

**Song of Solomon 8: 8-10; “We Have a Little Sister”, Sermon # 72 in the series – “I am My Beloved’s”, Delivered by Pastor Paul Rendall on August 7<sup>th</sup>, 2022, in the Afternoon Worship Service.**

At this hour we want to remember that it is our Lord Jesus Christ who has died for both Jews and Gentiles so that that He might make them into one New Man in the New Testament times of the Church. It is our Lord Jesus Christ who will present both Jews and Gentiles unto God without spot and wrinkle on the Day when He returns. But here in these verses Jews and Gentiles are spoken of as sisters related to their one husband Christ. And so, this afternoon we want to think more deeply together about three phrases which are found in the 3 verses of our text.

1<sup>st</sup> – About the Little Sister who has no breasts. 2<sup>nd</sup> – About what shall be done for her in the day when she is spoken for. And 3<sup>rd</sup> – About how all who faithfully labor for Him will find peace in Christ’s eyes. May the Lord direct our minds into these good truths in a way which will help us to remember our Lord for all that He has done for us at the cross, and all that He will do to build His Church, even in our own times in this New Testament, New Covenant age where His blessings are revealed in such a great way to His people.

**1<sup>st</sup> of all – Let’s think about the Little Sister who has no breasts.**

Who is it who is speaking in verse 8 when it says – “We have a little sister, and she has no breasts?” I believe that it is the Old Testament Church, together with Christ, who is the “we” in this verse. From the vantage point of being in the Old Testament times, they are looking forward together to the bringing in of the New Testament Dispensation, both for the Jews and for the Gentiles. The Church of our Lord Jesus Christ is One Church, it is true. But there have been two Dispensations under which all of God’s dear people have been gathered; that is, Old Testament and New. All believers, before Christ came in His Incarnation, were under the Old Testament Dispensation. And all believers during Christ’s earthly ministry, and afterwards to the end of the world are in the New Testament Dispensation.

All believers, Old Testament and New make up this one Church of our Lord Jesus Christ. The metaphorical language in this set of verses explains this for us pictorially, when it describes for us the Old Testament church of the Jews as having a little sister who has no breasts. The little sister, I believe it is evident, is the coming of age, New Testament Church. The Old Testament church of the Jews is looking forward, here in these verses, to the time when the New Testament church will grow up and be developed spiritually; a time when she will be spoken for; that is, by Christ Himself. It is a time when she will be able to have children and nurse children of her own, from her own breasts.

I agree with John Gill when he says – “The Universal Church with respect to its parts is often called a Mother in this Song, and so these parts, with respect to each other, as the Jewish and Gentile churches, and so they may be called sisters.” He goes on to elaborate that all believers in both Dispensations belong to the same Father, even God, and they are in the same family because they are partakers of the same grace. They are of the same faith, that is faith in Christ. Faith in the Christ who was coming was the perspective of the Old Testament believers. Faith in the Christ who has come and has finished His work of redeeming us spiritually unto God, this is the perspective of all New Testament believers.

By His work of perfect obedience to the Law, and His sufferings on the cross for the sins of all believers in all times of Church History, they are all saved according to God’s effectual call and brought into the Universal Church. They are all adopted, justified, and sanctified. And they all will be glorified as well, when He returns a second time. So all believers, whether Jew or Gentile, New Testament or Old, ought to have a love and concern for each other’s welfare as they are spiritually related to each other. It says in Ephesians 2: 14-18, that when Christ died on the cross, that He “broke down the middle wall of separation, having abolished in His flesh the

enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.” “And He came and preached peace to you who were afar off and to those who were near.” “For through Him we both have access by one Spirit to the Father.”

We see here that there was this concern in the hearts of some Jews before Christ’s 1<sup>st</sup> Coming, that the Gentiles might be saved. And most certainly this was the case after Christ came, in the hearts and minds of Christ’s apostles and disciples in the early Church in New Testament times. The apostle Paul said this in Romans 1: 16 – “For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.” The gospel was to be preached to Jews first and then to the Gentiles because the Jews were the older sister, the people who were in possession of the promises of the Christ in their coming Messiah.

In Old Testament times under the law, the Jews were the only nation of people whom God set His particular love upon. The promises of salvation in Christ were given to Abraham and to his “seed”, that is his descendants. And then, all of these promises were fulfilled in the Person of one of his direct descendants. That is, Christ was the Seed promised, as it says in Galatians 3: 16. In Galatians 3: 26 Paul says: “For you are all sons of God through faith in Christ Jesus.” “For as many of you as were baptized into Christ have put on Christ.” “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.” “And if you are Christ’s, then you are Abrahams’ seed, and heirs according to promise.”

So, those among the Jews who knew the Lord before Christ came were the older sister who was anticipating the development of the New Testament younger sister in her being able to have children and nurse children. This began to take place even in the days of the apostle Paul’s preaching. You can see this if you will turn over to Acts chapter 13, verses 42-48. “So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath.” “Now when the congregation had broken up, many of the Jews and devout proselytes followed Paul and Barnabas, who speaking to them, persuaded them to continue in the grace of God.”

“On the next Sabbath almost the whole city came together to hear the word of God.” “But when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul.” “Then Paul and Barnabas grew bold and said, ‘It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.’” “For so the Lord has commanded us: ‘I have set you as a light to the Gentiles, that you should be for salvation to the ends of the earth.’” “Now when the Gentiles heard this, they were glad and glorified the word of the Lord.” “And as many as had been appointed to eternal life believed.”

So, you see, at this early point in New Testament Church History, the Gentiles were starting to come into the Church in great numbers. There was a great hungering for the hearing of the word of God. Eventually the Christian churches would become primarily Gentile in their membership as time went by. And the breasts of the little sister would develop. It would be Gentile pastors and teachers who would primarily be teaching in the these churches. Such has been the case down through church history to this time. Having breasts means that these primarily Gentile churches would be able to give those coming to meet with them, spiritual nourishment; the pure milk of the word, that those coming might grow thereby. There was a settled ministry taking place, and spiritual children were desiring the pure milk of the word, and they were regularly receiving it from those preaching to them.

**2<sup>nd</sup> – Let’s think about what shall be done for her in the day when she is spoken for.**

Verses 8b and 9 – “What shall we do for our sister in the day when she is spoken for?” “If she is a wall, we will build upon her a battlement of silver; and if she is a door, we will enclose her with boards of cedar.” The day in which she is spoken for, is the day when Christ would have her, the younger sister, be His spiritual Bride. It was the time in the New Testament Church History when the Church would predominately become Gentile, until the fullness of the Gentiles comes in. Building off of what I said to you before, about the older sister, that both the Old Testament Church of the Jews, and Christ Himself, anticipated this time, we should now be able to see what is being talked about here.

In relation to what was given to the primarily Gentile churches by the apostles and prophets, a question is asked. What shall we do for our sister in the day when she is spoken for? The “we” in the phrase – What shall “we” do for our sister, has to do with the Triune God’s purpose in relation to the gospel going forward through the little sister’s efforts, during this whole Church age. The question of purpose that is being asked is – What shall We do, how will We respond to their defending and promoting the truth of the gospel and the word of God as it goes out to all the nations of the earth? Our God and our Christ say that they will build upon her a battlement of silver; and if she is a door, we will enclose her with boards of cedar. What does this mean?

Well, we have seen thus far that she who started out small, in stature and undeveloped in terms of being married to Christ, spiritually, would not stay that way indefinitely. She would grow up to bear great fruit for Christ. The little sister, would take what the Jewish apostles gave to her in the New Testament Scriptures, and she would go out to fulfill the Great Commission of Christ. She would face great opposition for many hundreds of years from those promoting false doctrine. She would undergo many times of great and long-lasting persecution. And she still is being persecuted to this day, for the truth. But wherever she would be faithful in doctrine, and hold fast the truth and spread it, God would build upon her a battlement of silver.

A battlement was a wall raised on a building with openings or embrasures in it. The word embrasure is a very interesting word. In Webster’s 1828 Dictionary it says that it is “an opening in a wall or parapet, through which canon are pointed and discharged. In other words, where Christ’s New Testament Church is faithful in her warfare for truth, if she is a wall, both defending and promoting the truth of the gospel and the word of God, He will give her a battlement of silver. He would let her become more effective in her warfare by opening greater doors of opportunity even in the midst of her spiritual conflicts. And even through this conflict, He would build His Church and rule in the midst of His enemies.

Even though persecuted and sore oppressed by enemies the truth, Christ’s New Testament Church, the little sister, will be given grace by God to continue to discharge the canons of truth into the forces of the enemies of truth in terms of faithful being words spoken, and faithful spiritual warfare being waged against everything that would be raised up against the knowledge of Christ. In 2<sup>nd</sup> Corinthians 10, verse 4, it says – “For the weapons of our warfare are not carnal but mighty in God for pulling down stronghold, casting down arguments and every high thing that exalts itself against the knowledge of God, bring every thought into captivity to the obedience of Christ.”

In Webster’s Dictionary it also says that in architecture, an embrasure is the enlargement of the opening of a door or window, on the inside of the wall. It is made for giving great play for the opening of the door or casement, or for admitting more light.” Even so, this is what God does in relation to all of our attempts to promote spiritual truth. The churches of Christ are always like a door if they are faithful to Him. They would open the door to the knowledge of Christ in every way that they can.

And so you can see how these words which were spoken by Paul in 2<sup>nd</sup> Corinthians 6: 4-11, are applicable, when he related to the Corinthians how he, and those preaching the gospel faithfully with him, were like a door. He says – “But in all things we commend ourselves as ministers of

God: in much patience, in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings; by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and yet not killed; as sorrowful, yet making many rich; as having nothing, and yet possessing all things.” “O Corinthians we have spoken open to you, our heart is wide open.” (That is, like a door, that they should walk through it.)

What does God do, when a church or the people in it are like this, in their service to Christ? He opens a door for them. Even as Paul said in 2<sup>nd</sup> Corinthians 2: 12-14 – “Furthermore, when I came to Troas to preach Christ’s gospel, and a door was opened to me by the Lord, I had no rest in my spirit because I did not find Titus my brother; but taking my leave of them, I departed for Macedonia.” “Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place.”

In this regard, we see here, that the Triune God not only will make his Church a battlement of silver, but He will enclose their work for Him in the building of Christ’s Church with boards of cedar. The cedar boards are the fragrant labors of those who work and labor for Christ in the building of His Church, by preaching the gospel, and promoting a true worship. 2<sup>nd</sup> Corinthians 2: 15 – “For we are to God the fragrance of Christ among those who are being saved and among those who are perishing.” When a person puts boards of cedar in his rooms or in his closets, he wants them to preserve what he has placed in them. He wants to refresh everyone in the room with the fragrance of the cedar. Everything in those rooms will be preserved and established.

Even so, it is the same with God’s people who labor at preaching and suffer for His name’s sake. God knows how to preserve and establish their work, and how to refresh His people even in the midst of their labors for Him. Christ died to establish every good thing to His people; especially when they faithfully labor for Him; His kingdom and His cause.

**3<sup>rd</sup> – Let’s think together about how everyone who is faithful to Christ, will find peace.**

Verse 10 says: “I am a wall, and my breasts like towers; then I became in his eyes as one who found peace.” These are, I believe, the words of the little sister, now grown up and engaging in her labors for her husband Christ. You can see that she has been striving in every way to please Him. She describes herself as a wall; as one who grown strong in the knowledge of the word of God, strong in the defense of truth, and strong in holding fast and promoting the truth. And she knows that this has taken place by the strength of His love and grace shown towards her. She describes her breasts as being like towers; that is, she is wise and discerning in her understanding of what the Bible says, and she has learned how to communicate truth to others in the faith. She has risen to the place where she can, nourish and strengthen many people in the faith.

She knows through her close fellowship with Him in communion and prayer with Him that in His eyes, she has become a person who has found peace, or “one who has found favor”, it says in the King James. One who has found Shalom, for that is the word in the original Hebrew. If you will cultivate your relationship with Christ in just the way that I have described in this message; holding fast the truth, holding it forth, walking in it, laboring for Christ, trying to further His kingdom and His glory, you too will realize the reality of what the Bride, the younger sister, is saying here. You will become, in his eyes, as one who finds peace; the blessing of the peace which He gives. Not as the world gives, Christ says, do I give unto you. Let not your heart be troubled. Neither let it be afraid. He died to give you this.