

The Bride And Bridegroom
My Notes 1-23-2024 Tuesday Morning
Handfuls Of Purpose Song Of Solomon
SermonAudio - Media Player The Bride And Bridegroom

So 1:1-6 THE song of songs, which *is* Solomon's.

2 Let him kiss me with the kisses of his mouth: For thy love *is* better than wine.

3 Because of the savour of thy good ointments Thy name *is as* ointment poured forth, Therefore do the virgins love thee.

4 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.

5 I *am* black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, as the curtains of Solomon.

6 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.

Our study today on the Song of Solomon. So hopefully you'll enjoy what I have to share with you. This is a contested book. By that I mean when the Canon of the Old Testament was argued, there were two books that they felt shouldn't belong in the Canon of the Old Testament, and that was Esther, and Song of Solomon. So the reason being that it is a sensual book, and the Rabbi's felt as though it didn't belong in the Canon of Scripture because of that. So when we look at the Song of Solomon, we have to consider why would God place this in this scripture? What was the purpose, and is it just to give us a love story in the Bible? Well, you know that's a possibility because the Bible, you know, it's a folio, and like a compendium of various topics, but I think the more scrutinizing believer sees the the reason, the purpose. This is high symbolism, and it's the relationship of Christ with the church. It's the greatest love story that has ever been told. So it's told here in an allegorical form, and if you miss that, then you're not gonna get much out of the Song of Solomon other than high poetry.

So we can go a little visual introduction, and then we'll get right into the book. So if you can find your place in the Song of Solomon. Alright the Song of Solomon. As I already mentioned, this is a love story, so it's the greatest love story that's ever been written, as a matter of fact, but we miss it if we just see it between Solomon and one of his 700 wives, there's something much more to it that's behind it, and I think most of you understand this, that we have high symbolism of Christ, and the Church, and we'll take that passage from the book of Ephesians 5:32 Where Paul speaks of the husband and wife relationship, and then he speaks at the end, and interpretative by saying, but I speak concerning Christ, and the church nevertheless let, and so forth. It goes on then the practical instruction. So let's speak of the Bride of Christ here for just a minute, and 2 Corinthians 11:2-3 It is one of the symbols that the body of Christ is given. It's a bride as a bride 2nd Corinthians 11, where Paul instructs the Corinthians and says I'm jealous over you with godly jealousy. 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 subtlety, so your mind should be corrupted from the simplicity that is in Christ, and then in Isaiah 62:4-5 we have really Paul borrowing from Isaiah's vision, we have these passages. Thou shalt no more be termed forsaken, neither shall thy land anymore be termed desolate, but thou shalt be called Hephzi-bah, And thy land Beulah; For the Lord delighteth in thee and they

land shall be married. For as a young man married the virgin, so shall thy sons marry thee: And as thy bridegroom rejoiceth over the bride, So shall thy God rejoice over thee, and of course, in the Old Testament, that's the nation, Israel. That's the wife of Jehovah. She proves unfaithful, and through the years of the various prophets we understand in Jeremiah that. God has no alternative other than to take the unfaithful wife of Jehovah and divorce her. Put her away with a writing of divorcement. She has lain with the idols of the world, and so she's cast out. Now she will be forgiven, and she will be restored, and in the interim we have the Lord, so to speak, remarrying, and takes now the Gentile bride, and marries her, and she becomes the bride of Christ in the New Testament, but then when we talk about dispensations, and we talk about that sequential teachings on the Rapture. When will the rapture take place? And the tribulation is clearly the hour of tribulation for the elect nation Israel. It has nothing to do with the Gentile Church. The church will be carried away. God in seven years will be restoring the relationship with his fallen wife and she shall be restored, and that's the the teachings of the regathering of Israel that happens during the seven years of Jacob's trouble, and so that puts it in proper perspective dispensation, and also say I think a proof of the pre tribulation rapture of the church. Nevertheless, so we have this imagery, both Old and New Testament, and having two separate applications, but it's a sensuous symbolism, and we don't want to miss that as we're reading through the Song of Solomon. So when we look in the New Testament we have an extended teaching in Ephesians 5:26-27 That he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. So ought men to love their wives and wives to obey their husbands. So let's look at the extended passage in Ephesians 5:22. Where it says, wives, submit yourselves unto your own husbands as unto the Lord. Now a lot of wives don't like to hear that, but that's what the Bible teaches. There's no there's, countermanding that it's very clear, but the husband is the head of the wife, even as Christ is the head of the church and he is the Savior of the body. Therefore, as the church is subject to Christ, so let the wives be to their own husbands and everything. Now we'll see that that pattern, but interwoven in the Song of Solomon, but then of course the reciprocal response from the husband as he takes the position of Christ in the relationship. Ephesians 5:25 Husbands, love your wives, even as Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of the water. By the word that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish, So ought men to love their wives, even as their own bodies, and he that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourishes and cherish with it, even as the Lord the Church. For we are members of his body, of his flesh, and of his bones., and for this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they too shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church. Nevertheless, let everyone of you in particular, so love his wife, even as himself, and the wife see that she reverence her husband. Well, this is sage advice for husbands, and wives and believers certainly are bound to this, and this is what the vowels are about when people get married. So we're going to see this an Old Testament form, we're going to see all of these principles coming forth in these few chapters that we call the Song of Songs or the Song of Solomon. So the last book of the Bible. In the Book of Revelation 19:7-8 we find Christ speaking of the bride, and there'll be this wonderful reunion in heaven. It's called the wedding feast. So let us be glad and rejoice, and give honor to him, for the marriage of the Lamb has come, and his wife hath made herself ready, which is the position of the believers now, and exactly what Paul was saying in 2 Corinthians 1:2-3 To be a chaste bride, to be a one ride that unlike Israel of the Old Testament, unfaithful to God, the bride of Christ here is to be a virgin. She's to be kept pure, and undefiled from the idolatry of the world, and this continues in the eighth verse. So and to her was granted that she should be arrayed in fine

linen, clean and white, for the fine linen is the righteousness of Saints. So again, this is high imagery and this speaks of the consummation the believers brought up into the presence of the Lord and they now being one with the Lord, and so at the end of the Bible in Revelation 22:17 we have the Spirit, and the bride say Come let him that heareth say come, let him that is a thirst come, and whosoever will, let him take the water of life freely. So we have the great resolution at the end, and we have the bride of Christ now the middle wall of partition broken down between Jew, and Gentile. So we have one bride in one body, the body of Christ. Those that have been redeemed by the blood of the Lamb out of every tribe, kindred, nation, and tongue. So we see God's ultimate plan, which was universal. The salvation that Christ provides is a benefit to all mankind, and all then can be restored, and brought into this covenantal relationship as we make a vow to believe on the Lord Jesus Christ, and he sends His Holy Spirit, and seals the vow until the day that we are carried away to this feast.

So 1:2 Let him kiss me with the kisses of his mouth:

For thy love *is* better than wine. All right, so we begin here and we've got that second verse. Where it says let him kiss me with the kisses of his mouth. So we're going to take a close look at some of the wording here, and I find something very interesting right from the beginning, and that is the word him. Let him kiss me with the kisses of his mouth. Now, those of you that are familiar with grammatical construction know that him is a pronoun, and if a pronoun is to be used, it has to have an antecedent in the word anti means antecedent means coming before something that comes before. So in other words there has to be some explanatory that we don't just use a pronoun without identifying pronoun properly by proper name before. We employ the pronoun, although that doesn't happen here. So let him kiss me with the kisses of his mouth. So there is the sense that the bride here speaking of the bridegroom without naming him. So that's kind of a fascinating study here. So what is the meaning? What's the significance? Well, the significance to me is the singularity of the love of the bride for the groom. There is nobody else when she uses a pronoun. She doesn't talk of any others, that there's only one object of her affection, and that's why we would say that the pronoun is without an antecedent, the singularity for love. I will see this identified here. You know the resurrection of Jesus. John 20:14-16 When Mary Magdalene thinks that it's the gardener, and comes out of the tomb, and where have you taken him? And all this accusation? And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus., and Jesus saith unto her, woman, why weepest thou whom seekest thou? And she's supposing him to be the gardener saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus said unto her, Mary. Now she doesn't know. She thinks he's the gardener. He probes with the question who are you looking for, and instead of saying looking for Jesus. She uses again a pronoun without an antecedent, as though who else would I be looking for? There's no one else to look for. So I find that kind of an intriguing place as well. The singularity of her love and concern. It's Christ alone. She's looking for her savior. If a stranger should ask the question, she assumes the stranger to know she would be looking for no one else. I think of this in terms of the great parable that Jesus gave, Matthew 13:45-46 Again, Kingdom of heaven is likened to a merchant man seeking goodly pearls. But when he had found one Pearl of great price, went and sold all that he had and bought it. So the pearl of great price at various interpretations, but I think it has to be Jesus. Well, of course, the two interpretation of the dual interpretation, perhaps of all of this is the pearl of great price, as some say? Well, that is the right of Christ, the the believers. He's willing to sell all to purchase the field so that she he might own the one pearl of great price. That's certainly one way of looking at it, and others certainly see it rightly, and say no, this is Jesus, and you, and I have to sell all that we have, and purchase the field that we might gain the pearl of great price. Well, I'll accept it either way, but it certainly, I think, primarily

would be speaking of Christ as the great pearl. You know, perfectly formed, impeccably pure the the one of great price. It's worth selling all to follow Christ, the one, and only. So again here, the singularity of our love for Christ. He said in John 17:3 This is life eternal, that they may, that they might know thee the only true God, and Jesus Christ. Whom thou has sent. Yes, the one, and only Christ. There's none other like Him. So Timothy 1:17 Now unto the king eternal immortal, invisible, the only wise God be honor and glory forever and ever, Amen. So there again singularity Psalm 73:25 Whom have I in heaven *but thee?* And *there is* none upon earth *that* I desire beside thee. Recites the psalmist, but there is none upon earth that I desire beside thee. So let him kiss me with the kisses of his mouth, it says. So the the picture of the kiss. So it's a token of reconciliation. The Bible teaches in so many places this concept, and the holy kiss? What is this? Luke 15:20 But we find the prodigal will returning to his father after spending his wealth in the filth and degradation of the world, and he comes back, and he arose, and he came to his father as the Scripture says, and when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. So the son realizing that he has a wasted away his inheritance. That he has no right even to return home. That he is satisfied just to come, and become a servant to his father. He has rehearsed beforehand what he will say. I've sinned against heaven, and against thee, and I'm no more worthy to be called thy son, but we see here the picture. As soon as the son begins the motion back home, the father meets him in a great way off, embraces him, and falls upon his neck, and kisses him. It's a symbol of reconciliation. All is well. All is forgiven. All the kisses of the Son of God, the kisses of his mouth. Psalm 2:12 says Kiss the Son, lets be angry, And you perish from the way, When his wrath is kindled but little. Blessed are all they that put their trust in him. Again the symbol of reconciliation. The symbol of union. Kiss the son. Psalm 85:10 says Mercy and truth are met together in righteousness and peace have kissed each other. So what do we have? This almost is suggesting here antithetical concepts mercy and truth. There's a sense in which absolute truth has no room for mercy. Absolute truth demands justice and judgment. There's no room for mercy, and we might say the same thing of the antithetical righteousness and peace. Because we are unrighteous people, there can be no peace, and yet we find these antithetical principles joined together. They kiss each other mercy and truth. They're met together. Righteousness and peace have kissed each other. Again, high symbolism for what happened so long ago at the cross of Calvary where mercy meets truth. Jesus said John 14:6 I am the way, the truth, and the life. And truth demands judgment, but he shows mercy. So we find we find it reconciled at the cross, mercy and truth. Righteousness demands judgment, justice, and yet at the cross Christ being our righteousness, has made peace with God. We've made peace with God through our Lord Jesus Christ. So when we think of the kisses of his mouth, we might take this into consideration. So let him kiss me with the kisses of his mouth, and So 5:16 tells us his mouth is most sweet. Will speak about the bridegroom's mouth, and what issued forth from his mouth that made his mouth so sweet? And that has to be his words. In Luke 4:22 it says, And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. So all of us stand in awe when we read the scripture, and we recognize the sublime truth that issues forth from the Lord, and His grand teachings. We could say that these are gracious words, sweet words, easy words to be entreated. 1 Peter 2:22 speaks of the mouth of Jesus. He did no sin, neither was guile found in his mouth. Job 23:12 has a word about this as well, he says. Neither have I gone back from the commandment of his lips. I have esteemed the words of his mouth more than my necessary food. So how sweet indeed when we think of the mouth of the Lord. Alright, we're going to go here to the next portion. So 1:2 Where it tells us for thy love is better than wine. So indeed the the bride groom is filled with compassionate love, and the bride makes note of this thy love is

better than wine. So we think of the love of Christ, and how can that even be explained? Last Sunday, the choir sang about the love of God. You know was a rich with the concepts of the dimensional love of God, and what it means to the believer. I like 1 John 3:1-4 It's a passage that speaks of the love of God, and John writes, Behold what manner of love the Father has bestowed upon us. That we should be called the sons of God. In other words, we stand in awe. When you say behold, that means you stand in awe of something, and give consideration what manner of love. What kind of love in the world could be identified with this love, The love of the Father which hath bestowed upon us. That we should now be brought from the ash hill, so to speak, in the dung hill, and be raised to sit with princes. That we whose life really is a life of degradation, sons and daughters of the devil, if you will. Have now been called the sons and daughters of God. We have been adopted, and what manner of love could make such a thing happen? 2 Samuel 9:8 You know, we think of David, and when David found Mephibosheth, Jonathan's son, and decided to show him mercies, and everybody else wanted to kill all of the offspring of Saul. You know, Saul's grandson would be have been included in this, but Mephibosheth is lame if you know the story, and he was in hiding, so to speak, because of the fear that once David took power that the all of Saul's lineage would be cut off, but David seeks him out. He had made a covenant with Jonathan. and wanted to find any of Jonathan's seed that he could show blessings to, and found Mephibosheth, this young boy that that following at birth as a young babe, and now as a young man was a paraplegic, and he brings him to court, and Mephibosheth expects that he'll be executed, when instead he's made to sit with the Princess, he's adopted by David into the family, the Davidic family, and he's given a royal inheritance. Well, the same could be said of all of us, and that's nothing, but the pure love of God that has raised us to such stature. 1 John 3:1-4 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. Of course, this is the standing, and state teaching. You know, the idea of our our standing with the Lord sons, and daughters of God, but it's not yet appearing, we're still in a state of flux. We're in a transitional period. We were born born as sons, and daughters of the devil, so to speak. We've been adopted into the family, and we're waiting for the inheritance, and so it's not what we shall be, so our, our problems or situations are physical disabilities all of this is part of the cursed world that we're living in, but it's just for a moment, and this too will pass, and God will raise us to glory. So indeed when we considered the love it's better than wine, better than whatever antioxidants that are in wine, you know, I just done his teaching in my Sunday school class again on new wine, and old wine, and there's this great argument about people that are trying to justify the drinking of alcohol, there's no justification for it. One only has to assess the evil that it brings to recognize that God is not in this, and would not advocate drunkenness in any of its forms. So we have to, we have to take the word wine, and understand its context because in the Bible words for wine is nothing more than the fruit of the vine. Whatever comes out of the fruit of the vine is either grape juice or if it stands long enough, and it's put under certain conditions, it ferments. So this wine that we're speaking of here, I would have to put under the context of good wine, new wine, fresh grape juice as it were, and this was of a great benefit to mankind because of its, and still is by the way, grape juice is filled with the antioxidants, and good things for all of us. Because thy his love is better than that, as a matter of fact. Psalm 63:3 Because they lovingkindness is

better than life, My lips shall praise thee. So better than life, or better than the physical life, and the existence that we now have, God has something that exceeds this. Psalm 36:7-9 speaks about How excellent is thy lovingkindness, O God. You know, the word loving kindness was a conflation. It was a word that William Tyndale actually crafted, and used it to try to explain the rarity of God's love. He wanted to put it at a, at a higher level, so it's loving kindness, but there are a lot of people that can love, and not be kind. I've heard that many times people will say well about their husband. Well, I love him, but I don't like him. You know what could that mean? So loving kindness, and we can be kind without being loving. You could be kind, and really do it because you're kind of forced to to be kind, but loving kindness is a different category. So we have a kind of a conflated word here that helps us to understand the uniqueness of God's love. How excellent is thy loving kindness of God, and thou shalt make them drink of the river of thy pleasures. So it's better than wine, that's for sure.

So 1:3 Because of the savour of thy good ointments Thy name *is as* ointment poured forth, Therefore do the virgins love thee. Now we'll look at the third verse. Because of the savior of the good ointments, thy name is as an ointment poured forth. Therefore did the virgins love thee. So we have the ointment. His name is as an ointment poured forth. John 12:3 Well, immediately I think the careful students of scripture recognizes the New Testament parallel here, and you'll recall that Mary of Bethany comes with a pound of ointment of spikenard. Very costly, and anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odor of the ointment. Now this ointment very precious, very costly. We've noted before that Mary of Bethany, Martha, and Lazarus. They had means. They were wealthy people. They had a household. They were able, in other words, to have servants, and a large house. They could accommodate the the apostles when they would come to Jerusalem, Jesus, and the apostles, and stayed there so it was a large mansion, so to speak, and so Mary has this perfume, and all the ladies here will probably note, you know, perfumes not cheap. It cost you a lot of money to get just a few ounces of it, if it's the right mixture. So we'll see here, of course, later on in So 1:12 While the King sitteth at that his table, My spikenard, sendeth forth the smell thereof. So that's the spikenard is a peculiar mixture that they would take spices and so forth and they would blend the spices with oils and produce this this manufactured compound very precious, very costly. In the book of Exodus 30:23-25 speaks of Take thou also unto thee the principal spices, of pure myrrh. Remember that Myrrh was brought, and given to Jesus. 500 shekels. Sweet cinnamon half so much, even 250 shekels, and of sweet calamus 250 shekels, and of sweet cassia 500 shekels after the shekel of the sanctuary another oil, olive an hin: And thou shalt make it an oil of holy ointment, an ointment compound. After the art of the apothecary, it shall be an holy anointing oil. So you can see here very expensive, and this is compounded in fact the secret of this compound was to be kept by the priests, and then they would use it at very special times. So this gives us some idea of the ointment, the precious ointment that Jesus is to us unto you therefore which believe he is precious. So costly, and Colossians 2:9 tells us For in him dwelleth all the fullness of the Godhead bodily. So we have the precious compounded nature of God in the person of Christ, and the fullness of the Godhead physically and bodily. On the cross we have Jesus offering himself up. Once Jesus was anointed in John 12:3 When Mary takes the oil, pours upon his feet, the house is filled with the odor of the ointment. So he's about to go to the cross, and when Judas interrupts this act of worship, and rebukes Mary in John 12:4-6 This could have been sold, and given to the poor. Not that he cared for the poor, but he held the bag, John tells us. So he didn't like to see money wasted that he could perhaps pocket. So Jesus rebukes Judas in turn, and says this is for my death. In other words, it was predictive of what would happen at the cross. The odor of a sweet smell would ascend into heaven when the sacrifice of the cross at the altar

was made, and they would take the lamb or the Bullock or whatever they would sacrifice, they would burn it. That's what the expression Holocaust that means a complete whole burnt offering. The smoke would rise up, and so to speak in response to this, as though God, and again, we're just going to use anthropomorphisms that God could smell. This smoke arising that it would satisfy him, and placate his wrath, and he would demonstrate his satisfaction after having smelled the the whole offering, and he would, he would descend from heaven in a cloud called Shekinah, and so that was the whole notion of what happened at the cross as Jesus offers himself up as a sweet odor unto God. Christ also loved us, and hath given himself for us and offering, and a sacrifice to God for a sweet smelling savour. So we really understand, and Ephesians 5:2 **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 savour.** You know this is rich symbolism, and that's this is part of what Mary meant to do as she anointed him with the oil. You know oil also was unique, and exclusive, and again back to Exodus 30:32-33 Upon man's flesh shall it not be poured, neither shall you make any other like it after the composition of it. It is holy, and it shall be holy unto you, Whosoever compounded any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people. So Christ, and His sacrifice is unique and exclusive, isn't it? Acts 4:12 So neither is there a salvation in any other, for there is none other name under heaven given among men whereby we must be saved. So it's exclusivity. So this anointment, this ointment that we see here kind of in seed form, in the Song of Solomon has a rich fulfillment, and the tournament of Christ at the cross.

So 1:4 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. Alright, so back to that first chapter again, the 4th verse. So she cries. Draw me. We will run after the. So isn't this is a glorious concept? The the bridegroom is at a distance, and the bride calls out draw me, and we will run after the. While on the cross, Jesus becomes the object of our affections, and he draws us by his spirit. No man can come unto me, he says in John 6:44 except the Father which sent me draw him, and I will raise him up at the last day. Now we know that the work of the Holy Spirit is to draw us to the cross of Jesus Christ. We don't want to be confused about the ministry of the Holy Spirit. The Holy Spirit isn't here to give you things. That concept really is to draw us to Christ, and from Christ we will receive the gift of everlasting life, and the gift of the Spirit with its accompanying gifts for Love, joy, peace, long-suffering, etc. So he says in John 12:32 And I, If I be lifted up, I will draw men unto me. So it's the cross that we're drawn to by the Holy Spirit. In John 16:7-11 where we have the upper room discourse, nevertheless I tell you the truth, and it's expedient for you that I go away For if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. When he has come, he will reprove the world of sin, and of righteousness, and of judgment of sin because they believe not on me. Of righteousness, because I go to my Father, and you see me no more. So there's a the ministry of the Holy Spirit almost in encapsulated form. Here in John 16, we see why the Spirit is sent, and that is to draw. And the response, just as we see here in our text, is you draw me, and I will come. The Holy Spirit does the work of awakening, convicting of sin. Of course, then it is left to us to exercise our free will to believe. So Jeremiah 31:3 tells us, the Lord hath appeared of old, unto me saying Yea, I have loved thee with an everlasting love: Therefore, with lovingkindness have I drawn thee. All right, so back to the fourth verse. The King hath brought me into his chambers. So this is the consummation. This is the bride brought into the chambers, into the bed chamber, and where the life of the two shall be made one. Now this concept also has to do with our ultimate home. We also will be drawn by his spirit, and then ultimately brought into the chambers into direct relationship. Is this what Jesus means when he says in John 14:2-3 In my Father's house are many

mansions: If it were not so, I would have told you I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there you may be also. So Isaiah 26:20 tells us Come by people enter thou into thy chambers and shut thy doors about thee: Hide thyself, as it were, for a little moment until the indignation be overpast. Now we think this to be an oblique reference to the tribulation hour, when the Jews will be gathered together in a place in the wilderness that he's prepared for them. Where they remained for 3 1/2 years under God's protection, but it has secondary meanings, and it certainly has meaning to the believing church who's waiting for the coming of the Lord, and for the Lord's who will say, come up hither, and I will show the things which must be hereafter, and immediately I was in the Spirit, John writes in Revelation 4:1 And he's in the chambers of the Lord, He's in heaven itself. So we're all waiting for that. There's a little moment, and this indignation that we're living in will be overpast as well. We also have in Hebrews 10:19-20 Having therefore brethren, boldness to enter into a new and living way, which he hath consecrated for us through the veil. That is to say, it's flesh. Now again, we have high symbolism here, and we have the veil and the Chamber. This chamber was called the Kodesh it's the Holy of Holies. It is the place where only the high priest could enter, and separating everyone else from that place is this veil. Now that video we know was rent when Christ died on the cross. It was a blatant answer from heaven. Miraculous that the Jew that was perhaps even serving at that time, you know it was passive or, and in the temple, and seeing this event they knew something of terrible import has just happened, and they recognize the veil rent and notice the Bible says from the top to the bottom. So the impossibility of it just frame from the bottom, you know, because of it being worn on on the bottom or something of that nature. You know this is from the top to the bottom, also representing that this came from the hand of the Lord from heaven itself. The veil rent now, and the Kodesh exposed, It is now a chamber that anyone could enter into, and Hebrews gives us some light in this when it speaks about our boldness now to enter into a new, and living way into the chamber, so to speak. Which he hath consecrated for us through the veil, and now we find the veil symbolically to be his flesh. His flesh was torn at the cross, his hands in his feet ripped, and his side, of course, with the spear, and his brow with the promise of thorns, all of this making a way for us into the chambers of the Everlasting God. Psalm 45:15 With gladness and rejoicing shall they be brought. They shall enter into the King's palace. So this is our grand hope. You know, it's a again very symbolic about the bride, and her preparation, and the Son of God coming for her. Ephesians 2:6 And hath raised us up together. and made us sit together in heavenly places in Christ Jesus. So this is the forecast as to the eternal home of the believer and how we're brought into the very presence of God.

So 1:5 I *am* black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, as the curtains of Solomon. All right, so let's move on to the fifth verse we have. I am black but comely. Look not upon me because I'm black, because the sun hath looked upon me. So perhaps some explanation here. So she's talking about being sun burnt. The beautiful story here of the bride, Solomon's bride is that she apparently is of the common class. She has to work, and as a result, her fair skin is exposed to the sun. Which darkens her. So this is truly what the concept is about. I'm black, but comely. She's talking about the fact that that her skin now has been roughened by the sun, and perhaps considered unlovely, but God sees her, that the bridegroom sees her, and loves her. Despite this I am black, but comely in his sight. Comely beautiful look not upon me because I'm black, because the sun hath looked upon me. So she again explains her condition and how this has happened. There are a number of stories in the Bible. I suppose I'll get to it here somewhere in the study. I call them Cinderella stories, and this is certainly one of them. We could put Ruth in that category we can certainly put Esther in that category. We could put Mary, the mother of Jesus in that

category, Hannah in that category. So there are a number of these stories, very interesting stories, where God takes those that are outcast in a way, and exalts them. And this is such a story as that. So here she speaks of her physical condition, and is afraid that she would not be appealing, but that the bridegroom sees through the external, and sees something of beauty, and worth in her, and value in her. So this is the picture of someone if it's had too much sun. So we get an idea of what she had in mind as well. So another picture. So most scholars agree that term Shulamite indicates that she was a person from Shulam which they believe to be synonymous with Shunem, a small town in northern Israel. Hebrew scriptures calls the girl the the Shulammite. Also, the 4th century Church historian, and writer Eusebius referred to Shunem as Shulem. So this gives us the topography of where she lived. It was a rugged area, and it was again with the poor people lived. Jesus hails from this area, Nazareth not far from Shunem, and the notion of people that lived in these these various environments had to work hard to survive. It was a difficult circumstance. All of this, of course, speaks God's special care, and love for believers. So speak serious the tents of Kedar, and this is where they would live, and this is how they would live as a matter of fact, you can see they would be exposed to the elements with very little shelter. To this is the best that they could do. When the sun would reach its meridian, they rushed to the tents, and would wait until the sun began to move in a closer direction to sun setting, and then they could work again, but it was a very difficult lifestyle, so to speak. So I mentioned Hannah, and here she is. 1 Samuel 2:7-8 tells us, The Lord maketh poor, and maketh rich. He bringeth low, and lift it up. He raiseth up the poor out of the dust, and lifted up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory. So this picture is seen throughout the scripture of the persona non grata, the person of no account, and that God's has special interest in them, and so in these various narratives we have we have a composition. That over, and over again resounds the the theme that God has come to save the poor, to save the humble, to save the low, and to marry them, and to exalt them I already gave the illustration of Mephibosheth, but there's a picture for you., and you see, in Second Samuel 9:8 And he bowed himself and said, what is thy servant, that thou shouldst look upon such a dead dog as I am? So David, because he had made a covenant with Jonathan, intended to keep his word, and he would lift this beggar up, and he would sit with princes. All to the shock, and surprise that common people, and Mephibosheth in particular. So when we see ourselves, we need to see ourselves in this same posture. Luke 18:11-14 When the Pharisee prays thus with himself, God, I'm thankful I'm not as other men are. I fast twice in the week I tithe all that I possess so the Pharisees making his prayer that doesn't go further than the ceiling of the temple, but the publican would not look so much as up into heaven, but smote his breast, and said, God be merciful to me a Sinner, and Jesus notes that this man went down to his house justified and not the other. So the story again, the Cinderella story so to speak, are being brought up from the ashes. From a low condition, and given the blessings of God. Genesis 32:10-11 We can certainly think of Jacob as well in light he stolen the birthright. He's now being hunted down by his brother, and God meets him, and God gives him the blessings. He says, I'm not worthy of the least of all the mercies, of all the truth which thou hast showed unto thy servant. So we can identify with Jacob's prayer we are unworthy of the best, or even like that publican that would not look so much up as into heaven, but smote his breast, and said God be merciful to me a Sinner. All of this is seen, and the bridegroom's love for the Shunamite, he looks upon her condition, and understands her soul, and sees beyond the external, and worships, or believes her as she worships him, and Bildad's argument we have. Job 25:4-6 How then can man be justified with God? Or how can he be clean, that is born of a woman? Behold even to the moon, and it shineth not. Yea, the stars are not pure in his sight. How much less man that is a worm? And the Son of Man, which is a worm? Now there are those that will take umbrage with this kind of teaching, but it's

biblical teaching really. The Bible does not promote self esteem. In fact, it very clearly speaks against such a notion. Mankind must see himself as he is, we must say along with the Shunamite I'm black, I'm unworthy. The sun has burned my skin, and we must see our souls as being without merit. We are in need and this is Bildad's argument is quite right. The stars are not pure in his sight. How much less, man that is a worm. Or the sons of son of man, which is a worm. So the notion of anybody born from Adam is that we come out speaking lies out of the womb. There is the necessity, the absolute necessity of conversion. We are indeed black with our sin, and we need to be converted. Of course I've shown so many times the relationship of salvation. You know that God has done this wonderful work in redeeming us, and applying our sins at the cross, and in turn, Christ imputing his righteousness to us. So it won't be because we have done good things that we enter, and merit heaven. There's not some scale whereby God will judge our sins against our good works, and hopefully we've done just enough to get into heaven. Instead it's Christ righteousness that's imputed to us. He would be on the other side of the scales, our sins on one side, and his finished work on the other, and tipping that then in our favor, and redeeming us, and so it says, Ezekiel 16:14 And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness which I had put upon thee, Saith the Lord God. That seem's imputed righteousness, and certainly we see it in other places, yet made everything beautiful in his time.

So 1:6 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. Then we look at the sixth verse.

So my mother's children were angry with me. They made me the keeper of the vineyards. So this is an explanatory for her, her condition, why she sun burnt. Why is there son her skin now rough as a result of it? And she explains her condition. Her condition which is one of penury. My mother's children were angry with me. They made me the keeper of the vineyards. So, she's in this, this plight, and she's been put to work, and to labor. The brothers and sisters, the older brothers and sisters, have put this upon her, and so it's, as it were, a plate to complete. That she puts forth here. Matthew 10:36 Jesus rightly said that a man's foes shall be they of his own household. This is quite incredible, but I find it in many circumstances, people don't get along with their siblings, and their sibling rivalry, and some of it extends all the way back to the beginning days of childhood. One child favored over another, and the resentment that brings to the others in the family. It ought not to be so, but sadly, it is part of the human condition, and maybe some of you here in this study have felt that the sting of that, and you've maybe, perhaps, born that for most of your life. I would say the best approach is that you know in whatsoever state you're found there would be content. That God has his reasons for everything that happens as it does, and if you've had to tolerate this kind of indignity, it was for your good, ultimately, and you take what has been given to you, and realize that whatever it was that you felt, it was a means of bringing you to Christ and eternal life. So at any rate, we have the picture here. What I say is the common condition of mankind even see it amongst Jesus, and his brothers John 7:3-5 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him. We find in Psalm 69:8 I am become stranger into my brethren, and an alien, and to my mother's children. His brethren therefore said unto him, Depart Hence for neither did his brethren believe in him. So we find this is a experience that Jesus went through, and perhaps with no wonder sibling rivalry, it's something that we experience even today, and it certainly was there for Jesus, and his brethren, those that were born after him to Mary and Joseph. They did not become believers until after the resurrection, but that's a story for another

day. Nonetheless, who can understand then the the reason that the bridegroom can have mercy upon the bride? Could she had experienced the same rejection? And those that are ,and have felt the bitter sting of rejection are, I think, better able to come to Jesus, and to understand that we have a man of compassion, the Son of God, Hebrews 4:15-16 who's been touched with the feeling of our infirmities and tempted in all points as we are yet without sin. Well, there are many other illustrations to this in the Bible course. Cain and Abel, we have the case of Joseph Genesis 37:4, and his brethren, that hatred that they had, and ultimately how they had to repent of this, and they wanted him dead, but he ends up becoming their savior. We find that sibling rivalry with David, and Elijah. If you read the accountant 1 Samuel 17:28 they resented him coming, and yet David would destroy the enemy before them.

Well, we've come to the end of the study. Today we've only gotten to 6 verses, but perhaps there's a little study for you. You will read the rest of the Song of Solomon, and we're just going to go through the highlights so much of this. So we're going to see the relationship of Christ with his church.

Well, Lord, we thank you for our opportunity here. This passage is certainly rich. There's symbolism that has to be understood. Metaphorical teachings here, Lord, but I think without question a picture of Christ in the church, and so now we understand why the book is there. Help us, Lord, to understand what it means, lead and guide us we pray in Jesus name. Amen.