

THE WEDDING NIGHT VII

SONG OF SOLOMON 4:7

7 Thou art all fair, my love; there is no spot in thee.

SONG OF SOLOMON 4:8

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.

SONG OF SOLOMON 4:9

9 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.

SONG OF SOLOMON 4:10

10 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!

[STOP]

COLOSSIANS 1:21

21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

COLOSSIANS 1:22

22 In the body of his flesh through death, **to present you** holy and **unblameable** and **unreproveable in his sight:**

Unblameable means "without blemish." The word was applied to the temple sacrifices which had to be without blemish.

It is amazing that God looks at His children and sees no blemish on them! God chose us to be "holy and without blame" (Eph 1:4).

Unreproveable means "free from accusation." Once we have been reconciled to God, no charges can be brought against us.

Satan, the accuser of the brethren, would like to hurl charges at us; but God will not accept them.

People may have accusations to bring against us, but they cannot change our relationship with God.

The most important thing in our Christian lives is not how we look in our own sight, or in the sight of others but how we look in God's sight.

The heavenly bride, the Lamb's wife, is "the perfection of beauty, the joy of the whole earth." She embraces in herself all the true excellence that is found among men.

THE SAME THING IS SAID ABOUT OUR LAMB SO IT IS TRANSFERRED RIGHTEOUSNESS

I PETER 1:19

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

ISAIAH 61:10

10 ¶ I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

I CORINTHIANS 1:8

8 Who shall also confirm you unto the end, **that ye may be blameless in the day of our Lord Jesus Christ.**

EPHESIANS 1:4

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and **without blame before him in love**:

EPHESIANS 1:5

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

EPHESIANS 1:6

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

EPHESIANS 1:7

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

PHILIPPIANS 2:14

14 ¶ Do all things without murmurings and disputings:

PHILIPPIANS 2:15

15 That ye may be **blameless** and harmless, the sons of God, **without rebuke**, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

I THESSALONIANS 3:13

13 To the end he may stablish your hearts **unblameable in holiness before God**, even our Father, at the coming of our Lord Jesus Christ with all his saints.

I THESSALONIANS 5:23

23 ¶ And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body **be preserved blameless** unto the coming of our Lord Jesus Christ.

II PETER 3:14

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, **without spot, and blameless**.

JUDE 1:24

24 Now unto him that is able to keep you from falling, and **to present you faultless** before the presence of his glory **with exceeding joy,**

THE.FIRST.SEAL_ JEFF.IN MONDAY_ 63-0318

129-1 {79}.....If--if the Church has been judged, and they have judged themselves, and have accepted the Blood, **how can God judge a man that's perfectly, totally sinless?** You say, "There's no such a person." **Every borned again believer, true believer, is perfectly, absolutely sinless before God.** He's not trusting in his works. In the Blood of Jesus that his confession's dropped into.....

WHAT A MASTERPIECE

As David saw nothing in lame Mephibosheth but what was lovely, because he saw in him the features of his friend Jonathan; so God, beholding his offending people in the face of his Son, takes no notice of anything amiss in them.

She often wanders from Him, and grieves His Holy Spirit, but He does not allow her faults to affect His love.

He sometimes rebukes, but it is always in the tenderest manner, with the kindest intentions: it is "my love" even then.

There is no remembrance of our follies, He does not cherish ill thoughts of us, but He pardons and loves as well after the offence as before it.

SONG OF SOLOMON 4:8

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.

Here begins a new representation, in which, for the first time, the bride is addressed by the title of "spouse."

This is a new title given the church, my "spouse"; here first mentioned, because the day of espousals was over, and having on the wedding garment, in which she was so fair and spotless,

**THE WORD SPOUSE IS MENTIONED 6 TIMES IN SCRIPTURE
ALL OF THEM ARE IN THE SONG OF SOLOMON**

SOLOMON (Christ) graciously calls and invites her to look to him from the tops of these desolate mountains towards the land of Canaan, and towards the holy city Jerusalem, where he dwelt, though far off; yea, to come with him;

SONG OF SOLOMON 4:8

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.

The whole idea is that the Shulamite Virgin who is sought as a bride lives in high, craggy, cavernous regions, amid inhospitable scenes and close to the mountain haunts of beasts of prey.

Such words as Amana, Shenir, Hermon, and Lebanon are used to typify a region of mountain, rock, fastness, forest, and jungle.

There the fair Shulamite has her native home, That is one side of the picture.

On the other side is the King, who lives in Jerusalem, the royal city, the city of peace, far away from the haunts of leopards; and He goes forth to invite the bride to leave the crag and the den, the forest and the danger, saying,

"Come to Jerusalem, to the home of beauty, to the King's palace, to the splendid and wonderful home, no lion shall be there, nor any ravenous beast go up thereon.

Come, O My dove, Christ calls men away from what may be regarded as the nativities of the present scene.

Christ is calling us away from the first condition of our birth.

He calls her away from stony places, and from low associations, and from connections with lions' dens and mountain haunts of leopards.

This world is not a place for Christ's spouse to rest in, she is in great danger there.

SONG OF SOLOMON 4:8

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.

The believer's life is a daily coming 'from Lebanon.'

LUKE 9:23

23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

Believers, being redeemed from this present evil world, to take heed lest they be 'again entangled in the yoke of bondage.' Need the daily prayer: 'Turn away mine eyes from beholding vanity.' Their standing caution: 'Remember Lot's wife.'

GALATIANS 5:1

1 ¶ Stand fast therefore in the liberty wherewith Christ hath made us free, and **be not entangled again with the yoke of bondage.**

II PETER 2:20

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, **they are again entangled therein, and overcome, the latter end is worse with them than the beginning.**

The character of the JOURNEY.

The journey from Lebanon and its snow-capped heights is neither easy nor safe.

It's rugged paths, steep precipices, and ferocious animals, sufficient to render the descent both painful and perilous to the bride.

A picture of the believer's passage from this world, the place of his nativity, to the home prepared for him in the Father's house.

Manifold temptations often mingling heaviness with our joy.

The flesh lusting against the spirit, and it's lusts warring in their members.

The foot easily slipping, and the consequence a bruising fall.

The roughest and dreariest part of the passage, perhaps, to be travelled alone seemingly.

THE COMFORT AND AID IN THE JOURNEY.

SONG OF SOLOMON 4:8

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.

Indicated in the two little words: '**With me.**' These precious words repeated, to call special attention to what they imply, to confirm their truth, and to indicate their importance.

SO HE LEFT HIS HOME TO COME AND GET US

Who would remain among lions and panthers when they can have the fellowship of the king?

A twofold blessing implied in the words,

(1) His company and support all the way through.

(2) The everlasting presence of Christ after the journey is over;

The descent from Lebanon made safe and restful to the Bride by the Bridegroom's presence.

HEBREWS 13:5

5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

The bridegroom professes himself the bride's protector. He gives the bride to understand that she is now under the cover of his protection, and is to apply to him only for relief under all dangers and difficulties.

This, according to the Eastern manner, he does in the way of parable or figure; supposing her placed on the tops of mountains infested by wild beasts, whence he invites her to himself, as to a place of safety, and gives her to understand, that, now he is her guardian, she may look down in security amidst any dangers of which she was apprehensive,

294-3 PHILADELPHIAN.CHURCH.AGE - CHURCH.AGE.BOOK CPT.8

Read Isaiah 9:6,

"And the government shall be upon His shoulder."

But what does this mean? The answer is this. The phrase, "**government upon His shoulder**" comes from the wedding ceremony of the East. When the bride has been committed to the groom **she takes off her veil and places it over the groom's shoulders, signifying that not only is she under his dominion--that she has transferred her rights to him--**that he is the head--but also that he bears the responsibility and the care and that **HE AND HE ALONE--NO ONE ELSE--NO OTHER MAN--NO OTHER POWER--HAS ANY RIGHT AND RESPONSIBILITY**. And that, beloved, is the KEY of David. God being Sovereign, He foreknew by Divine decree exactly who would be in His bride. He chose her. She did not choose Him. He called her. **She did not come on her own. He died for her. He washed her in His own blood. He paid the price for her. She belongs to Him and to Him alone.** She is wholly committed to Him and He accepts the obligation. He is her head, for Christ is the head of His church. As Sarah called Abraham, Lord, even so the bride is happy that He is her Lord. He speaks and she obeys for that is her delight.

SONG OF SOLOMON 4:9

9 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.

RAVISHED: HEBREW LEXICON -- STRONG'S NUMBER 3823

labab {law-bab'}

To take the heart, make heart beat faster, put heart into me

It means to be robbed of either one's willpower or his ability to think clearly.

Thou hast ravished my heart, my sister, my spouse,...Here another new title is given to the church, "my sister", with the repetition of the former, my "spouse": for one and the same person, with the Hebrews, might be sister and spouse.

Five times he called her his sister (4:9-10,12; 5:1-2) because in the ancient Near East "sister" was an affectionate term for one's wife.

MATTHEW 12:50

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

I CORINTHIANS 9:5

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

QUESTIONS.AND.ANSWERS.ON.GENESIS_ JEFF.IN COD WEDNESDAY_ 53-0729

32-123.....Here it is, brother. Isaac... Rebekah is a type of the Church, and Isaac is a type of the Bride, Christ. Is that right?

And they must be Blood relation (Hallelujah. Amen.), blood relation.

A.TIME.OF.DECISION_ LA.CA SATURDAY_ 59-0418

E-40.....Did you know that Rebekah and Isaac was blood relation? Cousins. **And the Bride of Jesus Christ is blood relation to Him: a Blood bought Bride.** No wonder she was led by the Spirit. There was a connection coming together.....

.....The Life is in the Blood. And the Life is in the Church, the Christian that's borned again by the Spirit of God. **That's the Spirit of Life, Blood relation to Christ.** The Spirit of Christ in the Blood of Christ leading a child of Christ, the seed of Abraham. That's why they move peculiarly. That's why the world thinks so strange of them.

HEBREWS 2:11

11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them **brethren,**

HEBREWS 2:12

12 Saying, I will declare thy name unto **my brethren,** in the midst of the church will I sing praise unto thee.

VERSE 13

HEBREWS 2:14

14 ¶ 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;

SONG OF SOLOMON 4:9

9 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.

The effect of his bride's love was so powerful that even a glance from her beautiful eyes (cf. v. 1; 1:15) or even seeing an article of jewelry or clothing associated with her was enchanting to Solomon.

with one chain of thy neck; with the several graces of the Spirit, linked together as in a chain; which were about the neck of the church, and as ornamental to her as a pearl necklace, and with every link in this chain Christ's heart is ravished and delighted.

WHEN HE BEHOLDS HIS GREAT WORK IN OUR LIVES HE IS OVERCOME WITH JOY AND LOVE

SONG OF SOLOMON 4:9

9 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.

thou hast ravished my heart with one of thine eyes; with one glance of one of thine eyes: by which phrase he intimates the modesty and humility of the church,

which was ashamed or afraid to look fully and directly upon the Bridegroom with both her eyes; and alludes to the ancient custom of virgins, who used to cover their faces with a veil,

and to look out only with one of their eyes for the direction of their steps.

The effect of his bride's love was so powerful that even a glance from her beautiful eyes or even seeing an article of jewelry or clothing associated with her was enchanting to Solomon.

HEBREWS 12:2

2 Looking unto Jesus the author and finisher of our faith; who for the **joy** that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

SONG OF SOLOMON 4:9

9 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.

with one chain of thy neck; with the several graces of the Spirit, linked together as in a chain; which were about the neck of the church, and as ornamental to her as a pearl necklace,

The Vulgate Latin version is, "with one lock of hair of thy neck": which hung down in it, and looked very beautiful;

SONG OF SOLOMON 4:10

10 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!

How fair is thy love, my sister, my spouse!... Christ here PRAISES HIS PEOPLE'S LOVE. Not all the love of angels, nor all

the joys of Paradise, are so dear to Him as the love of His poor people compassed with infirmity.

The love of the believer is sweet to Christ. Lovely and delightful, grateful and acceptable; as it is to Christ, in the several acts and effects of it, and therefore the word is plural, "thy loves;

being exceeding beautiful in his eye, and extremely well pleasing to him; therefore says, "how fair!" as admiring it,

Our love, poor, feeble, and weak though it be, is very precious unto the Lord

SONG OF SOLOMON 4:10

10 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!

how much better is thy love than wine! her love to Christ is more pleasant, more cheering, and more acceptable to him, than the wine of legal sacrifices, or than all burnt offerings;

The love of His saints is a more reviving cordial to Him than wine; for example, at the feast in Simon's house;

LUKE 7:44

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

LUKE 7:45

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

LUKE 7:46

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

LUKE 7:47

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; **for she loved much**: but to whom little is forgiven, the same loveth little.

LUKE 7:48

48 And he said unto her, Thy sins are forgiven.

SONG OF SOLOMON 4:10

10 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!

and the smell of thine ointments than all spices! namely, the graces of the Spirit, which are in Christ without measure, and from him communicated to his people; and when exercised by them, are very delightful to him, and preferred by him to "all spices": even to all those used in the holy anointing oil, typical of them, [Ex 30:23](#).

Both wine and ointment were used in the sacrifice of the Jews; sweet smelling myrrh and spices were used in meat offerings and drink offerings before the Lord.

But Jesus says to His Church, "all these offerings of wine, and all that burning of incense, is nothing to Me compared to your graces. Your love is My wine, your virtues are My sweet-smelling ointments."

GENESIS 8:20

20 ¶ And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

GENESIS 8:21

21 And the LORD **smelled a sweet savour**; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

LEVITICUS 3:5

5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a **sweet savour unto the LORD**.

THE BRIDE HAS A SMELL LIKE NONE OTHER SHE IS THE ANTITYPE OF THE PRIESTHOOD IN THE O. T.

SONG OF SOLOMON 4:11

11 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.

Thy lips, O my spouse, drop as the honeycomb,...Words, for sweetness, delight, and pleasure, like that; so the speech of persons, flowing from their mouth and tongue, is said to be sweeter than the honeycomb;

so the lips or words of the church in prayer, or in praise of Christ, and thankfulness to him; or in the ministration of the doctrines of the Gospel, which are pleasant words; are pleasing to Christ; when, like the honey, they drop freely and without constraint;

Honey and milk are under thy tongue, Eloquence and persuasive speech were compared among the ancients to honey and milk.

Honey and milk are under thy tongue. The language of Canaan is thy proper dialect; for Canaan was a land that flowed with milk and honey with things both pleasant and profitable.

A mixture of milk and honey, with poppies in it, was given to the newly married bride, and drank when brought home to her husband; which was now the case of the church.

SONG OF SOLOMON 4:11

11 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.

and the smell of thy garments is like the smell of Lebanon; the ancients formerly scented their garments; such are Christ's robe of righteousness, and garments of salvation, which are said to "smell of myrrh, aloes, and cassia"; with which the saints being arrayed.

and so like the smell of Lebanon, a mountain abounding with odoriferous trees and plants from which the finest gums were extracted, particularly frankincense;

In the East, where perfumes are exceedingly common, the garments on nuptial occasions were remarkably perfumed.

PSALM 45:6

6 ¶ Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

PSALM 45:7

7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

PSALM 45:8

8 All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

SONG OF SOLOMON 4:12

12 A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed.

The loveliness and purity of the bride are now set forth under the image of a paradise or garden fast barred against intruders, filled with rarest plants of excellent fragrance, and watered by abundant streams.

A garden enclosed *is my sister, my spouse*,...an allusion to a garden near Jerusalem, called the king's garden, Adrichomius² makes mention of, which was shut up, and only for the king's use and pleasure: to which the church may be compared; for its being distinguished from the world's wide waste,

inclosed = closed: bolted and barred. guarded from intrusion, and reserved for the king's enjoyment.

And the church is like an "enclosed" garden; for distinction, being separated by the grace of God, in election, redemption, effectual calling, etc. and for protection, being encompassed with the power of God, as a wall about it;

and for secrecy, being so closely surrounded, that it is not to be seen nor known by the world; and indeed is not accessible to any but to believers in Christ; and is peculiarly for his use, who is the proprietor of it;

THERE IS FREEDOM WITHIN THE BOUNDRIES THAT GOD SETS. BOUNDARIES AREN'T BONDAGE.

ADAM HAD FREEDOM WITHIN THE BOUNDARIES THAT GOD SET. BUT WHEN HE CROSSED THE LINE HE GOT IN TROUBLE.

IT WAS THE DEVIL WHO CONVINCED EVE THAT THE BOUNDARIES WERE SOME SORT OF BONDAGE

GENESIS 2:8

8 ¶ And the LORD God **planted a garden** eastward in Eden; and there he put the man whom he had formed.