the capital city of the government of God upon the earth. Christ will reign from Heaven with His Bride. As stated before, Israel will be the Bride of Jehovah on earth.

All of the nations will honor Israel, who has been bruised and scattered and peeled [Isa.18:7]. Israel will finally come into her own, to the promises that God gave to Abraham all in grace. Under the Covenant of Law, they failed to obey and were cast out of their land. However, in the Millennial Age they will inherit those promises that God made to Israel and they will be fulfilled to those who are on the earth at this time.

<p style="text-align: center;">DIV. 3, CANTICLE 3, IN THE HEAVENLIES [SSG.4: 1-5: 1]</p>
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IN THE HEAVENLIES

We are taking up Song of Solomon 4 which corresponds with the truth revealed to the Apostle Paul in the book of Ephesians, which shows our place in the heavenlies in Christ Jesus. In Ephesians we see first the provision in Christ, then our appropriation of it by faith, and, lastly, the warfare with Satan which follows our laying hold of the provision.

In Song of Solomon 4, we also find 3 distinct divisions:

- ❶ SSG.4:1-7 shows the **PROVISIONAL** truth—what we are in Christ.
- ❷ SSG.4:8 corresponds with Ephesians 6—**OUR WARFARE IN THE HEAVENLIES**.
- ❸ SSG.4:9-5:1 shows the Divine Product or the **PRACTICAL** side given in Ephesians 4-5. The greatest result of redemption will be manifested in the Bride Company.

Song of Solomon 4:1-7 shows our perfect standing in Christ. It is just a picture thrown on the screen, as it were, before she is actually transformed. This is how the Lord sees us in Himself. Even before the foundation of the world, God saw us in Christ as a new creation. Eve, the first Bride, was made after the pattern of the Bride of Christ. She was taken out of Adam's body, bone of his bone and flesh of his flesh. These 7 verses describe the Bride as she will be when perfected.

OUR PERFECT STANDING IN CHRIST [SSG.4: 1-7]

The Beloved speaks,

"Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats that appear from mount Gilead." [SSg.4:1]

The first item is, **"Thou hast doves' eyes."** This, of course, speaks of the discernment that we have by the Holy Spirit without whom we cannot understand spiritual things. Jesus Christ was filled with the Holy Spirit, and all His ministry was in the power of the Holy Spirit. He was led by the Spirit. He said, **"I can of Mine own self do nothing: as I hear, I judge"** [Joh.5:30]. Surely, if He needed the Holy Spirit, we need the Holy Spirit more. We need to listen to the Holy Spirit. We need the revelation and the guiding of the Holy Spirit. This woman is complimented because she has doves' eyes; she sees by the Holy Spirit. Through the Holy Spirit's ministry in her life, she learns to see as God sees. This we learn from the Word of God.

"Thy hair is as a flock of goats that appear from mount Gilead ("heap of witness")." The **hair** speaks of weakness and dependence on another. Her long hair is a testimony of her dependence on Christ who is her Head. Samson had great strength when his hair was long. When his hair was cut, he was weak **"like any other man"** [Jdg.16:17]. His long hair made him appear as weak as a woman; but his strength came from the Spirit of the Lord who was with him until his hair was shorn. These long-haired goats were mountain climbers. They were very agile, and could leap from crag to crag. These **goats** picture the overcomers whose strength is in their weakness. Jacob prevailed with the angel, through his weakness and desperate need. We, too, overcome through weakness. The Apostle Paul learned that through weakness the power of Christ rested upon him. As a result, he said, **"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong"** [2Co.12:10]. When we have no confidence in self, then the Lord's strength is put forth in our behalf. Paul also said, **"We are the circumcision (the cut off ones), which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh"** [Phi.3:3].

"Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them." [SSg.4:2]

Beautiful white teeth are an asset to a young woman or to anyone. This woman has perfect teeth, clean teeth. Her teeth are described as a flock of sheep that have come up from the washing. **"Whereof everyone bear twins, and none is barren among them."** There are no missing teeth. This, of course, speaks of our ability to thoroughly masticate the Word of God or meditate upon it and get nourishment and strength from it. You know how sheep do, they eat and

then they lie down and chew and swallow; then, they bring up their cud and chew it over again. They get all the good there is out of their food.

"Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks." [SSg.4:3]

In our time, it is customary for the ladies to use cosmetics. But this little lady does not paint her lips; nevertheless, they are like a **"thread of scarlet."** She speaks of Calvary; that is, her theme is Jesus Christ and Him crucified. This reminds us of the scarlet thread in the window by which Rahab let the spies down [Jos.2:18]. This thread also became the token by which she was saved when the city was later destroyed. The wonderful truth of Calvary is our salvation. All who acknowledge the blood of Jesus Christ will be saved in the Day of Judgment.

The **temples** speak of the mind. Because of the abundance of seeds within it the **pomegranate** represents fruitfulness. Sisera, the commander-in-chief of the armies of Jabin, fled to the tent of his friend Heber the Kenite. After he had fallen asleep from weariness, Heber's wife, Jael, took a tent pin and drove it into Sisera's temple nailing him to the ground. **Jabin** speaks of reason. Our mind becomes fruitful when we take in the Word of God. It is only as we judge according to the Word of God that our human reason is dethroned and Christ reigns in Jabin's stead.

"Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men." [SSg.4:4]

That is a peculiar comparison isn't it? If Solomon were speaking to the Shulamite and said, **"Thy neck is like the tower of David,"** she might not have felt complimented.

"Builded for an armoury." This picture shows this woman as a tower of strength to other saints. They come to her for help, for counsel, for advice, and for prayers. Saints, who have gone on with the Lord and have fought battles themselves, teach others how to fight battles, how to stand and withstand the power of the enemy.

"Whereon there hang a thousand bucklers, all shields of mighty men." The tower of David with 1,000 shields of mighty warriors is a testimony to the battles fought and the victories won. We can either encourage or we can discourage others by our own attitude, whether we have the victory ourselves or whether we do not. So let us always be in victory, let us take the victory, that we might be a tower of strength to others. This tower was also a lookout, designed to watch for the enemy. We must be always alert and vigilant against the craftiness of the enemy by which he would deceive us.

"Thy two breasts are like two young roes that are twins, which feed among the lilies." [SSg.4:5]

This speaks of the nourishment which mature saints can give to the babes in Christ. They are able to teach and instruct others. In Acts 20:28, Paul said to the elders at Ephesus to **"take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God."** In

Hebrews 5:12, Paul rebukes those Hebrew believers, "*For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.*" Today, too many Christians are still in their baby clothes; they have not grown up. They are not able to instruct others in the things of God. I thank the Lord for saints who have sat under the teaching of the Truth in this meeting; most all of them can instruct others in the Truth of God's Word. Oh, it is a privilege that we have, to have access to the **TRUTH OF THE WORD OF GOD**. Let us take it in. Let us make it practical, that we might really and truly be an example as well as an inspiration to others.

THE WOMAN OF SAMARIA

OH, SHE CAME TO DRAW WATER THAT WONDERFUL DAY,
BUT SHE LEFT WITH A SONG IN HER HEART.
FOR SHE WAS A SINNER, BUT CHRIST SET HER FREE
FROM EVERYTHING SIN CAN IMPART.

OH, SHE CAME TO DRAW WATER THAT MARVELOUS DAY,
BUT SHE TOOK BACK DELIGHT IN HER SOUL.
FOR SHE WAS A SINNER, BUT JESUS WAS THERE
AND HE MADE HER "EVERY WHIT WHOLE."

OH, SHE CAME TO DRAW WATER THAT BEAUTIFUL DAY,
BUT SHE TOOK HOME A MESSAGE OF JOY.
FOR JESUS HAD TOLD HER THE WATER OF LIFE
WOULD ALL OF DEATH'S POWER DESTROY.

OH, SHE CAME TO DRAW WATER THAT GLORIOUS DAY,
BUT WITH GLADNESS SHE HASTENED TO TELL
ALL HER FRIENDS AND HER NEIGHBORS THE WONDERFUL THINGS
THAT JESUS HAD TOLD AT THE WELL.

FLORENCE FRENCH

This next verse gives us a hint of the way this woman will come to the place of perfection. It is the Beloved speaking.

"Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense." [SSg.4:6]

Jesus Himself went "*to the mountain of myrrh, and to the hill of frankincense*" when He went to Calvary. He suffered for our salvation. If we would reign with Him we must follow in His footsteps; we must suffer with Him. We must go the way He went; this dependent way, this suffering way.

The story of Abraham offering Isaac is a wonderful story. Abraham suffered when he went up the mountain with Isaac. He suffered in a small measure, as God suffered when He gave His Son. We go through sufferings which are akin, at least, to the things that God and Christ suffered. But the suffering brings forth the frankincense. That is what it brought forth in Christ's life; and, that is what it will bring forth in our life. It takes a mountain of myrrh to bring forth a hill of frankincense. So, let us not be discouraged, nor even surprised, if we have to suffer. Why? Because suffering is the way this Life of Christ manifests itself as a sweet fragrance. Until we are broken in spirit, the

Christ-Life within us never emits any odor to speak of. But, when we are crushed and broken, we come to Him and pour out our hearts to the Lord. That is frankincense, a sweet incense, to Him. It makes a sweet aroma to others too, when they see the broken and contrite spirit.

"Thou art all fair, my love; there is no spot in thee." [Ssg.4:7]

This brings us to that Divine Product in Ephesians 5: ***"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"*** [Eph.5:27]. If we feel that it is impossible for us ever to come to that place where there is no spot in us, let us not forget that ***"we are his workmanship"*** [Eph.2:10]. God ***"is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us"*** [Eph.3:20]. What He has promised, He is able to perform. Our responsibility is only to yield to the Lord. We do not have to take any responsibility except to yield to Him. He will work in us that which He has purposed to do, in order that we may become that Divine Product. Jesus Christ was as ***"a lamb without blemish and without spot"*** [1Pe.1:19]. The Bride of the Lamb will also be without ***"spot, or wrinkle, or any such thing"***. What a picture that is! What a work of redemption and transformation is going on in our lives, to produce this wonderful product of redemption that will forever please the heart of our Lord Jesus Christ.

OUR WARFARE IN THE HEAVENLIES [SSG.4:8]

"Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards." [SSg.4:8]

This verse corresponds with Ephesians. Let us read concerning Abraham, who had come into the land of Canaan. After Lot had separated from him and had chosen that well-watered plain of Jordan, God spoke to Abraham.

"And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever." [Gen.13:14-15]

Is that not a wonderful promise made to Abraham concerning that land of Palestine? But that is only a figure of this heavenly inheritance which God has spread out before us. In Ephesians 1:3 Paul wrote, ***"God...hath blessed us with all spiritual blessings in heavenly places in Christ."*** This corresponds with the land God showed to Abraham.

Now the Lord says, ***"Come with me from Lebanon, my spouse, with me from Lebanon."*** He repeats ***"with me."*** We could not go this route alone. He does not send us alone, because it is in the heavenlies where we meet the enemy. Ephesians 6 tells us of this warfare in the heavenlies:

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (in the heavenlies)." [Eph.6:11-12]

Satan and his wicked forces are entrenched in the heavenlies. Our battle with Satan begins when we take our place in the heavenlies with Christ. Before we can actually come into the land of Canaan, we must have victory over the flesh. The **warfare of the children of Israel in the wilderness** represents the conflict of the flesh and spirit within us. After we get the victory over the flesh, then we come into the Canaan experience where our warfare begins with Satan and his wicked spirits. Let's take a look at the names of the high mountains in the land of Palestine:

- **Lebanon** ("*white*" or "*purity*"). This woman, of course, is already washed in the blood of the Lamb. She is clothed with the righteousness of Christ.
- Next we have **Amana** ("*constancy*" and "*to be fixed*" or "*faithfulness*"). These are positions in the heavenlies that the saints occupy. In order to win the prize, we must be **constant**; we must be **faithful** in the things of God.
- The next one is **Shenir** ("*coat of mail*"). This speaks of the armor which God has provided. We are to "***put on the whole armor of God.***" The different pieces of this armor are named in Ephesians 6. They are different phases of the truth with which we are clothed, and with which we can actually withstand "***all the fiery darts of the wicked.***" Paul wrote, "***having done all, to stand***" [Eph.6:13]. Having on this armor, we can stand against all the wiles of the devil. Without this armor, it is impossible to stand against the power of Satan. This armor is invincible because it is the Truth.
- The last name is **Hermon** ("*devoted*" and "*destruction*"). It speaks of the judgment that is in store for this world and is a little picture of Christ on the mount of temptation. As soon as He was filled with the Holy Spirit, He was led out into the wilderness to be tempted of the devil. Christ's temptation followed His anointing and the testimony of His Father, saying, "***This is my beloved Son in whom I am well pleased***" [Mat.3:17]. From these high mountains, she beholds her vast inheritance in Christ. But this is also the place of mountain lions and leopards—temptations of the devil which lurk in the heavenly places—Satan's principalities and powers are in the heavenlies.
 - In the mountain of temptation [Mat.4], Jesus was confronted with the leopards and the lions. The **1ST TEMPTATION**, "***If thou be the Son of God, command that these stones be made bread***" was a **VERY SMALL LEOPARD**. It did not seem very vicious, but it was a leopard, nevertheless. It was a sly temptation that the devil offered to Jesus Christ. It was no sin for Him to be hungry; that is natural. But it would have been a sin if He had been moved by Satan's suggestion and not by the Spirit of God. He waited upon His Father and He defeated Satan with the Sword of the Spirit, "***Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God***" [Mat.4:4]
 - The **2ND TEMPTATION** was a **FULL-GROWN LEOPARD**. Seeing that only the Word of God could move Jesus, Satan quoted from Paul's Gospel in Song of Solomon — Page 28

the Scriptures. He is a crafty foe. He tries to defeat us by quoting the Word of God to us. But let us beware because he does not quote it correctly. When we are in doubt, let us turn and read it. Satan omitted the very portion which kept Jesus in all His ways, when he quoted Psalm 91:11.

- The **3RD TEMPTATION** was a **ROARING LION** that bounded out at Him. Satan did not even say, ***"If thou be the Son of God."*** Apparently, he'd conceded that He was the Son of God. He offered Jesus all the kingdoms of the world, if He would fall down and worship Satan. But Jesus knew something that Satan maybe did not know... all of those kingdoms of the world were to be destroyed. They were to be banned. They were under the curse of God. He did not want them until they are made new. God is going to judge this world and make all things new. In the Millennial Age, when Christ reigns over the earth for 1,000 years, Satan will be bound and cast into the pit. So Christ will have, as it were, a newborn earth to reign over. It will be like the Garden of Eden. When Jesus came to this world and announced Himself as the King of the Jews, He could find very few persons qualified to be subjects of His Kingdom. He said to Nicodemus, ***"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"*** [Joh.3:5]. So, in order to get into the Kingdom of God we must be born again. Christ did not want the kingdoms of this world from the hand of Satan. He knew that His reward for dying on the cross would be to obtain the Kingdom from His Father.

THE DIVINE PRODUCT [SSg.4:9-5:1]

"Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck." [SSg.4:9]

This section of Song of Solomon 4 shows the practical side of Ephesian truth. In this portion, we see the testings which are brought about by the Word working in her. ***"My sister, my spouse;"*** these terms express the purest love and the deepest devotion of the Beloved. Although this woman of destiny is not fully separated unto Him, as denoted by the fact that only half her gaze is fixed on Him, yet He is delighted and overcome. She is not yet fully surrendered to Him.

"How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!" [SSg.4:10]

The same tribute she gave about Him in Song of Solomon 1:2-3 is now given about her by her Beloved. This shows the transformation which has been wrought in her through her fellowship with the one who is altogether lovely. The Christ-Life in us is a sweet savor unto God.

"Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon." [SSg.4:11]

It is not easy for us to believe that we are as precious to the Lord as this verse indicates. What a contrast there is between this and what we were by nature as given in Romans 3:13: "***Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips.***" What is meant by the honey and milk that are under her tongue, which have replaced the poison of asps? She has been reading the Word of God. She has been born of God and she speaks the things of God which are good. The natural man uses his tongue to bring discord and trouble. James tells us that the tongue "***is set on fire of hell***" [Jam.3:6]. The tongue is an unruly member. It is only as we yield our tongue to the control of the Holy Spirit that we can glorify the Lord and bring blessing to mankind.

"A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed."
[SSg.4:12]

These descriptions are wonderful. The first Adam also had a garden; it was planted by the Lord. It must have been a beautiful garden. But this "***garden enclosed***" belongs to the last Adam, Christ. The saints are His garden. We might even speak of each saint individually as a garden, and these lovely qualities are the different characteristics of Christ that are developed within the life of each saint. Sometimes, weeds grow in the natural garden. The Lord is a good gardener and does not allow any weeds in His garden.

There are 3 phrases that show this garden is for Him alone:

❶ "***A garden enclosed.***" This enclosure shuts out all strangers. The gardener alone has access to this garden. He protects it from marauders, and from everything that would destroy.

❷ "***A spring shut up***" and ❸ "***a fountain sealed.***" These continue the thought of personal ownership of the garden and personal pleasure in its use. "***Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created***" [Rev.4:11]. Even the saints themselves were created for His pleasure and delight. That is a wonderful testimony of the redemptive work of Jesus Christ and of the transforming power of the Holy Spirit. "***For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them***" [Eph.2:10].

"Thy plants are an orchard of pomegranates, with pleasant fruits; camphire (cypress), with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices." [SSg.4:13-14]

Such a description of the saints! A garden of odoriferous trees! If we would realize how precious we are to the Lord, we would respect one another more than we sometimes do. We should look at one another as being in that wonderful group which is aspiring to be the Bride of Christ. We are well-pleasing to Him, because He sees that we desire this place with all of our heart. We generally look on the outward appearance. Let us judge others by our own selves. Our heart is perfect toward the Lord. We desire to walk in the Spirit. We long to win Christ. And, no doubt, the others do too. If we see some manifestation of the old creation in others, let us not judge that they do not want to win Christ; but let us remember that they have the same

weaknesses that we do. Oh, how frail we are! How full of faults we are in the natural! We carry around this body of death with us, and will as long as we live. But, oh thank the Lord, as we get our eyes off ourselves and onto Christ we become more and more like Him! 2 Corinthians 3:18 teaches us that as we gaze upon Him, we are transformed. As we behold the Lord, we are **"changed into the same image from glory to glory."** Let us not look at things in the world and try to pattern after them, but let us pattern after Christ. As we yield to the Spirit, that Christ Life will be manifested in us; and it will be a sweet odor not only to the Lord but unto others as well. We, too, will smell the sweet savor of Christ in the lives of one another. Praise the Lord!

*"A **fountain** of gardens, a **well** of living waters, and **streams** from Lebanon."*
[SSg.4:15]

In this 3-fold description, an abundance of refreshment is implied. This bountiful supply is not only for the Lord Himself, but for others as well. This we learn from John 7:38-39:

"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

Within us, the Holy Spirit becomes this abundant supply of living waters. In order to please Christ perfectly, we are always seeking the good of others. This does not contradict the previous statements in Song of Solomon 4:12 concerning the **"garden enclosed"** and the **"sealed fountain."** We express our love for Christ by loving one another. Christ **"came not to be ministered unto, but to minister, and to give His life a ransom for many"** [Mat.20:28]. We too have a self-sacrificing life; and we are to pour out our lives in service and sacrifice to God but it is on behalf of others.

"Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits." [SSg.4:16]

Every farmer knows that the growth, maturity, and fruitfulness of his crops are regulated by the seasons. After the flood, God spoke to Noah saying, **"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease"** [Gen.8:22]. The seasons in nature correspond with the various experiences which are necessary in the lives of God's people in order to produce fruitfulness. The **north wind** represents the testings and trials which we must endure as necessary training. **"Tribulation worketh patience"** [Rom.5:3]. This gardener calls for the north wind and then for the south wind. The **south wind** speaks of comfort that we need in testings and trials, lest we become discouraged. God said He would not suffer us to be tempted above that we are able to bear. Both the north and the south winds are necessary to cause the garden to grow and to mature and the spices to flow out that they might be a sweet fragrance of Jesus Christ. So let us not be discouraged when temptations and trials come; they are necessary. That is the way that the Christ-Life is actually pressed out of us. If everything were beautiful and nice and easy all the time, the natural man would grow and flourish. But, when trials come and we are pressed beyond measure, then

the Christ-Life is manifested much more than when everything goes smoothly. Paul himself said, "***Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen***" [2Co.4:17-18].

After the north wind and the south wind blow, then the fruit is ready to be eaten. Then she invites Him to come into His garden: "***Let my beloved come into his garden, and eat his pleasant fruits.***" She is the garden. The pleasant fruits are the fruit of the Spirit, the result of a yielded life.

"I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved." [SSg.5:1]

This verse impressed me greatly, when I was giving these lessons at a Bible Conference and Fellowship Meeting. It seemed exactly as though this verse was being fulfilled in our very midst. The Lord had come into His garden and He was eating of the fruits. When we meet together in fellowship; Christ is there and enjoying the precious fruits of His garden. He gets more out of a Fellowship Meeting than we do. In this verse He says, "***I am come into my garden.***" Whether they are myrrh (suffering), or joy, or victory, or temptation and trial; all of these precious things are all unto Him. He sees, He knows, He gets a part out of every little phase of our lives. Nothing is unobserved by Him. The fellowship of the saints is to the Lord as food and drink. He feeds upon our love and upon our worship. Not only does the Lord enjoy this garden and His eating of the fruits, but He says, "***Eat, O friends.***" He invites others to partake of His pleasant fruits. The friends who are invited to eat are, no doubt, the daughters of Jerusalem who are mentioned earlier in this book.

The last part of this verse says, "***Drink, yea, drink abundantly, O Beloved.***" "***O Beloved,***" this is the Bride speaking. She, too, is enjoying the Fellowship Meeting herself. She says this under her breath, for she is saying it to Him alone. "***O Beloved.***" That is wonderful! The Lord is always present when we meet together in His Name.

<p style="text-align: center;">DIV. 4, CANTICLE 4, CHRIST THE PRIZE [SSG.5:2-6:13]</p>
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CHRIST THE PRIZE

"I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? My beloved put in his hand by the hole of the door, and my bowels were moved for him. I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock." [SSg. 5:2-5]

Usually, after a time of feasting and fellowship, we return to our various activities and we are confronted with everyday problems or even with testings

or trials. We feel as though we had been on the mountain top with the Lord, but now it is as if we are down in the valley without Him. It seems as if the Lord has withdrawn His Presence; sometimes He hides Himself from us so that we might seek Him out.

As I was reading this, I thought of the story of Samson when he slew 1,000 men with the jawbone of an ass. That was the greatest victory of his life. But, immediately after that great victory, he felt that the Lord would let him die of thirst. Sometimes, after a great victory, or a time of real sweet fellowship with the Lord, we come into a great temptation or a time of extreme suffering.

Song of Solomon 5 portrays the truth given in Paul's Epistle to the Philippians. The Ephesian truth shows the **HEAVENLY** phase of our Christian life; we are seated in the heavenlies with Christ. The book of Philippians gives us the **EARTHWARD** side of our training: Running in the race and meeting up with problems, trials, and temptations.

Now, in this little portion, the Bridegroom comes seeking fellowship with her. He had withdrawn Himself for a while; however, there is nothing said about how it happened. But there is a sudden change. He had gone away and now He comes back, seeking her fellowship. What does He find? She has been asleep. **Sleep** always speaks of indifference, more or less. Then when she finally arose to open the door with her fingers dripping with myrrh "**upon the handles of the lock.**" her "**Beloved had withdrawn himself.**" **Myrrh** always speaks of suffering. She is occupied with her sufferings. While He had been gone; it was night and she fell into temptation through suffering. Probably it was the suffering which came because she had chosen this way for His sake. Although she is "**a garden enclosed,**" the hedge had been let down. Satan knew that the Lord had a hedge around Job; and only by God's permission could he touch Job or anything which was his.

In Song of Solomon 1, this woman became occupied with service and neglected her fellowship with the Lord. In the end of Song of Solomon 2, she had allowed the flesh to rob her of fellowship with Him. Now, in Song of Solomon 5, it was self-pity and self-occupation which caused her indifference to her Lover. When He came seeking her fellowship, she did not respond until He was gone.

"I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer. The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me."
[SSg.5:6-7]

Is not that a sad condition for the one who aspires to be in the Bridal Company? I have talked to some that have, at one time at least, hoped to be in the Bridal Company; but they realize that they have lost fellowship with the Lord and do not know how to have their fellowship restored. Seeking to get back into that close place of communion and fellowship with the Lord, they go to meetings where the ministers know nothing of this Bridal Truth. Instead of receiving help from "**the watchmen,**" the Shulamite was smitten and wounded by those from whom she should have received encouragement. "**The keepers**

of the walls" symbolize the sectarian leaders who rob the virgin saints of their separation unto the Lord.

If we expect to reign with Christ, we may expect to share His sufferings now. In the book of Philippians, in spite of the sufferings which Paul endured through his imprisonment, his triumph and victory over his trials are astounding. Instead of bewailing the fact that he was in prison and not permitted to proclaim the Gospel as he had hoped to do; when he came to Rome, he wrote a letter of encouragement to the saints in Philippi, saying, **"the things which happened unto me have fallen out rather unto the furtherance of the Gospel"** [Phi.1:12]. Nothing could daunt this soldier of the cross. We should not be surprised when we are called into this suffering way, for it is written, **"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake"** [Phi.1:29].

In Philippians 2, we have the example of Christ who willingly gave up His position of equality with God and took upon Himself the form of flesh and the place of a Servant, for the purpose of shedding His blood on Calvary's cross for sinful humanity. **"Wherefore God also hath highly exalted him"** [Phi.2:9], and all who believe on Jesus Christ are exalted IN Him. For His righteousness has been accredited to us who believe. Therefore, Paul could say, **"Let this mind be in you, which was also in Christ Jesus"** [Phi.2:5]. We are to take a humble place and be subject to the will of God in all things as Christ was, even the sufferings to which we are appointed.

In spite of the fact that Paul had suffered the loss of all things for Christ's sake, he expresses the deep longing **"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death"** [Phi.3:10]. It may surprise us to read Paul's words in Philippians 3:12-14, in which he acknowledges that he had not yet won the Prize; but he was still running in the race to win Christ.

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

He is our example in his willingness to suffer, and in his untiring zeal to so run that he might win. In Philippians 4:13, Paul's unconquerable spirit exclaims, **"I can do all things through Christ which strengtheneth me."** We have access to this same inexhaustible supply of enduring ability, because Christ is our life and our strength. This pattern racer states, **"those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you"** [Phi.4:9]. There is no shortcut to the goal. We must run the race as the Apostle Paul did. And, if we follow his example, as he urges us to do, we too shall win the unspeakable Prize—Christ Jesus.

"I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love." [SSg.5:8]

This courtship began with the express longing of this woman for Christ. It was the attitude of her heart toward Him which brought her to His attention. It was His constant love and tenderness which drew her away from every other interest. In Song of Solomon 2:5, when she was in sweet communion with Him, she had said, "***I am sick of love.***" In that case she was satiated with love. But, in this verse, her lovesickness was because of the loss of her Lover. This loss caused her to implore the daughters of Jerusalem to make known her forlorn condition to her Beloved.

*"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?"*
[SSg.5:9]

Many Christians know nothing of the intimate relationship of Bridal Saints with the Lord. Some know Him only as the King. The saints represented by the "***daughters of Jerusalem,***" will be guests at the wedding and friends of the Bridegroom. Other saints know Christ as the Master. These are pictured by Martha [Joh.11:28]. These will be servants at the wedding in the air. But, to the Bride, Christ is her Beloved. Her answer to the question "***What is thy Beloved more than another beloved?***" is given in Song of Solomon 5:10-16.

LOVE'S PORTRAIT OF HER BELOVED [SSG.5:10-16]

"My beloved is white and ruddy, the chiefest among ten thousand." [SSg.5:10]

These 2 words **white** and **ruddy** ("red") describe Him in a 2-fold capacity: They speak of His divinity (white) and of His humanity (ruddy). In Revelation 1 we read that "***his head and his hairs were white like wool, as white as snow.***" In the scene of the transfiguration, His raiment is seen as "***white and glistering***" [Luk.9:29]. The first Adam was made of the earth, red earth or virgin soil. Christ is the last Adam. He was the Word made flesh.

He is "***the chiefest among ten thousand.***" There is another description of Him in Colossians 1:15 where it says that He is "***the firstborn*** (chief born) ***of every creature.***" He is "***the chiefest among ten thousand.***" He is the Standard-bearer. There is no one like Him. In fact, there is only one real Man, and that is Christ. Adam was only a figure of Him. All godly men are only figures of Christ. **CHRIST IS THE MAN.**

"His head is as the most fine gold, his locks are bushy, and black as a raven."
[SSg.5:11]

This reminds us of the image that Nebuchadnezzar saw in a dream. The image had a head of gold, and other metals made up the body. When Daniel gave the interpretation of this dream he told Nebuchadnezzar, "***Thou art this head of gold***" [Dan.2:38]. In a measure, that was a little hint also of Christ and the different ranks in The Church. Christ is the Head of His Body. Those different materials seem to represent different ranks in The Church; different spheres that will be in the heavens. We read in Amos 9:6, "***It is he that buildeth His stories*** (ROOMS) ***in the heaven, and hath founded His troop in the earth.***" (Note: In the Septuagint the word **stories** is rendered **STAIRS UP TO HEAVEN** and in the Revised Version as **CHAMBERS**.) When Satan is cast out, the saints will be in

their various realms of authority in their respective places in heaven. But Christ is the head of gold. He is the Chief of all.

"His locks are bushy, and black as a raven." This speaks of His death on the cross in our behalf. His bushy locks symbolize weakness; **"He was crucified through weakness"** [2Co.13:4]. **"Black as a raven"** implies that He was made sin for us. Both words, **black** and **raven** (an unclean bird), set forth this fact.

"His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set." [SSg.5:12]

"His eyes are as the eyes of doves." **Doves' eyes** always speak of the Holy Spirit. In Song of Solomon 1:15, the Shulamite was said to have doves' eyes. Jesus Christ did not judge by the seeing of His eyes, nor by the hearing of His ears; He judged by the Holy Spirit. That is why He could judge righteous judgment. He never made a mistake, because He judged as the Spirit spoke to Him. As we understand the Voice of the Spirit we, too, learn to judge righteous judgment. We learn to wait on the Lord and not to make hasty judgments. **"But he that is spiritual judgeth all things, yet he himself is judged of no man"** [1Co.2:15]. **"The Spirit searcheth all things, yea, the deep things of God"** [1Co.2:10], and He reveals the things of Christ unto us.

"By the rivers of waters." This symbolizes the abundance of the anointing of the Spirit which Jesus received. **"For God giveth not the Spirit by measure unto him"** [Joh.3:34]. **"God, even thy God, hath anointed thee with the oil of gladness above thy fellows"** [Heb.1:9]. Jesus said to the disciples concerning the Spirit which was not yet given, **"He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)"** [Joh.7:38-39]. Until He was anointed with the Spirit, He did no miracle, He preached no sermon. He was born of the Spirit, anointed with the Spirit, led by the Spirit, and taught by the Spirit.

His eyes are **"washed with milk."** **Milk** speaks of the Word of God, especially for babes. Everything that He learned and everything that He understood of spiritual things came from the Word of God. Christ was in the form of God; yet, He gave up that place and the wisdom and the knowledge that He had as God. As God, He knew the end from the beginning. When He took upon Himself the form of flesh, He was cast upon God from His mother's womb. All that He learned of God was from the Word by the Holy Spirit. The Word of God was sufficient for Christ. The Word, all of the counsels of God, was revealed to Him by the Spirit. We too can learn all that God wants us to know from the Word and by the Holy Spirit, as He reveals the Word to us.

His eyes are **"fitly set."** We all have hindsight; our eyes are in the back of our head, as it were. But His eyes were in the front of His head; that is, they were **"fitly set."** He could see before. He could see the end from the beginning, even as a Man, because He saw by the Holy Spirit. The Holy Spirit revealed hidden things to Him. The Holy Spirit also reveals to us things to come.

"His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh." [SSg.5:13]

The **cheeks** indicate a person's character; whether he is courageous, or fearful, or ashamed. The character of a person is actually stamped on his face. Whatever the character is, it seems to show forth. "**As a bed of spices, as sweet flowers.**" Christ has such a sweet odor. When He was on the earth, only God could appreciate the sweet odor of Christ (the sweet savor of His wonderful Person). When we smell the flowers we should think of Christ, because His odor, His savor, is the only precious sweet thing in the world to God. The flowers were made for that very purpose, to symbolize the sweetness of Christ and His people.

"His lips like lilies, dropping sweet smelling myrrh." I would say that this speaks of the words which came from His mouth. In Revelation 10, when John took the little book out of the hand of the angel, he was told to eat it. It was in his mouth **"sweet as honey,"** but in his belly it was **"bitter."** That is the way with the Words of the Lord. The Word of God is pure, and it is as sweet as honey in our mouth; but it is bitter when it begins to work in our lives. It brings trials and suffering. Nevertheless, we know that it is working good—all things are working together for good for us—so we gladly accept the sweet-smelling myrrh. **Myrrh** speaks of bitterness and suffering.

"His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires." [SSg.5:14]

The **hand** speaks of authority. In the Old Testament, when God says **"my hand,"** that actually symbolizes Christ to whom has been given authority. After His resurrection Jesus said, **"All power is given unto me in heaven and in earth"** [Mat.28:18].

"As gold rings set with the beryl." The beryl was the 8th stone mentioned in the foundation of the Holy City, in Revelation 21. The number 8 is the new creation number. So it was in resurrection. As the Head of the new creation, Christ was given all power and authority in heaven and earth. As a Man, He has been appointed Head of all principalities and powers [1Pe.3:22]. In Isaiah 9:6 it is prophesied of Him, **"His Name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace."** For 1,000 years, He will reign as **"The mighty God."** He will exercise that Divine authority which is symbolized by this gold ring.

"His belly is as bright ivory overlaid with sapphires." **"His belly"** (His body) was like ivory encrusted with sapphires. Solomon made himself a throne of **ivory** (signifies endurance). For 1,000 years, Christ will sit on a throne of ivory. This description refers to His body, His glorified body. **"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen"** [1Ti.6:16]. That is in His glorified existence. The **sapphire** is a blue stone and it speaks of His heavenly character as a new creation, the glorified Man.

HOLD US IN QUIET

THOU ART THE LORD WHO SLEPT UPON THE PILLOW,
THOU ART THE LORD WHO SOOTHED THE FURIOUS SEA,
WHAT MATTER BEATING WIND AND TOSSING BILLOW,
IF ONLY WE ARE IN THE BOAT WITH THEE?

HOLD US IN QUIET THROUGH THE AGE-LONG MINUTE,
WHILE THOU ART SILENT AND THE WIND IS SHRILL;
CAN THE BOAT SINK WHILE THOU, DEAR LORD, ART IN IT?
CAN THE HEART FAINT THAT WAITETH ON THY WILL?

AMY CARMICHAEL

"His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars." [SSg.5:15]

Marble is a stone which is very durable. That also speaks of the eternal existence of Jesus as a Man. When God joined Adam and Eve in the Garden of Eden, 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"** [Gen.2:23-24]. Christ, the last Adam, left His place in glory to be joined unto humanity. In Ephesians 5:30-31 the same statement which Adam made is here applied to Christ: **"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."** Christ shall forever be joined unto His people as one flesh—glorified flesh.

His legs are **"set upon sockets of fine gold."** This means that Divinity is underneath His humanity. Before Jesus became a Man He was the holy Son of God. The Scripture says that He **"was in all points tempted like as we are, yet without sin"** [Heb.4:15]. He was perfect God and perfect Man. He could not have been made sin for us if He had not been the holy Son of God. All of His glorified humanity rests upon the fact that He was the eternal Word of God before He became a man.

"His countenance is as Lebanon, excellent as the cedars." Lebanon was a majestic snow-capped mountain in the northern part of Palestine. Nothing seems to portray the greatness and the majesty of God as do the lofty and awe-inspiring mountains. The countenance of this Holy Man portrays the majesty and grandeur of God. The **whiteness of the snow**, figures the purity and the holiness and the righteousness of His character. Cedars speak of the great ones of the earth; symbolizing strength and longevity. Christ is the greatest of all men. In strength and majesty He will be supreme forever and ever.

"His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem." [SSg.5:16]

"His mouth is most sweet" speaks of the tenderness and the compassion of the Son of Man. Wasn't He compassionate when He was upon the earth! He always spoke kindly to the poor and the needy. The only time He spoke

harshly was to the Pharisees, whom He called hypocrites. I am sure His eyes flashed fire when He spoke to them. He called them, "**serpents, ye generation of vipers**" [Mat.23:33]. One time He said, "**Ye are of your father the devil**" [Joh.8:44]. But, to the poor and the needy and the weak, He was always tender and compassionate. To us, whose heart He has won, He is most tender and loving. We have found Him so.

"**Yea, he is altogether lovely.**" When the Shulamite began to speak of her Beloved, she completely forgot herself in contemplating His excellencies. In Song of Solomon 4:9, He said to her, "**Thou hast ravished my heart with one of thine eyes, with one chain of thy neck.**" In Song of Solomon 6:5, He said, "**Turn away thine eyes from me, for they have overcome me.**" In Song of Solomon 5, she fixes both of her eyes on Him; that is how she could give such a wonderful, perfect description of Christ. This is love's description of her Beloved. It is a most precious and intimate one. This is the way The Bride sees her Beloved. It is really precious. "**This is my Beloved, and this is my friend.**"

CHRIST IN YOU THE HOPE OF GLORY [SSG.6: 1-13]

Song of Solomon 6 corresponds with the truth given in the Epistle to the Colossians. It is in contrast with Ephesians, which gives the **PROVISIONAL** truth of our position in Christ. In Ephesians, all of the spiritual riches of Christ have been given to us—the new creation. In Colossians the **PRACTICAL** side is stressed, "**which is Christ in you, the hope of glory**" [Col.1:27]. The word **Colosse** means "*correction*." The Bridal saints accept the correction of the Word of God, by which they are brought to a perfect spiritual state and prepared to be a helpmeet for Christ.

"Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee." [SSg.6:1]

In Song of Solomon 5:8, the Shulamite was not aware of the whereabouts of her Beloved, but sought contact with Him through the daughters of Jerusalem. In Song of Solomon 6, the same daughters were aroused to question her concerning his whereabouts, because of her perfectly wonderful and beautiful eulogy of Him. Now she knows where He is. She has become completely engrossed in the wonders of His Person, as she testifies of Him to others. Never again is her fellowship with Him broken.

In Colossians 1:9-11, Paul prayed for the Colossian saints thus:

"That ye might be filled with the (exact) knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness."

In this prayer, Paul prays that they might know not only the full **PROVISION** which God has made for us in Christ; but that they may have an experimental knowledge of God in a **PRACTICAL** way in their everyday lives. When this prayer is answered to the fullest extent in us, our state will have come to

perfection. This is expressed in the words, "**Unto all patience and long-suffering with joyfulness.**" Consider the word **all**¹ and the number of times it is used in the book of Colossians (33 times). It implies completeness, perfection, and entirety. A perfect knowledge of His will includes the knowledge of His whereabouts and of His activities which she expresses in the next verse.

"My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies." [SSg.6:2]

Wherever the saints of God meet together in the Name of the Lord, He is in the midst of them, feeding on their fellowship and worship. The saints themselves are likened to lilies; while Bridal saints are likened to lilies among thorns [SSg.2:1-2]. His **garden** speaks especially of Bridal saints, as we read in Song of Solomon 4.

"I am my Beloved's, and my Beloved is mine: he feedeth among the lilies." [SSg.6:3]

This verse expresses complete surrender unto Him. In Song of Solomon 2:16 she laid claim to Him, but here she surrenders all to Him. This makes their fellowship complete. He feeds on her love.

"Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners." [SSg.6:4]

Tirzah and Jerusalem were royal cities in Canaan. Tirzah was a city of the ancient kings of Canaan, and Jerusalem was the capital city of Judah (the place where the Lord chose to dwell in Israel.) **Tirzah** ("*my delight is in her*") expresses the pleasure which the Lord has in His people when the throne of their heart is fully surrendered to Him. After Israel is restored to fellowship with the Lord, the name of the city of Jerusalem will be called, "**The Lord is there**" [Eze.48:35]. Jerusalem on earth will be a figure of the New Jerusalem which will be the eternal habitation of God. Christ dwells in His people now. He becomes the King on the throne in our hearts.

"Terrible as an army with banners." Such saints "**reign in life by one, Jesus Christ**" [Rom.5:17]. They are victorious over all the power of the enemy that is arrayed against them, for Christ is their life. "**For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places**" [Eph.6:12]. An **army with banners** signifies a victorious army as they come marching home; perhaps bedraggled but, nevertheless, with banners waving.

"Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead." [SSg.6:5]

In Song of Solomon 4:9, the Beloved said, "**Thou hast ravished my heart with one of thine eyes.**" In our present verse, she has both eyes turned full upon Him. Everything else is forgotten. She is attracted only to Him. Such

¹ Once in Col.1:4, 6, 9-10, 18-20, 28; Col.2:2-3, 2:9-10, 2:13, 2:19, 2:22; Col.3:8, 14, 16, 17, 20, 22; Col 4:9, 12; and twice in Col.1:11, 16, 17; Col.3:11; Col.4:7.

wholehearted devotion has overcome Him, taken away His heart. Their love was mutual. She had given her heart to Him and robbed Him of His heart.

"Thy hair is as a flock of goats that appear from Gilead." A similar description in Song of Solomon 4:1 expresses God's purposes in Christ for us which is consistent with the provisional teaching of Ephesians. In Song of Solomon 6, the purpose has been fulfilled through her appropriation of God's **PROVISION**. The **hair** speaks of strength through weakness and dependence upon another. Samson was strong when he took the place of weakness in letting his locks grow. He appeared to be effeminate, but his strength was in the Lord. The Apostle Paul also found that, in his weakness, the power of Christ rested upon him; therefore, he took pleasure in infirmities, for only then could he draw upon the strength of the Lord. Such saints become mountain climbers, of which the **goats** are symbolic.

"Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them." [SSg.6:6]

The **teeth** speak of thorough mastication of food. Missing teeth mean poor mastication, resulting in imperfect digestion. No teeth were missing in this case. What is her food? It is all the Word of God. **"It is written, man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God"** [Mat.4:4]. The cow and the sheep graze for hours and then they lie down to rest and chew their cud. This speaks to us of meditation on the Word of God. In Psalm 1, David pronounced blessing upon the one who meditates upon the law of the Lord day and night. It brings prosperity and fruitfulness in spiritual things.

"As a piece of a pomegranate are thy temples within thy locks." [SSg.6:7]

Because of the abundance of tiny seeds within it, the **pomegranate** symbolizes fruitfulness. This one, who has filled her mind with the Word of God and meditated upon it day and night, will find a rich harvest in spiritual fruit. **"The natural man receiveth not the things of the Spirit of God ... But we have the mind of Christ"** [1Co.2:14-16]. **"Let this mind be in you, which was also in Christ Jesus"** [Phi.2:5]. This refers to His condescension to our low estate. As a Man, He was meek and lowly. Only in a state of meekness and humility can we also become fruitful in the new creation.

"There are threescore queens, and fourscore concubines, and virgins without number." [SSg.6:8]

This verse shows who will be present at the wedding in the air:

The **QUEENS**, no doubt, represent the Old Testament overcomers, who are friends of the Bridegroom. These will be guests at the wedding. **"And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of heaven"** [Mat.8:11]. **"He that hath the bride is the Bridegroom: but the friend of the Bridegroom, which standeth and heareth him, rejoiceth greatly because of the Bridegroom's voice: this my joy therefore is fulfilled"** [Joh.3:29]. John designates himself as a friend of the Bridegroom.

The **CONCUBINES** speak of another group of saints who will have fellowship with the Lord, but not in marriage. They will be the servants (the 2nd Rank in The Church); Martha represents this class. Her pleasure was in serving the Lord. That is a worthy desire, but it is not the closest place of fellowship. Faithful servants will reap a reward for their labors, but not the highest place of honor.

The **VIRGINS** represent the 3rd Rank in The Church; the friends of the Bride. This group is identical with the 144,000 out of Israel. Lazarus represents this group [Joh.12:2]. He **"was one of them that sat at the table."** They will be the New Testament guests at the wedding, while the queens will be the Old Testament guests.

"My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her." [SSg.6:9]

Though we acknowledge all believers as being in the Body of Christ; yet, only a part of The Church will so yield to the Lord that He can say of them, **"She is the only one of her mother, she is the choice one of her that bare her."** This choice group of saints is identical with the Philadelphia church of Revelation 3; the church of brotherly love. There is no blame against this church; but the Judge praises her for her dependence upon Christ, her faithfulness to His Word and to His Name, and for patiently awaiting His coming. This Philadelphia church will be caught up when the 1st trumpet sounds.

In Colossians 3:12-14 we have a description of her "everyday clothing." These are comfortable and durable garments which eventually will be turned into wrought gold, as seen in Psalm 45:13-14, **"Her clothing is of wrought gold."** All of the other saints acknowledge and praise the Bridal Company because of her sincerity, her faithfulness to God, and her devotion to Christ (as she is described in the Word of God).

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" [SSg.6:10]

This seems to be an exclamatory question of wonderment at the majesty and glory of this matchless woman. This reminds us of 2 Samuel 2:34, **"A morning without clouds."** This is a hint of that glorious day when Christ shall reign. **Clouds** speak of trouble. The Bride is also like **"a morning without clouds,"** because her troubles will be past.

"Fair as the moon, clear as the sun." This fair one will reflect the glory of the Lord Jesus Christ...the Light of the world...as the moon reflects the light of the sun. Not only does she reflect His Light, but she will shine with sun glory. Christ is the Light within her and she will be glorified together with Him.

"And terrible as an army with banners." This describes the culmination of the fight of faith which the overcomers relentlessly wage against the powers of darkness. The organized forces of **"the great dragon ... that old serpent, called the Devil, and Satan,"** will be cast down to the earth [Rev.12:9]. This victorious army will occupy with Christ that heavenly sphere from which Satan will be cast down.

"I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded." [SSg.6:11]

"I went down into the garden of nuts to see the fruits of the valley." This is the 2nd inspection tour. The first inspection is given in Song of Solomon 2:8. That seems to have been fulfilled about the time of World War I in 1914. We are sure that God was moving among the nations in behalf of His people Israel. At the same time He was also inspecting The Church, as well as Israel and the nations. The Bride was not ready for translation at that time. We are living 50 years later, and the coming of the Lord draweth nigh. He will shortly come down to inspect His garden and to gather the fruits of the valley. We were impressed in Colossians 3:12 with the lowliness of the corrected saints: **"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering."** These are the fruits of the valley which He will find in His **"garden of nuts,"** or **"garden of separation"** as one translation gives.

"And to see whether the vine flourished, and the pomegranates budded." Symbolically, both the fullness of the Gentiles and the restoration of Israel are spoken of here. God's purpose for Israel will be resumed at the end of the Church Age. Also the times of the Gentiles and the captivity of the Jews coincide. When the tenure of the office of the nations is ended, dominion will be given to the Jew, Christ Jesus, who will restore the kingdom to Israel.

In this verse the vine speaks of Israel, **"For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant"** [Isa.5:7]. When Jesus cursed the **fig tree** it immediately withered. This is a figure of Israel after the flesh, which was cursed by The Law and will never bear fruit unto God. The **pomegranate** represents the hope of Israel as a new creation. Israel will be restored under the Covenant of Promise to Abraham and will fulfill God's purpose for them, as stated in 1 Peter 2:9 **"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."**

"Or ever I was aware, my soul made me like the chariots of Ammi-nadib."
[SSg.6:12]

This seems to indicate the suddenness of the Rapture, for this surely speaks of translation which will be **"in a moment, in the twinkling of an eye"** [1Co.15:52]. **Ammi-nadib** means **"my willing or princely people."** One translation gives it as, **"my soul set me on the chariots of My princely people."** In Psalm 110:3 we read, **"Thy people shall be willing in the day of thy power."** Those who will reign with Christ and judge the world, must judge themselves now by the Word of God. We must reign over every circumstance here on earth, if we would reign with Christ in heaven. We must be princes now, in order to be kings then. We must have the Spirit of Christ in saying, **"nevertheless, not my will, but Thine, be done"** [Luk.22:42]. The Apostle Paul expresses this attitude as, **"being made conformable unto his death"** [Phi.3:10]. For such saints, there will be no waiting to get ready for translation when the Lord comes; for they will be ready, watching, and longing. **"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise"**

first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" [1Th.4:16-17].

"Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies." [SSg.6:13]

"Return, return, O Shulamite; return, return, that we may look upon thee." This seems to be the cry of the believers who will not be ready for translation when the 1st trumpet sounds. This verse confirms the teaching that there are ranks in the resurrection of The Church. In 1 Corinthians 15:22-23 Paul speaks of the resurrection of all believers, **"but every man in his own order (rank)."** In 2 Corinthians 11:2 Paul states that the whole Church was espoused to Christ. But, as the serpent beguiled Eve, so many saints have been **"corrupted from the simplicity that is in Christ" [2Co.11:3]**. They have failed to hold Christ alone as their Head; they have failed to judge themselves by the Word; they have failed to walk in the power of the Spirit. They have not run according to the rules; therefore, they will not win the Prize. The saints, who will be left on earth after the 1st Rank is translated, will sadly miss the ones who are gone. The night of darkness will begin, for the children of the day will have been taken out of this world.

"What will ye see in the Shulamite? As it were the company of 2 armies." What is meant by **"the company of two armies"**? This might refer to the group consisting of resurrected saints and those who are alive and remain, who will be translated and changed. Or, again, it might refer to the overcomers in their 2-fold official capacity of kings and priests. **"And hath made us kings and priests unto God and his father" [Rev.1:6]**. In Revelation 4, the dual office of these saints is expressed by the 24 elders (kings) and the 4 beasts, or living creatures (priests). The crowns of the elders indicate their official place as reigning with Christ. The 4 living creatures symbolize 4 different characteristics of Christ in the saints: As a **LION** (kingly), as a **CALF** (sacrificial), as a **MAN** (human), and as a **FLYING EAGLE** (Divine). The **eyes within** represent the full, perfect spiritual vision by the Spirit of God. The **wings** speak of their perfect mobility. The living creatures lead in the worship of the Lamb showing their priestly character.

HAVE YOU TAKEN IT TO JESUS?

HAVE YOU TAKEN IT TO JESUS?
HAVE YOU LEFT YOUR BURDEN THERE?
DOES HE TENDERLY SUPPORT YOU?
HAVE YOU ROLLED ON HIM YOUR CARE?
O, THE SWEET UNFAILING REFUGE
OF THE EVERLASTING ARMS;
IN THEIR LOVING CLASP ENFOLDED
NOTHING WORRIES OR ALARMS.

HAVE YOU TAKEN IT TO JESUS,
JUST THE THING THAT'S PRESSING NOW?
ARE YOU TRUSTING HIM COMPLETELY
WITH THE WHEN, AND WHERE AND HOW?
OH, THE JOY OF FULL SURRENDER
OF OUR LIFE, OUR PLANS, OUR ALL;
PROVING, FAR ABOVE OUR ASKING
THAT GOD ANSWERS WHEN WE CALL.

HAVE YOU TAKEN IT TO JESUS? '
TIS THE ONLY PLACE TO GO
IF YOU WANT THE BURDEN LIFTED
AND A SOLACE FOR YOUR WOE.
OH, THE BLESSEDNESS TO NESTLE
LIKE A CHILD UPON HIS BREAST;
FINDING EVER, AS HE PROMISED
PERFECT COMFORT, PEACE AND REST.

MRS. E. L. HENNESSAY.

<p>DIV. 5, CANTICLE 5, THE CONSUMMATION [SSG.7:1-8:14]</p>
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THE BRIDE UNVEILED [SSG.7:1-13]

Song of Solomon 7 does not correspond with any one of Paul's Epistles specifically. But the purpose of all of Paul's writings is to present a chaste virgin to Christ.

Ephesians 5 shows the marriage relation as a fitting symbol of the union of Christ and His Bride. ***"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"*** [Eph.5:25-27].

"How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman." [SSg.7:1]

This word **nadib** ("prince") is related to the word **Ammi-nadib** ("princely people") in Song of Solomon 6:12. No doubt, she is called the "**prince's daughter**" because she is a daughter of faith. Abraham was once called a prince, and he is said to be "**the father of all them that believe**" [Rom.4:11]. This woman is commended for her walk of faith. When the children of Israel were delivered out of Egyptian bondage, they walked the long journey through the wilderness into Canaan. "**Your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot**" [Deu.29:5]; and "**Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not**" [Neh.9:21].

Israel was a figure of believers who are delivered out of the bondage of sin and from the power of the flesh, and who finally enter into Canaan and fellowship with God. This truth is set forth in detail in Paul's letter to the Ephesians, where the Christian experiences are spoken of as a walk of faith. Truly it is by walking in the Truth that we will reach this desired destination to which we are traveling.

"The joints of thy thighs are like jewels, the work of the hands of a cunning workman." This reminds us of a fine watch set with jewels for perfection and for durability. ***"The joints of thy thighs are like jewels."*** The perfect walk is dependent upon the

perfect joints of the thighs. A hip out of joint will make the walk lame. The walk of this one is perfect, because the joints of the thighs are set in jewels, *"the work of the hands of a cunning workman."* *"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them"* [Eph.2:10]. This masterpiece of the Heavenly Workman has 16 jewels. Each one of the following citations sets forth this beautiful walk of faith:

- *"And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters"* [Gen.5:22].
- *"And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised"* [Rom.4:12].
- *"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life"* [Rom.6:4].
- *"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit"* [Rom.8:4].
- *"For we walk by faith, not by sight"* [2Co.5:7].
- *"This I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh"* [Gal.5:16].
- *"If we live in the Spirit, let us also walk in the Spirit"* [Gal.5:25].
- *"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them"* [Eph.2:10].
- *"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called"* [Eph.4:1].
- *"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savor. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. For ye were sometime darkness, but now are ye light in the Lord: walk as children of light"* [Eph.5:2, 5, 8].
- *"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ"* [Phi.3:18].
- *"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God"* [Col.1:10].
- *"As ye have therefore received Christ Jesus the Lord, so walk ye in Him"* [Col.2:6].
- *"That ye would walk worthy of God, who hath called you unto his kingdom and glory"* [1Th.2:12].

- **"Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more" [1Th.4:1].**
- **"He that saith he abideth in him ought himself also so to walk, even as he walked" [1Jo.2:6].**

"Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies." [SSg.7:2]

"Thy navel is like a round goblet." In the natural, the navel is the place where the umbilical cord was severed from the child at birth. We find this word **navel** in Proverbs 3:8 where it begins by an admonition to a son to keep the Word of the Lord, **"It shall be health to thy navel, and marrow to thy bones."** In this verse there is a hint that we receive nourishment from the Word of God by faith, as the unborn child receives nourishment from its mother. As long as we are living in the world we feed on the Word of God; we appropriate the promises of God by faith, and they become our life and our strength. But, the time is coming, when we will be cut loose from the written Word of God. Faith will not be needed anymore. **"For now we see through a glass, darkly; but then face to face" [1Co.13:12].**

The resurrection of Jesus Christ is spoken of as a birth, in Psalm 2:7, **"Thou art my Son; this day have I begotten thee."** In Acts 13:33, we find that the Apostle Paul connects that verse with Jesus' resurrection. While Christ was on the earth, He was identified with the natural creation, for He took on Him the form of flesh. But, in His resurrection, He was clothed with the glory which He had with the Father before the foundation of the world. In our own case, the redemption of our body which is yet future is spoken of as the adoption or son-placing. **"And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" [Rom.8:23].**

"Which wanteth not liquor." These words speak of the ecstatic joy which shall fill and thrill us when the trumpet sounds and we are caught up to meet the Lord in the air when, at that time, faith shall triumph into glory. I was listening on the radio when one of our astronauts was about to start on his rocket trip. I heard the announcer say these words, "The umbilical is cut, and he is on his own now." These words reminded me of this verse and I understood it better. When the mechanism of the rocket was cut loose from the power on earth it then soared on its own power into the air. To find oneself free from the earth and traveling at an unbelievable rate of speed up into the sky must be a very exciting and exhilarating experience. I am sure that we will be filled with indescribable delight when this experience becomes our own. **"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" [1Co.15:51-52].**

"Thy belly is like a heap of wheat set about with lilies." Adam was a figure of Him that was to come; that is, of Christ. Eve being taken out of Adam's side and being a part of his own body, is a picture of the Bride of Christ made up of saints

who are separated wholly unto the Lord. "**Adam called his wife's name Eve; because she was the mother of all living**" [Gen.3:20]. She was a fruitful bride. In Genesis 24, we read of another bride, Rebekah. Before she left her kindred to go with Eliezer to become the bride of Isaac, her friends and relatives blessed her and said, "**Thou art our sister; be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them**" [Gen.24:60].

This blessing has no doubt been fulfilled because Rebekah as the wife of Isaac was the mother of the Jewish people. Rebekah was also a type of the Bride of Christ. "**Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit**" [Joh.12:24]. Christ was fruitful through His death and resurrection. The Bride of Christ will be fruitful by being joined to the Lord in resurrection. After the union of Christ and His Bride, the nations of the world will acknowledge the Lord Jesus Christ as Messiah. Israel will be the firstborn among the nations. The whole earth will then be filled with the glory of the Lord.

"Thy two breasts are like two young roes that are twins." [SSg.7:3]

The **breasts** speak of nourishment for the thousands of millions. In Proverbs 31:10-31, we see a picture of a very industrious woman, interested in many activities. She pictures to us the woman who will be a helpmeet for Christ. His interests will be her interests.

"Thy neck is as a tower of ivory; thine eyes like the fishpools in Heshbon, by the gate of Bathrabbim: thy nose is as the tower of Lebanon which looketh toward Damascus." [SSg.7:4]

"Thy neck is as a tower of ivory." Solomon made himself a throne of ivory, which is a figure of Christ's millennial throne. **Ivory** speaks of enduring strength. Christ's throne will never topple as the thrones of men do today. The **neck as a tower** of ivory symbolizes her steadfastness in holding Christ as her Head. She acknowledges Christ's authority in all things; not in name only, but in actual practical dependence upon Him.

"Thine eyes are like the fishpools in Heshbon, by the gate of Bathrabbim." What a peculiar comparison! The word **Heshbon** means "*reason*." From Joshua 11, we learn that that the new man takes possession of the place where the old man formerly reigned (Jabin, king of Hazor). "*Reason*" was the citadel of the old man, but Christ has dispossessed the old man and is now reigning in the place of reason. We learn to reason as God reasons, "**Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool**" [Isa.1:18].

Since we have turned our reason over to the Lord Jesus Christ, we have learned to think as He thinks. If we look into a deep dark pool, we see our own image reflected. When Christ looks into the eyes of this woman, His own image is reflected there. The eyes are the windows of the soul and Christ is her life. "**But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord**" [2Co.3:18]. Reasoning has been dethroned by the power of God's Word: "**(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds); casting down imaginations, and every high thing that exalteth itself against the**

knowledge of God, and bringing into captivity every thought to the obedience of Christ.”
[2Co.10:4-5]

In Scripture, the **nose** corresponds with the gift of discerning of spirits. This woman has learned to discern truth from error. Oh, how wonderful it is that we discern Spiritual truth when we hear it. This woman has had her **“senses exercised to discern both good and evil”** [Heb.5:14].

Because she has come into a place of maturity, her **“nose is as the tower of Lebanon which looketh toward Damascus.”** **Damascus** means **“silent is the sackcloth weaver.”** Who is it that weaves the sackcloth? It is the old man. He is always moaning and complaining and worrying; always weaving sackcloth and dressing in mourning garb. But, thank the Lord, when she is dressed in this resplendent glory of the Bridal garments she can look toward Damascus and see that the sackcloth weaver is satisfied with this group of believers described as a woman. These saints will be fully mature and spiritually developed. They will be worthy to reign with Him and He will be delighted in them. In Hebrews 12:2 we read, **“Who for the joy set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”** He surely did endure suffering for us.

In Ephesians 5:25, we read that Christ gave Himself for The Church, as though there were no other people in the world to be redeemed. She was the one special group that He was looking forward to, that would be perfected in the things of God. No other people in all the world have had the privilege, which has been accorded to The Church, to become perfect in Christ and let Christ come to full perfection in them. Because of the joy that would be His as a result of redemption, Christ endured the cross and despised the shame. **“He was crucified through weakness”** [2Co.13:4]. He was doing that to redeem us from our sins and to purify a people that are zealous to please Him. Praise the Lord! He will be fully satisfied in His Bride. He says, **“How fair and how pleasant art thou, O love, for delights!”** [SSg.7:6]. His love sent Him to the cross. Our love for Him will enable us to win the prize.

“This thy stature is like to a palm tree, and thy breasts to clusters of grapes.”
[SSg.7:7]

“This thy stature is like to a palm tree.” In Psalm 92:12-14 we read, **“The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing.”** Is that not a description of the Bridal Company! Praise the Lord! Now she has come to full maturity. Ephesians 4:13 also describes the growth and full maturity of this woman, **“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.”** This verse does not speak of one individual but of the whole group.

Eve, who represents the Bridal Company, was made from Adam’s rib. She was builded into a woman who would be equal with her husband in stature, in mentality, and in every qualification that was needed to make her a helpmeet for Adam. So also will this woman come to that fullness. She is described as a **“palm tree.”** This tree in the East is called **THE BREAD TREE**. The natives use

the fruit of it as bread. The saints are bread for God. There is a parable in Isaiah about the preparation of bread:

First the farmer plows the ground, then harrows it; after that, he plants the seed. After the grain has ripened, it is gathered, ground into flour, made into bread, and baked, before it can be eaten.

The many processes which are required to prepare bread, symbolize the various phases of transformation which are required to prepare the saints to be bread for God. He will be strengthened by her dependence upon Him. That is the way it is in the natural. If a woman depends upon her husband and exalts in him as her head, it strengthens him, gives him stability, courage, and ambition to provide the things that she needs.

"And thy breast to clusters of grapes." This speaks of affection and love which will be like wine to Him. Her love will intoxicate Him to the greatest degree. Oh, it is wonderful! What an opportunity we have to please our Lord and Savior; to intoxicate Him with our love. She will be His sustenance, His delight, His joy in fellowship. Their fellowship will be perfect, and He will be completely satisfied in her love.

"I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples."
[SSg.7:8]

She had been sitting under the apple tree and His fruit was sweet to her taste. The breath even, from her nose, is like delicious apples.

"And the roof of thy mouth like the best wine for my Beloved, that goeth down sweetly, causing the lips of those that are asleep to speak." [SSg.7:9]

"The roof of thy mouth." She has been drinking too, probably wine from the apple tree. But this is the best wine the kind that Christ made in Cana. This wine is the fullness of joy which comes from close fellowship with the Lord. **"And the roof of thy mouth like the best wine...that goeth down sweetly."** The Bride chimes in saying, **"for my Beloved."** She will not allow anyone but herself to call Him **"my Beloved."** It will be so for Him too. Surely, He will drink of the wonderful wine of her fellowship.

"Causing the lips of those that are asleep (or...OF THE ANCIENT) to speak." What does this mean? We have a verse in Hebrews 11 that gives us a little idea of what this means, **"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it HE BEING DEAD YET SPEAKETH"** [Heb.11:4]. All of these Old Testament prophets are speaking about the fulfillment of this prophecy of Christ and His Bride. It is true that the Old Testament prophets had no revelation of Church truth. But, think of what Solomon was saying when he was writing this song that we are studying. This was inspired prophecy which is being fulfilled now in the courtship of Christ and His Bride. The words of the Old Testament prophets, who spoke of the consummation of this wonderful redemption, will be speaking through the fulfillment of the Scriptures when this marriage of the Lamb is come, **"And His wife hath made herself ready"** [Rev.19:7].

"I am my Beloved's, and his desire is toward me." [SSg.7:10]

This is her statement after she is married to this wonderful Man. At last she can say, "I have won the Prize." The Apostle Paul said that just before he was executed. He said, **"I have fought a good fight, have finished my course, I have kept the faith"** [2Ti.4:7]. He knew that a crown would be laid up for him. But here, she has really won the crown. She knows of a truth that His desire is toward her. We have a few verses in Psalm 45 that are good instruction for us: **"Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty: for he is thy Lord; and worship thou him"** [Psa.45:10-11]. If we hear and heed the Word of the Lord we, too, may be in this chosen company who will receive a crown of righteousness.

"Come, my Beloved, let us go forth into the field; let us lodge in the villages."
[SSg.7:11]

This verse introduces their honeymoon. In Matthew 13:38, we read that **"the field is the world."** The **vineyards** (vs.12) represent Israel. This woman manifests an interest in her husband's affairs immediately after the wedding. The time of Israel's restoration will be drawing near, when Christ will reveal Himself to the nation. As the overcomers will be associated with Christ in **JUDGING** the world, so they will be also associated with Him in **RESTORING** all things unto God. This will begin with the fulfillment of the promises of God to the nation of Israel. **"And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began"** [Act.3:20-21].

"Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves." **[SSg.7:12]**

This verse indicates the deep interest this woman will have in the welfare of Israel, which is symbolized by the **vineyard** and the **vine**. The **pomegranates** speak of Israel as a new creation.

"The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my Beloved." **[SSg.7:13]**

"The mandrakes give a smell, and at our gates are all manner of pleasant fruits." Mandrakes remind us of the story in Genesis concerning Rachel who was barren. It seems to have been a superstition that mandrakes would produce fertility. Leah's son found some mandrakes which Rachel obtained by bargaining with Leah. This 13th verse also hints of fruitfulness. The nations will hear the Gospel in the Kingdom Age and shall be saved. Israel will be the firstborn among the nations.

"New and old, which I have laid up for Thee, O my Beloved." This Bride, as is the custom, has been canning fruit in view of her coming marriage. She preserves the Word of God in her heart and it becomes precious fruit for her Bridegroom. She is like the scribe in Matthew 13:52 **"which bringeth forth out of his treasure things new and old."**

This portion of chapter 8 corresponds with 2 Thessalonians, in the fact that it concerns those who will be translated after The Bride is gone and others who will remain until the revelation of Christ. This portion is typical prophecy which will be fulfilled after the Bridal Company has been translated to glory.

The **woman** mentioned here represents the Sardis church, as the **Shulamite** represents the Philadelphia church. Let us read the Scripture concerning the Sardis church:

"And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches." [Rev.3:1-6].

Most of the Christian people in the world today believe that the whole Church will be The Bride of Christ. The first part of this chapter shows definitely that some will be disappointed. Those who have not really and truly walked in the light of this Bridal truth will not be found in this select company.

"O that thou wert as my brother, that sucked the breasts of my mother! When I should find thee without, I would kiss thee; yea, I should not be despised." [SSg.8:1]

In these few verses concerning this group of people, there are about 8 expressions of disappointment: Things that should have been according to her expectation and are not. The first one is, "**O that thou wert as my brother.**" Actually, Christ is the Brother of every believer. But this woman did not enter into the closest relationship with Christ. In Song of Solomon 1:6 the Shulamite spoke of another group which she calls "**My mother's children.**" That group seems to be identical with this woman of chapter 8. They were like Martha who was not only happy to serve the Lord, but also wanted Mary to get busy instead of sitting at Jesus' feet. There is a closer relationship with the Lord than serving. Serving is a good work, but it is secondary to companionship, communion, and worship.

"I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate." [SSg.8:2]

Song of Solomon 3:4 is a contrast with this verse, "**I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.**" The Bridal Company actually did bring Him into her mother's house, into the house of Mother Grace. There is where she learned these precious truths of communion and worship, and that is where the engagement was announced. But this woman expresses her wish to find Him

that she might bring Him into her mother's house. Every verse here shows longing but also disappointment. She did not enter into the place that the Bridal Company did. The reason is evident. She did not have the longing for Him that the Bridal Company had as expressed in the Song of Solomon 1:2: **"Let him kiss me with the kisses of his mouth."** Every verse indicates an awareness of her failure to attain to that highest place.

"His left hand should be under my head, and his right hand should embrace me."
[SSg.8:3]

This verse is positive proof that the group of saints which is represented by this woman will not win Christ as Bridegroom. Contrast the assurance expressed in Song of Solomon 2:6 by the Bride Company, **"His left hand is under my head, and his right hand DOETH embrace me."** This expresses the assurance which comes through complete yielding to the will of the Lord and the faith to appropriate His promises. After Paul announced that he had espoused The Church to one Husband that he might present a chaste virgin to Christ, then he said, **"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ"** [2Co.11:3]. There was, even in Paul's time, a group of saints who were not entering into all the Truth; and he feared that they would miss this wonderful Bridal call.

"I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please." [SSg.8:4]

This sounds like an imitation of the words of the Shulamite in Song of Solomon 2:7 and 3:5. **"I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love till he please."** Song of Solomon 8:4 lacks the depth which the verse just quoted conveys. There seems to be a lack of reality in this woman's words.

"Who is this that cometh up from the wilderness, leaning upon her Beloved? I raised thee up under the apple tree: there thy mother brought thee forth; there she brought thee forth that bare thee." [SSg.8:5]

"Who is this that cometh up from the wilderness, leaning upon her Beloved?" I believe we can find the answer to this question in Revelation 7:14. **"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."** This is the 2nd Rank of The Church. They will be caught up some time during the first half of the 7 years of judgment.

"I raised thee up under the apple tree: there thy mother brought thee forth; there she brought thee forth that bare thee." This seems to be the Spirit speaking. According to Song of Solomon 2:3, the **apple tree** represents Christ Himself, **"As the apple tree among the trees of the wood, so is my Beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste."** The Bride had availed herself of the opportunity of eating of the fruit of the tree. This woman of Song of Solomon 8 failed to make use of the same privilege given her, resulting in her eternal loss of spiritual inheritance.

"Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame." [SSg.8:6]

At last this woman realizes the value of the love of Christ. But she did not give Him the love that He desired. Now she sees her loss. Although another has won the place which she desired, yet she wants to be remembered. This is implied in the statement, "**Set, me as a seal upon thine heart, as a seal upon thine arm.**" This disappointment will be realized when the first trumpet sounds and the overcomers respond to the summons. It may be as it was when God spoke from Heaven and Jesus understood the words which were spoken, "**Some said that it thundered: others said, an angel spake to him**" [Joh.12:29]. No doubt, all believers will hear the sound of the trumpet; but not all will understand the words nor respond to the call at that time.

"Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned."
[SSg.8:7]

The 2nd Rank in The Church is the group represented by the servant class. Martha considered service as preeminent. At the supper which they made for Jesus, Martha served [Joh.12:1-3]. This is a picture of the saints in glory in their respective places. **Mary** represents The Bride who will worship her Lord, and the whole house will be filled with the odor of her ointment. **Martha** represents the saints who are satisfied with serving the Lord and know no closer relationship. **Lazarus** represents the guests or friends who will be invited to the wedding in the air. At last, this woman (the 2nd Rank) has found out that she cannot buy His love with anything, not even with service. He gives His love freely to those who will accept it. Praise the Lord!

THIS IS THE DAY

PSALM 118:24

SIGH OF THE BREEZES OR SOB OF THE TEMPEST,
SKIES OF PURE AZURE OR CLOUDS HANGING LOW,
SUNSHINE OR FROST OR THE LAST OF THE STORM WIND,
VEILING OF MIST OR THE WHITE WHIRL OF SNOW;
WELCOME THE DAY! FOR THE LORD, HE HATH MADE IT,
COMETH IT GOLDEN OR COMETH IT GRAY.
BRINGETH IT BURDEN OR GIVETH IT GUERDON,
LET US REJOICE AND BE GLAD IN HIS DAY.

THE 3RD RANK IN THE CHURCH [SSG.8:8-10]

"We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?" [SSg.8:8]

"We have a little sister." This immature **woman** represents the 3rd rank in The Church, the 144,000 out of the 12 tribes of Israel [Rev.7:4]. Paul was the Apostle to the Gentiles. Yet, because all believers in this age are in the Body of Christ, he was only exercising his God-given authority when writing the Epistle to the Hebrews. Hebrews 5:12 expresses the same characteristic as this typical picture given in Song of Solomon 8:8: "**For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.**"

When Paul went on his last journey to Jerusalem, James and the elders said, "***Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law***" [Act.21:20]. Later, Paul wrote to this group to wean them away from the ceremonial law. They were still observing shadows, offering animal sacrifices there in Jerusalem, though Christ had been offered once for all. In Paul's Epistle to the Hebrews, he sets forth Christ as the Substance and the fulfillment of all the Old Testament shadows which could not take away sins. As long as they were still observing the shadows, the Hebrew believers were unable to instruct others in the way of truth. They could not nourish others until they themselves were mature. They had "***no breasts.***"

"If she be a wall, we will build upon her a palace of silver: and if she be a door, we will enclose her with boards of cedar." [SSg.8:9]

This description tallies with Revelation 21, where it speaks of the wall of the city. The foundations have the names of the 12 apostles of the Lamb and the gates have the names of the 12 tribes of Israel. So this group, which is the 3rd Rank, constitutes the wall of the holy city. They are farther away in fellowship than any of the others in the heavenly group. They will be friends or guests, at the wedding.

"I am a wall, and my breasts like towers: then was I in his eyes as one that found favor." [SSg.8:10]

This verse evidently implies that this group will have reached the state of maturity before translation. Another reference to the 3rd Rank is given in Revelation 12:5 where the birth and catching up of the **Man Child** signify the translation of this rank. These will be the transition saints who will be interested in the affairs of the Kingdom of Christ on earth and will have authority under Christ "***to rule all nations with a rod of iron.***" This does not mean that they will have a harsh dictatorship, but theirs will be a rule of righteousness with no tolerance of evil.

ISRAEL, THE RESTORED WIFE OF JEHOVAH [8:1 1-14]

"Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver." [SSg.8:11]

Israel is well known in Scripture as the vineyard of the Lord. In Matthew 21, Jesus gave a parable concerning a vineyard which was let out to keepers; but they failed to render any fruit to their master. After beating the servants, which were sent to collect from them and killing the son, the parable shows that the master would destroy those miserable husbandmen and let out his vineyard to others who would render to him his due. This, of course, is a picture of the nation of Israel which was rejected and scattered. But, when Christ returns and is revealed from Heaven, there will be a remnant of Israel who will receive Him. They will constitute a newborn nation for they will be a new creation.

This 11th verse, envisions the Kingdom Age in which Israel will be restored unto the Lord and will render to Him "***a thousand pieces of silver.***" This means that He will receive from them the full fruits of redemption. In the Scriptures, **silver** always symbolizes redemption. What a glorious day that will be, when

Israel will be called, "***The redeemed of the LORD***" [Isa.62:12]. "***And it shall be at that day, saith the Lord, that thou shalt call me Ishi (Husband); and shalt call me no more Baali (Lord)***" [Hos.2:16].

"My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred." [SSg.8:12]

This verse indicates that Israel will come into her own during the Millennial Age. When she renders to Christ that which belongs to Him, she herself will be enriched. The Law required restitution to be made, equal to a 5th more than was taken away. But, under grace, both God and man received 5 times more than the loss sustained [Rom.5]. Here we see that Israel will render this full measure to Christ in the 1,000 pieces of silver; that is, Christ will receive 5 times more than the loss sustained through the failure of Israel under The Law. "***Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot***" [1Pe.1:18-19]. Christ will receive abundance of honor and praise and glory from Israel, when they recognize and acknowledge Him as their promised Messiah.

"Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it." [SSg.8:13]

This verse seems to be an expression of the longing of Israel for the close fellowship with the Lord which will be manifested by the companions who evidently represent the 144,000 out of Israel. As we said before, the 3rd Rank in The Church will be the transition company; a connecting link between The Church in heaven and the restored nation of Israel on earth.

"Make haste, my Beloved, and be thou like to a roe or to a young hart upon the mountains of spices." [SSg.8:14]

In the Millennial Age, Israel will be restored to her former place as the wife of Jehovah. "***And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord***" [Hos.2:19-20]. Christ will be to them the mighty God, as in the days when they came out of Egypt. At the present time, "***As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes***" [Rom.11:28]. As the time draws near for God to turn back to Israel, the Holy Spirit will work in their hearts to cause them to read the promises of God concerning their restoration; and their hearts will yearn for the fulfillment of those prophecies. The tribulation that will come upon them will press them out of measure, so that they will cry unto God in their distress. When He is revealed to them from Heaven, they will exclaim, "Lo, ***this is our God; we have waited for Him***" [Isa.25:9].

BLESSED SECURITY

WHILE DARK CLOUDS INCREASINGLY GATHER,
WE FEEL SOMETHING TRAGIC IS NEAR!
YET NAUGHT OF THIS WORLD CAN ALARM ME,
I SIMPLY HAVE NOTHING TO FEAR:
I'M SAFELY SECURED IN MY SAVIOUR,
MY BLESSED REDEEMER AND KING:
MY FAITH IS ESTABLISHED IN JESUS;
JUST PRAISING MY LORD IS MY THEME.
THERE'S NO ONE SO PRECIOUS AS JESUS!
HIS WORD IS THE JOY OF MY SOUL:
I WOULDN'T TRADE HIM, NOR MY BIBLE—
FOR THIS WORLD FULL OF SILVER AND GOLD.

MARY RICE MONROE

