

Last week we went over an introduction to this song. If you missed it, it is important that you read or listen to it so that you will understand the foundation of the song as we go forward. I believe the woman in the song is one of Solomon's brides, perhaps his first, but I also believe that she undoubtedly represents the church's relationship with Jesus.

In the first verses she pleaded for the kisses from his mouth, which we saw as the words of Scripture, God's love letter to us, received personally in quiet time alone with Jesus in prayer. We also read that his love is better than wine, or we could say better than any worldly pleasure. There is no comparison. Even the good God given pleasures of this world do not come close to the ecstasy we can know in intimacy with Jesus. I also stated that if you think this sounds wild and a bit crazy, you may not know Jesus personally. But those of you who do know Him, know what I am talking about. The Song of Songs is comparing perfect marital love as the closest thing we can relate to our relationship with our Lord and Savior, Jesus. There is a reason so many marriages fail. They fall short of the desire for the perfect spouse, a desire God has put in our hearts. And instead of finding that relationship in Jesus, we search for it in person after person. **If you are not satisfied in Jesus, you will be demanding too much from your spouse.** You will not find the strength to die to yourself and serve your spouse unless your need for perfect love is met in Jesus.

³ *your anointing oils are fragrant; your name is oil poured out; therefore virgins love you.* Song of Songs 1:3 Kings were anointed with fragrant oils. They did not have Old Spice, but they did have exotic spices and fragrant oils. Remember that Mary of Bethany anointed Jesus' feet with expensive ointment early in the week that He was arrested and crucified (John 12:3ⁱ). Matthew's account tells us she also anointed His head (Matthew 26:6,7ⁱⁱ). When Mary anointed Jesus, was she thinking of this verse? Everywhere He went those last days before the crucifixion He carried the scent of a king. That was probably a factor in His conversation with Pilate (John 18:33-38ⁱⁱⁱ). I would venture to say that Pilate had never tried a man that had the fragrance of nard.

Paul wrote of the fragrance of the knowledge of Christ (2 Corinthians 2:14-16^{iv}; Ephesians 5:2^v). He calls it the fragrance of the knowledge of Him and of life unto life. Odors bring to mind memories in a similar way that music does. We remember where we were when we first smelled a unique strong fragrance. But what Paul is writing about is not a literal odor. It is like a fragrance in that it stirs the mind and makes a unique impression. I think that is probably true for the woman in the song experiencing it in a physical and emotional sense. Though Solomon's anointing oils literally were fragrant, those odors will forever remind her of him and her attraction to all that He represents to her. I believe we see that in the next phrase. *Your name is oil poured out.*

Hebrew writing often uses parallelisms. Something is expressed one way and followed by another expression that means the same thing but helps to clarify the overall meaning. The parallel here is that of the fragrance and his name. To the Hebrews, a person's name represented who they are. The expression "in Jesus' name" means by His authority or by the nature of who He is. To call upon the name of the Lord is to seek His attributes of grace and mercy (Genesis 4:26^{vi}). To declare something in the name of the Lord is to say it is with the Lord's authority. When we end a prayer in Jesus' name, we are saying that the prayer is in line with who He is, which implies it is His will.

“When she said that his name was ‘perfume poured forth,’ she meant that his character was as fragrant and refreshing as cologne poured out of a bottle. This is the reason the girls around the palace loved him—not just because he was handsome ... but because his inner person was so attractive.” (Glickman)^{vii}

From the movie *The Forge*, I learned an important question for people to consider. What do you want people to think of you when they see you coming? When someone says, “Here comes so and so,” what is the impression you want them to have? This woman thinks the name Solomon conveys wisdom, integrity, sincerity, strength, and honor. The fragrance of those attributes is like that of spices that fill the sense of smell. They draw you near. She says his name is like oil poured forth, golden, smooth, precious.

That honored name is why the virgins love him. It is natural for women to be attracted to influential and powerful men, but this is more than that. This is about his inner qualities. That is what we love about our Lord. His name represents holiness, purity, steadfast love, faithfulness, and truth along with all the fruits of the Spirit, love, joy, peace, patience (Galatians 5:22,23^{viii}).

Before delving deeper into the name and all our Lord Jesus means to us, we need to understand the term virgins in the spiritual parallel. The woman may have been speaking of the girls around the court as Glickman suggests, and as Psalm 45^{ix} may indicate, but **in the spiritual analogy virgins are those who have set their love on Jesus instead of the world.** We saw that in Revelation the virgins are those who are not spiritual adulterers (Revelation 14:4^x). They are keeping themselves spiritually for Christ alone. He is their first love. That includes all who are born again and walking in the Spirit (Galatians 5:16^{xi}). We are those who love all that His name means to us.

What does it mean to your heart that the first fruit of His Spirit is love, that God is described as love (1 John 4:8^{xii})? This is a major theme of this book. We could dwell here for the rest of the message. Love would be enough. But because He is love He is patient and kind. How many times have you failed to obey, compromised, or ignored what you knew God was asking of you? We come to Him repentant and confess our weaknesses and feel like He should strike us down with some affliction. Instead, we find Him faithful and just to forgive us and to cleanse us from all unrighteousness (1 John 1:9^{xiii}). What a Savior! How merciful and gracious! And this love with which He loves us is a steadfast love (Jeremiah 31:3^{xiv}). If that was a scent, would it be that of a rose, gardenia, or plumeria flower? This beauty of character is what draws us to Jesus again and again. Are you getting the idea of how Hebrews use the physical world to speak of spiritual realities?

On a more practical note to the single women hearing this Guzik writes: *This shows us that a wise woman chooses a man whom others see to be a man of character. There is something not-quite-right if she thinks she can see what an amazing guy he is, but no one else can see it.*^{xv}

^{4a} *Draw me after you; let us run. The king has brought me into his chambers.* Song of Songs 1:4 Jesus said that no one comes to the me unless the Father who sent me draws him (John 6:44^{xvi}). The bride is eager to experience the kisses of the groom and be drawn by him. This desire according to Jesus must come from God. Carnal desire is natural and longs to be fulfilled, but spiritual desire is supernatural. The fact that the woman longs for His love means she has already been drawn, but here she pleads to be drawn after Him even more.

Spurgeon preached on this desire to be drawn: *What we want is the gentle influence of the Holy Spirit to attract us nearer to Christ; so each one cries to the Lord, "Draw me". We are not dead; we are quickened and made alive. Our very pain and anguish, because we are not able to come to Christ as we would, prove that we are alive. I commend this prayer to you, "Lord, draw me; draw me." It is the work of Christ to draw. "I, if I be lifted up from the earth, will draw all men unto me." (Jn. 12:32^{xvii}) It is the work of the Father. "No man can come to me," said Christ, "except the Father which hath sent me draw him." (Jn. 6:44) It is the work of the Spirit of God to draw a soul towards Christ. I pray this for myself, and I trust that you will pray with me, "Come, Sacred Spirit, and draw us nearer to Christ; enliven our hopes; incline our hearts; arouse our desires; and then help us to yield our whole being to your gracious influences!"*

The world is constantly drawing our old nature with false promises. That is one reason that we pray to be drawn by our Lord. I believe this prayer to be drawn is a spiritual picture of sanctification and the desire for our eternal union with Jesus that we read about at the end of Revelation. We long for the next sentence. *The king has brought me into his chambers.* It is the consummation of our union, and ultimately it is our resurrection!

In the Jewish canon Ruth comes just before the Song of Songs. Just as Ruth was drawn to Israel and then to Elimelech and the book concludes with their marriage which results in the lineage of King David and ultimately the Messiah, so this Song of Songs expresses being drawn and the desire that is fulfilled in her union with the son of David, Solomon. In the broadest aspect the Bible begins with creation and the marriage of Adam and Eve and ends with the marriage of Christ and the church and a new creation. The themes are the same. It is the theme of every spiritual seeker who is drawn to Christ. But in each case, there is a longing for that day of consummation. That is what we, as the bride of Christ, experience as we await Jesus' return and the marriage feast of the Lamb.

We have foretaste of that day when we enter our prayer closet and listen to His heart (Matthew 6:6^{xviii}), or when we are reading the Word and suddenly find it is the voice of our Beloved speaking to us. Sometimes we taste it in the little coincidences of life that tell us He is right there with us in all the details. And yet, we long for the day when we are brought into His chambers. *Come Lord Jesus!* I can only imagine!

^{4b} *We will exult and rejoice in you; we will extol your love more than wine; rightly do they love you.* Song of Songs 1:4b Now the virgins we read about in verse two, representing those in whose hearts Christ is first, respond to witnessing this marriage of Solomon and his bride. *We will exult and rejoice in you!* I love this word exult. It is the Bible's ultimate expression of being thrilled. It is to jump up and spin. Is that how you feel about your Groom, Savior, Redeemer, Friend, and eternal Shepherd? I would ask you all to jump and spin as an expression of how thrilled you are that Jesus has chosen you as His bride, but I am afraid we might have some injures. But to the youth among us, I would encourage you to try this at home while shouting, "Thank you Jesus! I love you Lord." Over the top? Can we get too excited about how much we are loved and the majesty of the One who loves us?

And rejoice in you! The Apostle Paul wrote in Philippians 4:4, *"Rejoice in the Lord always and again I say rejoice."* The believer in Jesus who has faith in what Jesus accomplished for us has every reason to rejoice. Our lives have meaning and a purpose. We know we are loved more than we can comprehend. We know there is no good thing that God would withhold from us (Romans 8:32^{xix}). We are in a deepening love relationship

with our Creator who is continually showing us more of the wonder of Himself. We can at any time come before His throne of grace and ask for help in time of need (Hebrews 4:16^{xx}). He plans for us to rule and reign with Him as priests. He will finish the work in us making us as holy as He is and give us eternal bodies like His own resurrected body (Philippians 3:21^{xxi}). We do not need to fear death, rather when that time comes, we can joyfully leave this world and know our next breath will be the air of heaven. And when that time comes, we will see him face to face (Revelation 22:4^{xxii}). Rejoice! How can we not? Yes, this world is full of trials and suffering, but He is with us through it all and will safely see us to our heavenly home. What joys await us there we cannot comprehend.

Now let us consider that we should extol His love more than wine. This is an affirmation of what the woman said in verse 2b. Your love is better than wine. The virgins say that they should remember and make mention that the love of Solomon is better than any wine. They are declaring that it must not only be more enjoyable but more intoxicating than the best wine. *The fruit of the vine represents the chief of earthly luxuries. "I will remember your love more than the choicest or most exhilarating comforts that this world can give me."*

Spurgeon comments on this phrase: *"We will remember your loves more than wine."* By this expression we must understand, of course, all the love of Jesus, from the beginning even to the end; or, rather, to that eternity which has no end. We will remember those acts of love of which we have heard with our ears, and our fathers have declared to us. It has been told us by inspired prophets, and God has revealed it to us in his Word by his Spirit, that Jesus Christ loved us from before the foundation of the world. We believe that his love is no passion of modern date — no mere spasm of pity. It is as ancient as his glory, which he had with the Father before the world was, one of the things of eternity. This love divine is not a spring that welled up only a few days ago, but it an everlasting fountain which has never ceased to flow. We will remember, O Jesus, that love of yours which was displayed in the council chamber of eternity, when, on our behalf, you interposed as the Daysman and Mediator; when you struck hands with your Father, and became our Surety, taking us as your betrothed! We will remember that love which moved you to undertake a work so burdensome to accomplish, an enterprise which none but yourself could ever have achieved. We will remember the love which suggested the sacrifice of yourself; the love which, until the fullness of time, mused over that sacrifice, and longed for the hour of which, in the volume of the Book it was written of you, "Lo, I come." (Ps. 40:7^{xxiii}; Heb. 10:7^{xxiv}, 9^{xxv}) We will remember your love, O Jesus, as it was manifested to us in your holy life, from the manger of Bethlehem to the garden of Gethsemane! We will track you from the cradle to the grave, for every word and every deed of yours was love. You, wherever you walked, scattered loving-kindnesses with both hands. As it is said of your Father, "God is love" (1 Jn. 4:8, 16^{xxvi}), so, surely, you are love, O Jesus! The fullness of the Godhead dwells in you (Col. 2:9^{xxvii}); the essence of love, nothing else but love is your incarnate Person.

And especially, O Jesus, will we remember your love to us upon the cross! We will view you as you come from the garden of your agony, and from the hall of your flogging. We will gaze upon you with your hands and your feet nailed to the accursed tree. We will watch you when you could, if you had willed it, have saved yourself; nevertheless, you give up your strength, and bowed yourself downward to the grave that you might lift us up to

heaven. We will remember your love which you manifested through your poor, bleeding hands and feet and side.

We will remember this love of yours till it invigorates and cheers us “more than wine” — the love of which we have heard, which you have exercised since your death, the love of your resurrection, the love which prompts you continually to intercede before your Father’s throne, that burning lamp of love which will never let you hold your peace until your chosen ones are all safely housed, and Zion is glorified, and the spiritual Jerusalem is settled on her everlasting foundations of light and love in heaven. We will remember all your love, from its beginning in the eternal past to the eternity that is to come; no, we will try to project our thoughts and imagination, and so to remember that, long as eternity shall continue, even forever and forevermore, so long shall your love exist in all its glory, undiminished in its luster or its force. “We will remember your love more than wine.” Nor is this all the love we have to remember. Though we ought to recollect what we have heard, and what we have been taught, I think the spouse means more than this. “We will remember your loves” — not only what we have been told, but what we have felt... I will remember your love, O Jesus; your love to me when I was a stranger, wandering far from God; the love which restrained me from committing deadly sin, and withheld my hand from self-destruction! I will remember the love which tracked me in my course — “When Satan’s blind slave, I sported with death.”

I will remember the love which held back the axe when Justice said, “Cut it down; why let it cumber the ground?” I will remember the love that took me into the wilderness, and stripped me there of all my self-righteousness, and made me feel my weight of guilt, and the burden of my iniquity. Especially will I remember the love which said to me, “Come unto me, and I will give thee rest.” (Mat. 11:28^{xxviii}) I cannot forget that matchless love which, in a moment, washed my sins away, and made my spotted soul white as the driven snow. Can you forget, my brothers and sisters, that happiest of days when Jesus first whispered to you, “I am thine, and thou art mine”? I can never forget the transporting hour when he spoke thus to me; it is as fresh in my memory now as if it had only happened this afternoon. I could sing of it if it were right to stop a sermon for a sonnet; I could sing of that love, passing all measure, which took my soul, and washed it in the precious blood of Jesus, and then clothed it in the spotless robe of his righteousness. O love divine, yours excels all other loves, that you could deal with such a rebellious, traitorous worm, and make that worm an heir of heaven!

When we have, for a while, lost the light of God’s countenance; when we are like the apostle in that great storm at sea, and are in a place where two seas meet, and our vessel is already broken by the violence of the waves; when darkness increases our fears, or daylight reveals fresh dangers, then is it especially sweet to remember the love of our Lord. In such a time as that, the tried believer can say, “He loved me once, and his love never changes. Though I cannot now see the light of his countenance, I know that he is still the same as he ever was. I remember the garden of delights where he revealed his love to me, and the banqueting house where he gave me such choice fare; and I feel persuaded that he has not forgotten his poor spouse, but that he will come to her again, and once more lift her out of the mire, set her feet upon a rock, put a new song into her mouth, and establish her goings.” (Ps. 40:2^{xxix}) A constant remembrance of Christ’s love for us will always make us cheerful, dutiful, and holy.”

We come to church once a week and take a sip of the gospel and head back into the world and all our obligations. Some believers even speed read through a three-minute devotional thought each morning, a glance at the love of Christ, a nibble of heavenly manna. But there are fathomless depths of Jesus' love for us to delight in if we would only take a moment to dive in. When you do, you will not soon wish to return.

How can we remember the love of Christ as we go about our busy lives? Spurgeon has a few suggestions. One is to take at least fifteen minutes in the morning or the evening, whichever fits best, and meditate on His love for us. Visualize the passages that tell of His passion to make you His own, His surrender in the Garden of Gethsemane, His stance in the trial, the flogging, the crucifixion, and how He could have called on legions of angels to deliver Him but chose to suffer for your sins and mine. See Him rise from the dead so that you might know death is defeated and fear it no longer. And be still and listen to what He would speak to your heart (Psalm 46:10^{xxx}; John 10:3^{xxxi}).

It also helps us to remember His love when we recall the many times He has seen us through the trials of life, His answers to our prayers, how He has directed our lives despite the many times we try to go our own way. Remember the comfort you received when you sought Him in times of anguish and the times He felt with you in your suffering (Hebrews 4:15^{xxxii}). Recall how faithful He has been to you.

Spurgeon wrote, *You have just enough religion to make you wretched; you have not enough to make you happy; so get a great deal more of it. Drink deeply at the heavenly spring of fellowship. If you learn a little more about Christ every day, you will not be likely to forget what you already know of him.* He goes on to say that we should seek out something fresh from the Lord each day, and to *take care, when you have a sense of Christ's love, that you let it go down deeply.*

When you have those fresh encounters or revelations, bring them into your conversations (Psalm 40:5^{xxxiii}). Do not be shy about the love of Christ for you. It will cause others to hunger to experience it for themselves. So many people are afraid to even say the name of Jesus in conversation. Let us talk about Jesus. Is there any greater subject in this world? I think not!

You may be trying to satisfy your soul with the wine of this world, the little passing pleasures it offers. You may think this sounds like wishful thinking or simply imagination. I challenge you to test it for yourself. Ask the Lord in prayer to show you how much He loves you. And when He does, all that you have heard today will be real to you. Simply ask for His gracious forgiveness. Tell Him you want to know divine love. Pray with your whole heart, "Draw me after You!" Your life will never be the same.

Questions:

1 What do anointing oils represent? 2 What is in a name? 3 What do you want people to think when they see you? 4 How do the Hebrews use the physical world to speak of spiritual realities? 5 What was Spurgeon's suggested prayer? 6 Are you longing for the consummation of our union with Christ? 7 Do you extol the love of Jesus *more than the choicest or most exhilarating comforts that this world can give*? 8 What did Spurgeon remember of God's manifest love? 9 What do you remember of God's love in your own life? 10 Will you continue to pray, "Draw me after you!"?

ⁱ **John 12:3 (ESV)**

³ Mary therefore took a pound of expensive ointment made from pure nard, and anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the fragrance of the perfume.

ⁱⁱ **Matthew 26:6-7 (ESV)**

⁶ Now when Jesus was at Bethany in the house of Simon the leper, ⁷ a woman came up to him with an alabaster flask of very expensive ointment, and she poured it on his head as he reclined at table.

ⁱⁱⁱ **John 18:33-38 (ESV)**

³³ So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” ³⁴ Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” ³⁵ Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?” ³⁶ Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.” ³⁷ Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.” ³⁸ Pilate said to him, “What is truth?” After he had said this, he went back outside to the Jews and told them, “I find no guilt in him.

^{iv} **2 Corinthians 2:14-16 (ESV)**

¹⁴ But thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads the fragrance of the knowledge of him everywhere. ¹⁵ For we are the aroma of Christ to God among those who are being saved and among those who are perishing, ¹⁶ to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things?

^v **Ephesians 5:2 (ESV)**

² And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

^{vi} **Genesis 4:26 (ESV)**

²⁶ To Seth also a son was born, and he called his name Enosh. At that time people began to call upon the name of the LORD.

^{vii vii} David Guzik, *Song of Solomon*, David Guzik’s Commentaries on the Bible (Santa Barbara, CA: David Guzik, 2013), So 1:2–4a.

^{viii} **Galatians 5:22-23 (ESV)**

²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; against such things there is no law.

^{ix} **Psalms 45:13-14 (ESV)**

¹³ All glorious is the princess in her chamber, with robes interwoven with gold.

¹⁴ In many-colored robes she is led to the king, with her virgin companions following behind her.

^x **Revelation 14:4 (ESV)**

⁴ It is these who have not defiled themselves with women, for they are virgins. It is these who follow the Lamb wherever he goes. These have been redeemed from mankind as firstfruits for God and the Lamb,

^{xi} **Galatians 5:16 (ESV)**

¹⁶ But I say, walk by the Spirit, and you will not gratify the desires of the flesh.

^{xii} **1 John 4:8 (ESV)**

⁸ Anyone who does not love does not know God, because God is love.

^{xiii} **1 John 1:9 (ESV)**

⁹ If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

^{xiv} **Jeremiah 31:3 (ESV)**

³ the LORD appeared to him from far away. I have loved you with an everlasting love; therefore I have continued my faithfulness to you.

^{xv xv} David Guzik, *Song of Solomon*, David Guzik’s Commentaries on the Bible (Santa Barbara, CA: David Guzik, 2013), So 1:2–4a.

^{xvi} **John 6:44 (ESV)**

⁴⁴ No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day.

^{xvii} **John 12:32 (ESV)**

³² And I, when I am lifted up from the earth, will draw all people to myself.”

^{xviii} **Matthew 6:6 (ESV)**

⁶ But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.

^{xix} **Romans 8:32 (ESV)**

³² He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?

^{xx} **Hebrews 4:16 (ESV)**

¹⁶ Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

^{xxi} **Philippians 3:21 (ESV)**

²¹ who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.

^{xxii} **Revelation 22:4 (ESV)**

⁴ They will see his face, and his name will be on their foreheads.

^{xxiii} **Psalms 40:7 (ESV)**

⁷ Then I said, "Behold, I have come; in the scroll of the book it is written of me:

^{xxiv} **Hebrews 10:7 (ESV)**

⁷ Then I said, "Behold, I have come to do your will, O God, as it is written of me in the scroll of the book."

^{xxv} **Hebrews 10:9 (ESV)**

⁹ then he added, "Behold, I have come to do your will." He does away with the first in order to establish the second.

^{xxvi} **1 John 4:16 (ESV)**

¹⁶ So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him.

^{xxvii} **Colossians 2:9 (ESV)**

⁹ For in him the whole fullness of deity dwells bodily,

^{xxviii} **Matthew 11:28 (ESV)**

²⁸ Come to me, all who labor and are heavy laden, and I will give you rest.

^{xxix} **Psalms 40:2 (ESV)**

² He drew me up from the pit of destruction, out of the miry bog, and set my feet upon a rock, making my steps secure.

^{xxx} **Psalms 46:10 (ESV)**

¹⁰ "Be still, and know that I am God. I will be exalted among the nations, I will be exalted in the earth!"

^{xxxi} **John 10:3 (ESV)**

³ To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out.

^{xxxii} **Hebrews 4:15 (ESV)**

¹⁵ For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.

^{xxxiii} **Psalms 40:5 (ESV)**

⁵ You have multiplied, O LORD my God, your wondrous deeds and your thoughts toward us; none can compare with you! I will proclaim and tell of them, yet they are more than can be told.