

**THE SONG OF SOLOMON
COMPARED WITH OTHER
PARTS OF SCRIPTURE**

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The Song of Solomon Compared with Other Parts of Scripture by Solomon

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SOLOMON

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THE
SONG OF SOLOMON

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"Truly our fellowship is with the Father and with his Son Jesus
Christ."—1 JOHN i. 3.

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INTRODUCTORY THOUGHTS ON THE
SONG OF SOLOMON.

" THE general character of this Book in contrast to Ecclesiastes is very striking. Ecclesiastes, from beginning to end, tells of the vanity of the creature—Canticles, of the sufficiency of the Beloved. In Ecclesiastes, the world is searched through and through in all its treasures of wisdom, of pleasure, and of riches; but an object to satisfy the heart is not found in them all.

" All is vanity, yea, vanity of vanities!

" In Canticles, what a contrast! An object to satisfy the heart is found; that object is not the creature, but the Beloved. One verse in St. John's Gospel gives the contrast perfectly (John iv. 14). Ecclesiastes is the first half of the verse—'Whosoever drinketh of this water *shall thirst again*;' Canticles is the latter half of the verse—'Whosoever drinketh of the water that I shall give him *shall never thirst*.' '*His love*' is better than wine, than riches, than treasures, than all things."—EXTRACT.

Thus the Book is *full of Jesus*. But it is Jesus in a peculiar character. He is not seen here as "Saviour," nor as "King," nor as "High Priest," nor as "Judge," nor as "Prophet," nor as "the Captain of our Salvation," nor as "the Great Shepherd of the sheep," nor as "the Mighty God," nor as "the King of kings," nor as his people's "Surety"—No! it is in a dearer and closer relation than any of these—it is Jesus as our "Bridegroom"—Jesus in marriage union with his Bride, his Church.

This is a great mystery, but it is one of most peculiar preciousness to "all them that *love* our Lord Jesus Christ in sincerity." It pervades every part of Holy Scripture. It was first revealed in Adam and Eve, in Eden (Gen. i. 27, and ii. 21-24). It was more fully brought out in the typical characters of the Old Testament; as, for example, in Boaz and Ruth; it was distinctly taught in the betrothment of the Jewish nation; and it is plainly declared in the spiritual language of the epistles—"I have espoused you *to one husband*, that I may present you as a chaste virgin *to Christ*" (2 Cor. xi. 2).

The Song of Solomon is to be understood as the mutual interchange of the affections of the Bridegroom and the Bride. It is the experience of the soul towards Christ in this peculiar relationship.

We may be quite *as safe*, though we realise our interest in Christ *only* as our Saviour from the guilt and condemnation of sin ; or if we know him only one step further, as the Captain of our Salvation, making us more than conquerors in fighting the good fight of faith. But it is our privilege (*and a great one*) to know him in a world that passeth away, wherein we are but strangers and pilgrims, *ever leaving the bitterness of creature-disappointments, and the drying up of creature-steam of happiness*—as *the one object* in whom our affections may supremely centre with no danger of excess, no fear of disappointment, no possibility of coldness or variable-ness in return ; but rather, *in whose love* we shall meet with a response that shall make *our love as nothing*, by reason of *the love that exceedeth!*

This is our privilege—a purchased privilege—ours in virtue of our relationship in Jesus.

The question is never once raised throughout the Book whether indeed it is so or not. Grief and sadness arise from other causes. For, as the one grand aim of the Bride throughout is the enjoyment of free, uninterrupted, and constant *communion* with the Beloved, so the grand source of sorrow and distress is when seasons of coldness, lukewarmness, and drowsiness ever and anon creep over the soul, coming

between it and Jesus, like clouds which hide the sun—not, indeed, affecting *its* bright shining, but effectually hindering the genial warmth of its cheering, enlightening, and life-giving rays from reaching the soul.

One of the most striking features of this Book is the development of the onward, ripening progress of Christian experience, as traced through the spring, summer, and autumnal seasons (chap. ii., iv., and vi.) “First the blade, then the ear; after that the full corn in the ear.”

And one of its most prominent characteristics is, that THE PERSON of Christ is dwelt on, rather than his work and offices. He is loved, so to speak, *for his own sake*. It is “*his own self*” that is the much-loved object.

May our affections more and more centre in Jesus; and may he be the constant companion and friend of our otherwise desolate and unsatisfied hearts, “until the day break and the shadows flee away,” and “the marriage of the Lamb” be *come!*

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