

AN OUTLINE FOR STUDY OF THE SONG OF SOLOMON

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1:1. The song of songs – The harmony of harmonies – the assembling in one beautiful picture of many of the most beautiful figures of the Divine Word – the song of songs because it expresses the mutual love of Christ and his Church in more ways than any other.

Which is Solomon's – Type of Christ in glory, as David was a type of Christ in the flesh.

1:2. Let him kiss me – A form of salutation which has always signified closest fellowship; greet all the brethren with an holy kiss; betrayest thou the Son of man with a kiss?

With the kisses – The oft repeated endearments.

Of his mouth – Of his Word, the Scriptures.

For thy love – Thy caresses, the repeated assurances of guidance, protection, companionship, love and care.

Is better than wine – Wine is a symbol of doctrine. They also have erred through wine. They are drunken, but not with wine. All nations have drunk of the wine. I will not henceforth drink of this fruit of the vine. Be not drunk with wine. Doctrine is not only important but necessary. If any man will do my will he shall know of the doctrine. The time will come when they will not endure sound doctrine. Speak thou the things that become sound doctrine. Earnestly contend for the faith. Although a sound faith is essential, yet of faith, hope and love, the greatest of these is love; therefore, love is better than wine. The Lord's assurances of love are even

more precious to the Church than the precious doctrines so vital to her happiness.

1:3. *Because of the savour* – The sweet perfume.

Of thy good ointments – The holy Spirit, composed of the principal spices of myrrh (wisdom), cinnamon (understanding), calamus (knowledge), cassia (deputyship), the holy anointing oil of the priesthood. **[R4232 : page 263]**

Thy name – Christ, which means "Anointed."

Is as ointment – The holy anointing oil, the holy Spirit.

Poured forth – At his baptism upon the Head, at Pentecost on the Body.

Therefore – Because of their admiration and appreciation of Christ's holy Spirit.

Do the virgins – The pure in heart.

Love thee – Seek fellowship with thee, aspire to learn of thee, to cultivate thy graces, to be near thee.

1:4. *Draw me* – No man can come to me except the Father draw him. All mine are thine, and thine are mine. All things are of the Father by the Son.

We will run – Not sit in the seat of the scornful, nor stand in the way of sinners, nor walk in the counsel of the ungodly, but run with patience the race set before us; run for the prize; so run that we may obtain.

After thee – The forerunner. The first-born from the dead. The first to pass over the narrow way. The Head, that in all things

he might have the preeminence. Not after the flesh, but after the Spirit.

The King – The Lord Jesus, typified by Solomon. So shall the king greatly desire thy beauty.

Hath brought me – Even in the present life.

Into his chambers – Into the "Holy," the spirit-begotten condition, the first heavenly condition; made us to sit down in heavenly places in Christ.

We will be glad – Be glad in the Lord, and rejoice, ye righteous.

And rejoice in thee – And again I say, Rejoice.

We will remember – Will meditate upon, think of.

Thy love – Thy caresses, assurances of guidance, protection, companionship, love and care.

More than wine – More even than the doctrines so precious to us.

The upright – Those without deceit, the guileless, pure-hearted.

Love thee – Seek fellowship with thee, aspire to learn of thee, to cultivate thy graces, to be near thee.

1:5. I am black – The bride of Moses, Zipporah, type of the Bride of Christ, was an Ethiopian woman.

But comely – The king's daughter is all glorious within; her intentions are pure, spotless in God's sight.

O ye daughters – Professed children.

Of Jerusalem – Of the Kingdom of God. The true Church instinctively recognizes that her detractors are to be found among God's professed people.

As the tents of Kedar – Kedar was one of the children of Ishmael, and the name thus stands for the Ishmaelites, or Bedouins; their tents are their homes, and though outwardly stained and weather-beaten are often extremely luxurious in the interior, being hung with costly tapestries.

As the curtains – Between the Holy and Most Holy.

Of Solomon – Of Solomon's temple. These curtains, or rather a similar curtain which hung in Herod's temple, and which was rent in twain on the day of our Lord's death, was a most wonderful curtain, being some thirty feet long, fifteen feet wide and five inches thick.

1:6. Look not upon me – Look not *so* upon me (Leeser); the Church kindly expostulates with her critics.

Because I am black – Because I am *somewhat* black (Leeser); the Church does not deny her imperfections, but is not disposed to admit the contentions of her fault-finders that she is *altogether* worthless.

Because the Sun – The searching light of the true Gospel which exposes every defect.

Hath looked upon me – Judgment must begin at the house of God. The Church's sins are of the kind that are open beforehand, known to all men. God's Word fearlessly exposes the weaknesses of every noble character whose life is there recorded.

My mother's children – Sitting and speaking against their brother, their own mother's son.

Were angry with me – Your brethren that hated you, that cast you out for my name's sake, etc. The brother shall betray the brother to death.

They made me – Elected me, appointed me.

The keeper – Class-leader, Sunday-school teacher, etc.

Of the vineyards – Sunday-schools, Christian Endeavor societies, Epworth Leagues, Young People's unions.

But mine own vineyard – The cultivation of the true vine; I am the Vine, ye are the branches.

Have I not kept – Because my Father is the husbandman.

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