

(1:12) - WHILE THE KING SITTETH AT HIS TABLE, MY SPIKENARD SENDETH FORTH THE SMELL THEREOF. - This shows Christ's bride feasting at His table. Notice that not only is Christ the Bridegroom of the church, He is also her King. This is the position He earned by redeeming her with His own blood (**Acts 2:36; Php. 2:5-11; Rev. 17:14**). As God the Son He has always been king and lord. But as Godman and as the one Mediator between God and men, He earned the right to be the King of His church. Not only are believers members of His bride, they are also His subjects and citizens in the kingdom of God.

His "*table*" represents all the gifts and blessings of salvation and eternal life which He earned by His obedience unto death as the Surety, Substitute, and Redeemer of His people. He paid the debt for all our sins imputed to Him, and He gives us the blessings of His righteousness imputed to us. Even though the word "*sitteth*" is not in the original manuscripts, it is certainly implied, as it shows that all the work required to furnish this table was finished by the King, the Bridegroom. The table of the Lord is full, and all who sit at His table bring nothing of their own to that table. It is fully furnished by the King. Salvation is FULL and FREE to all of His bride (**Eph. 1:3; 2 Pet. 1:1-4**). It is all of grace that reigns through His righteousness. For sinners to bring their own dishes (their works) to this table and expect to sit with the King is an insult to Him. Sitting and feasting at the King's table shows us how sinners saved by grace rest in Christ, enjoy the closest fellowship, and eat the meal that He has provided (**Heb. 4:1-11**).

The "*spikenard*" plant, when processed, produces an ointment that is both costly and greatly desired for its aroma and therapeutic qualities (**cf. Mark 14:3-5; John 12:3**). This is a picture of those whom Christ has redeemed by His precious blood. As stated in *Song 1:3*, His bride enjoys the sweet-smelling savor of His glory - His Person and finished work. Before she was born again and called into the kingdom, His smell was offensive to her. But, having been washed thoroughly clean from her sins by His blood, having been clothed in the white garment of His righteousness imputed to her, and having been born again and her spiritual senses created in her by Him, and having been called to Him out of the world, not only does she enjoy His sweet aroma, she emits a sweet-smelling savor to Him (**2 Cor. 2:14-17; Eph. 5:1-2**). Sinners who judge themselves righteous by their works and who approach God in their own self-righteousness are a "*stink*" and "*smoke*" in the nostrils of God (**Isa. 3:24; 65:1-5**).

(1:13) - A BUNDLE OF MYRRH IS MY WELLBELOVED UNTO ME; HE SHALL LIE ALL NIGHT BETWIXT MY BREASTS. - "*Myrrh*" is intended to convey to our minds the infinite riches of the glorious Person and finished work of Christ for His people (His bride) and the fact that EVERYTHING necessary for eternal life is abundant and freely provided in and by Him. In the Scriptures, myrrh was known as a rich spice. Recall that the wise men brought it as a gift to the Lord (**Matt. 2:11**). It was the main ingredient in the holy ointment used to anoint the tabernacle (**Exo.30:23-26**). It could be a picture of the Holy Spirit's anointing Christ's church as she is seen in *Song 3:6* as being perfumed with this holy ointment when she is coming up out of the wilderness. There is no doubt that the Person and sacrifice of Christ is as precious ointment to the believing sinner's soul.

Myrrh also is emblematic of the suffering of Christ for His people. "*Wine mingled with myrrh*" was given to the Lord on the cross (**Mark 15:23**). The Lord described His suffering as drinking the cup of God's wrath for His people (**Matt. 26:38-39**). And so we can view this myrrh as the precious ointment of our Lord's healing that was made through the suffering He endured for us. In enduring this suffering, He proved His love for His people (**John 13:1**). Therefore, "*He shall lie all night betwixt my breasts*" - When we consider what our Lord

suffered unto death for our salvation, we become keenly aware of His love for us and His comfort of us (1 John 4:10). This statement expresses the bride's continual desire for a close and intimate fellowship and communion with Christ (her Bridegroom). Because He has revealed His love toward us in the Gospel message of His grace that reigns through righteousness, we are assured that we are in His heart. Because of this powerful revelation, He is in our hearts to comfort us with the assurances of His love (1 John 4:17-20).

(1:14) - MY BELOVED IS UNTO ME AS A CLUSTER OF CAMPHIRE IN THE VINEYARDS OF ENGEDI. - The word "camphire" in the original is the word "kopher." Some versions translate it as "henna," but it is the same word translated "pitch" in *Genesis 6:14* describing how Noah's ark was to be covered on the outside and inside and, thus, made waterproof. Figuratively, it pictures the redemption price, which is the blood of Christ. It is translated "ransom" in *Job 33:24* - "Deliver him from going down to the pit: I have found a ransom." What a wonderful beauty that Christ is to His people! "Engedi" was a lush, lovely oasis district of gardens and vineyards located below a plateau just west of and overlooking the Dead Sea. It is the wayfarer's delight to come into this beautiful scenery. So, just as pharaoh's horses in *Song 1:9* represented the best of the best because of God's grace through Christ, the camphire from the vineyards of Engedi represent the best of the best. This is the beauty of the fullness of God's love, truth, and grace in Christ (*John 1:16-17; 2 Cor. 4:6; Col. 2:9-10*).

(1:15) - BEHOLD, THOU ART FAIR, MY LOVE; BEHOLD, THOU ART FAIR; THOU HAST DOVES' EYES. - Now, the Bridegroom speaks to and of His bride whom He has made lovely by His power, grace, and love. Christ looks upon His church, His bride, His people as being "fair" - beautiful, comely. Considering that we are sinners, how can this be? The only way is by God's saving grace that washes us clean from all our sins in the blood of Christ and that clothes us in the white robe of His righteousness imputed to us. In Christ, no sin is charged against us. In Christ, there is no condemnation. In Christ, the love of God abides forever. And, although we are sinful in ourselves, we stand before God in His beauty. He addresses her as "My love." The word means "my companion, my friend, my intimate." Christ is our companion in that He is our Surety, our Substitute, and our Redeemer. He is our friend in that He will never leave or forsake us. He is our intimate in that He loves us as His bride and will do everything necessary to save us to the uttermost and comfort us with His glorious presence.

"Doves' eyes" refers to the work of the Holy Spirit in our new birth that brings us to see what we did not see before - the beauty of Christ, the peace that He worked out for us and brought us to see (*John 3:3-7; Col. 1:19-21*). The dove is a bird of peace, very gentle and meek, unlike birds of prey. This is the graces and gifts of the Spirit to bring God's elect to submit and follow Him as willing, loving, bondservants of Christ (*Isa. 26:3*).

(1:16) - BEHOLD, THOU ART FAIR, MY BELOVED, YEA, PLEASANT: ALSO OUR BED IS GREEN. - He speaks of her beauty and His love for her. He speaks of her as "pleasant" or delightful. She is His delight because the Lord delights to show mercy (*Mic. 7:18*) and His mercy endures forever (*Psa. 106:1*). "Our bed is green" shows that the union of Christ and His church is a union that brings for life (*John 15:1-11*).

(1:17) - THE BEAMS OF OUR HOUSE ARE CEDAR, AND OUR RAFTERS OF FIR. - He speaks of the strength and security of the house (church, family) that HE built by His power, grace, and love (*Matt. 16:18*). Sinners who fail to stand upon the Rock Christ Jesus will fall with all their house. But those who stand upon Christ can never fall (*Matt. 7:24-27*).