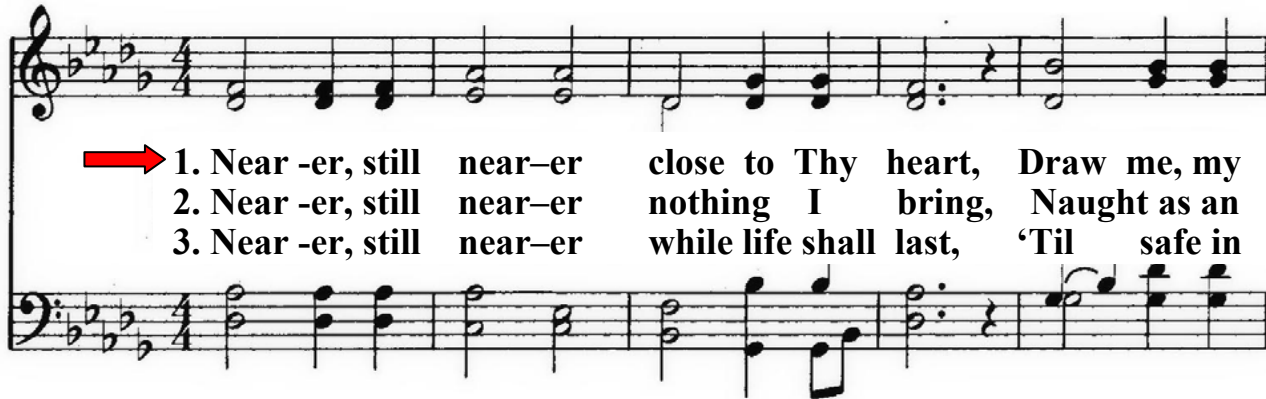
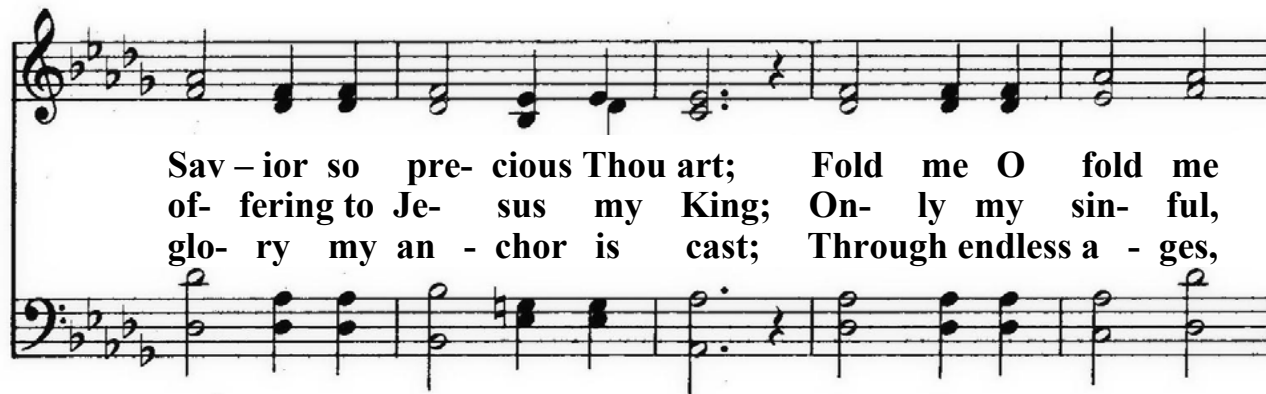


Nearer, Still Nearer

161A



1. Near -er, still near-er close to Thy heart, Draw me, my
2. Near -er, still near-er nothing I bring, Naught as an
3. Near -er, still near-er while life shall last, 'Til safe in



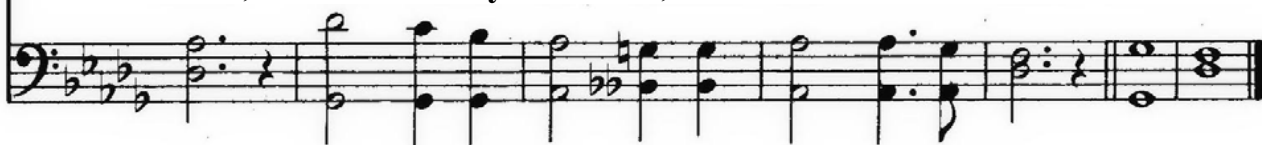
Sav - ior so pre- cious Thou art; Fold me O fold me
of- fering to Je- sus my King; On- ly my sin- ful,
glo- ry my an - chor is cast; Through endless a - ges,



close to Thy breast, Shel-ter me safe in that "Ha - ven of
now con-trite heart, Grant me the cleansing Thy blood doth im-
ev - er to be, Near-er, my Sav - ior, still near-er to



rest," Shel-ter me safe in that "Ha - ven of Rest."
part, Grant me the cleansing Thy blood doth im-part
thee, Near-er my Sav- ior, still near er to Thee



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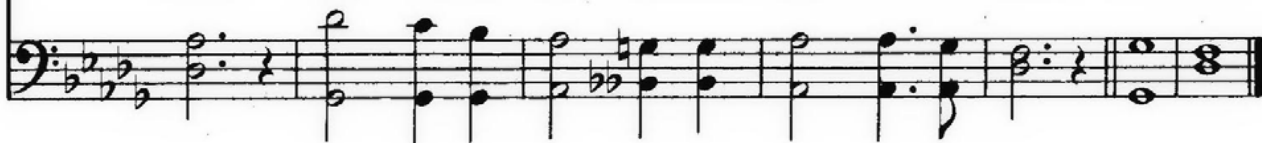
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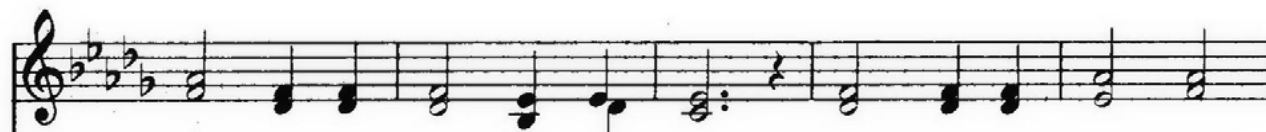
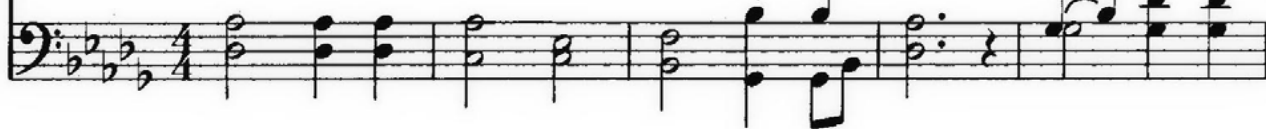


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part, Grant me the cleansing Thy blood doth im-part
thee, Near-er my Sav- ior, still near er to Thee





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THE SONG OF SOLOMON

CHAPTER 1

An Eternal Love Song

1 My beloved is mine, and I am his; he will kiss me with the kisses of his mouth: for thy love is better than wine.

2 Because of the savour of thy name is as ointment poured forth, therefore do the virgins love thee. Draw me, we will run after thee: we will be glad and rejoice, we will remember thy name: the upright shall love thee, O ye kings, we will bring gold and frankincense, we will praise thee; we will sing of thee, we will say, Blessed be the name of the Lord God for evermore.

3 The voice of thy songs shall come into my ears, O my beloved, thy voice shall be as the harp and organ, which is Solo-

4 the footsteps of the flock, and feed thy kids beside the shepherd's tents.

5 I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

6 Thy cheeks are like a bed of spices, as a bed of saffron.

7 Thy mouth is like a honeycomb, full of honey and milk.

8 Thy lips are like a pomegranate.

9 We will make thee borders of gold, gold with studs of silver.

10 While the king sitteth at his table, my spices shall be as an odour.

11 A bundle of myrrh is my well-beloved unto me; he shall be as a cluster of Euphrates.

12 Behold, thou art fair, my love, as the tents of Kedar, as the curtains of Solomon.

13 My beloved is unto me as a cluster of Euphrates, which bringeth forth her fruit in season.

14 My beloved is unto me as a palm tree, which beareth her fruit in season.

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“Return O Shulamite.

Now King David was old, and may get heat. So they sought for a fair damsel throughout all the coasts of Israel, and gat no heat. Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin, and let her stand before the king, and let her minister to him, but the king knew her not. 1 Kings 1:1-4

Abishag was a Shunamite



“...A reason is given why David should not be the builder of the temple. He was a man of experience in fighting enemies of the Lord, and his people should serve to typify the battling of Christ and the church while in the flesh. Solomon’s kingdom of glory and riches and honor and peace would serve to illustrate better the millennial kingdom of the Christ in glory.” R. 4260





**David pictures Christ
in the flesh**

**While serving David Abishag
pictures the Gospel Age Church**

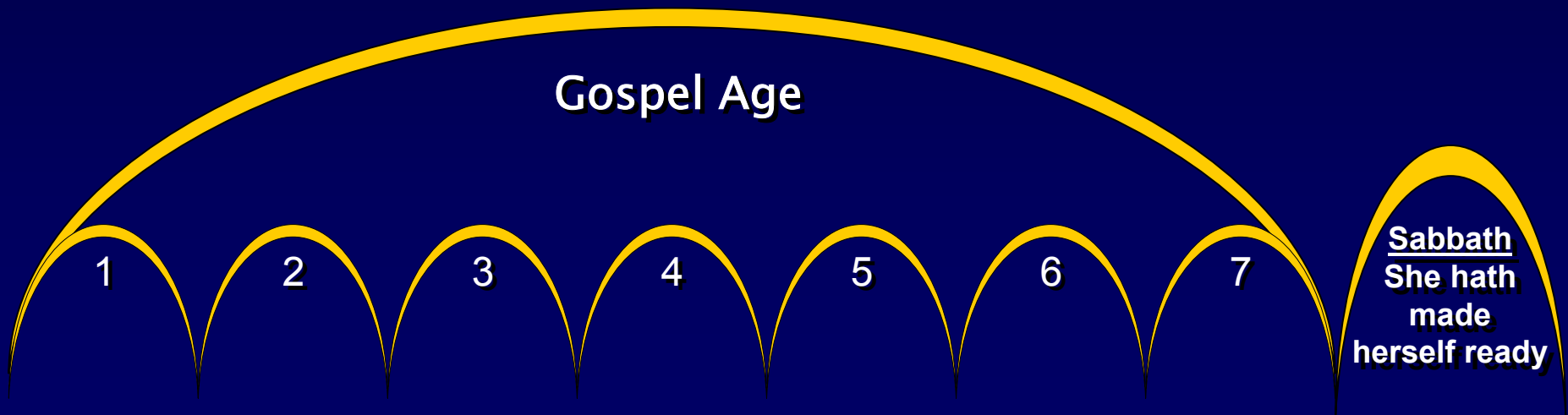


**Solomon pictures
Christ in glory**

**After her marriage to King
Solomon Abishag pictures
the Millennial Age Bride**

“Bossuet’s idea of this poem was that it is a regular drama...consisting of seven acts, each act filling a day and rejoicing in the honor, to him for the marriage of the Lamb has come, and the bride hath made herself ready” Rev 19:7, but proceeds from the marriage chamber into public with his bride.” McClintock & Strong

This division of the Song of Solomon into seven parts follows the pattern of a traditional Jewish wedding celebration



Set at the wedding feast of
“Go forth and gaze ... upon King Solomon –
wearing the crown, ... In the day of his
marriage, ... the church for future
generations to study and appreciate
of this extraordinary relationship.”

Gospel Age

1

Ephesus

2

Smyrna

3

Pergamos

4

Thyatira

5

Sardis

6

Philadelphia

7

Laodicea

Sabbath

She hath
made
herself ready

[She] (The Bride)

Let him kiss me with the
kisses of his mouth:

[She]

Draw me.

[She]

The king hath brought
me into his chambers.

[She]

Swarthy I am but comely
ye daughters of Jerusalem

[She]

Do not look on me because I am so swarthy, Because the sun
hath scorched me, – My mother's sons were angry with me They
set me to keep the vineyards, Mine own vineyard have I not kept.”

They – (Daughters of Jerusalem)

For better are thy caresses than
wine: Like the fragrance of thy
precious oils. Oil poured out is thy
name, For this cause virgins love
thee.

[They]

After thee will we run.

[They]

We will exult and rejoice in thee,
We will mention thy caresses
beyond wine, sincerely they love
thee.

[They]

Like the tents of Kedar, Like
the curtains of Solomon.

[She] (The Bride)

Let him kiss me with the
kisses of his mouth:

[She] (The Bride)

Let him kiss me with the
kisses of his mouth:

They - [Daughters of Jerusalem]

For better are thy caresses
than wine: Like the
fragrance of thy precious
oils. Oil poured out is thy
name, For this cause virgins
love thee.



Oil poured out is thy Name

“... that I loved me shall be loved of my father, and I will love him, and he shall love me, and we will come unto him, and make our abode with him.” John 14:21, 23

“... All ... wondered at the gracious words that, and I proceeded out of his mouth.” Luke 4:22

Through his words were better than
allusion to the healing qualities of oil.
my father will love him, and we will come unto him,
and make our abode with him.” John 14:21, 23

[She]

“Draw me.” - **Opening of the High Calling**

“The king hath brought me into his chamber.”



1

Ephesus

**“Swarthy I am, but comely...
(Sun baked)**

**“I am black because the sun
hath looked upon me.”**

**The call to be part of the bride
class has been primarily to
common people, to humble
“field workers.”**

**The Gospel sun has shown
her own unworthiness**

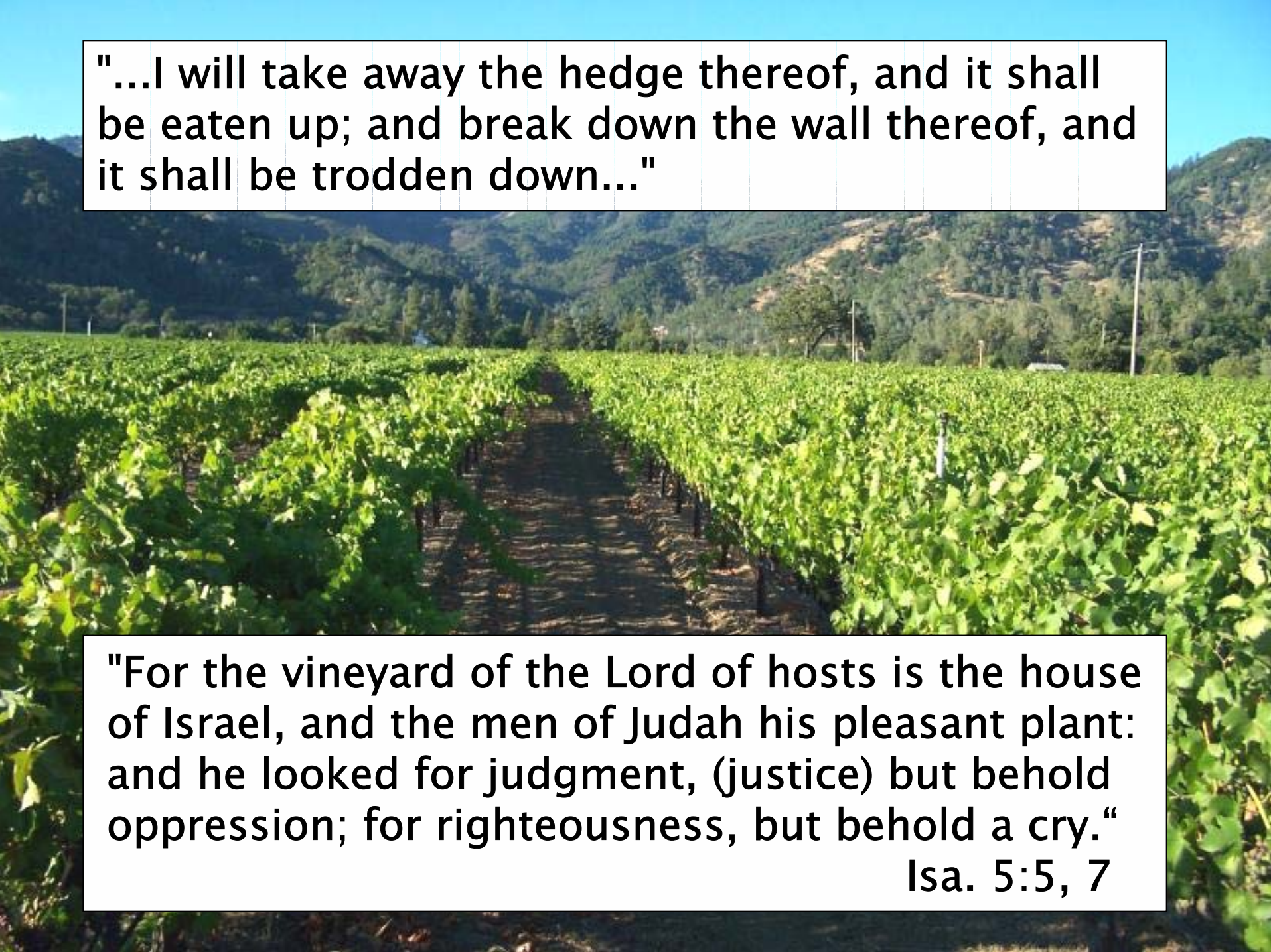


“Swarthy I am, but comely...
like the tents of Kedar.”



“My mother’s sons were angry with me.
They set me to keep the vineyards, Mine
own vineyard have I not kept.” s. of s. 1:6





"...I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down..."

"For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, (justice) but behold oppression; for righteousness, but behold a cry."

Isa. 5:5, 7

“My own vineyard
have I not kept.”

“My own vineyard I
have neglected.” (NIV)



"Tell me, thou loved of my soul! Where wilt thou pasture thy flock? Where wilt thou let them recline at noon?"



[He]

"Lo! thou art beautiful my fair one, Lo! thou art beautiful. Thine eyes are doves."



Dove = Loyalty

[She]

“Lo THOU art beautiful my beloved,
Yea delightful!”

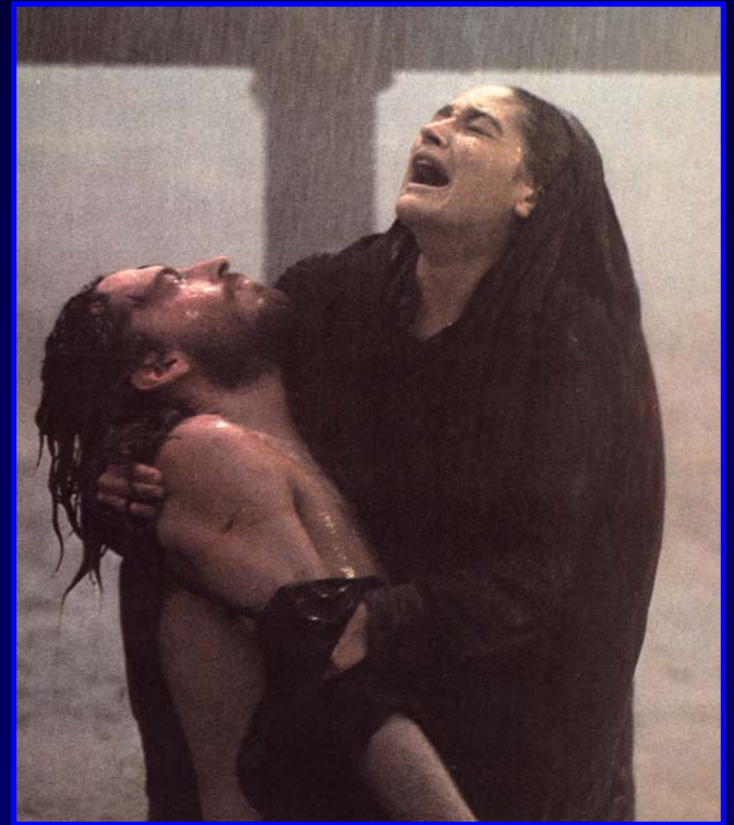
“Men do not put new
wine into old bottles,
lest the bottles break
is love.” **Matts 9:17**



Christian Jews went through a transfer from the
“house of servants” to the “house of sons.”
(Heb. 3:5, 6)

“Sustain me with raisin–cakes, Refresh
me with apples, – For sick with love I am.

His left hand under my head,
then his right hand embraced me

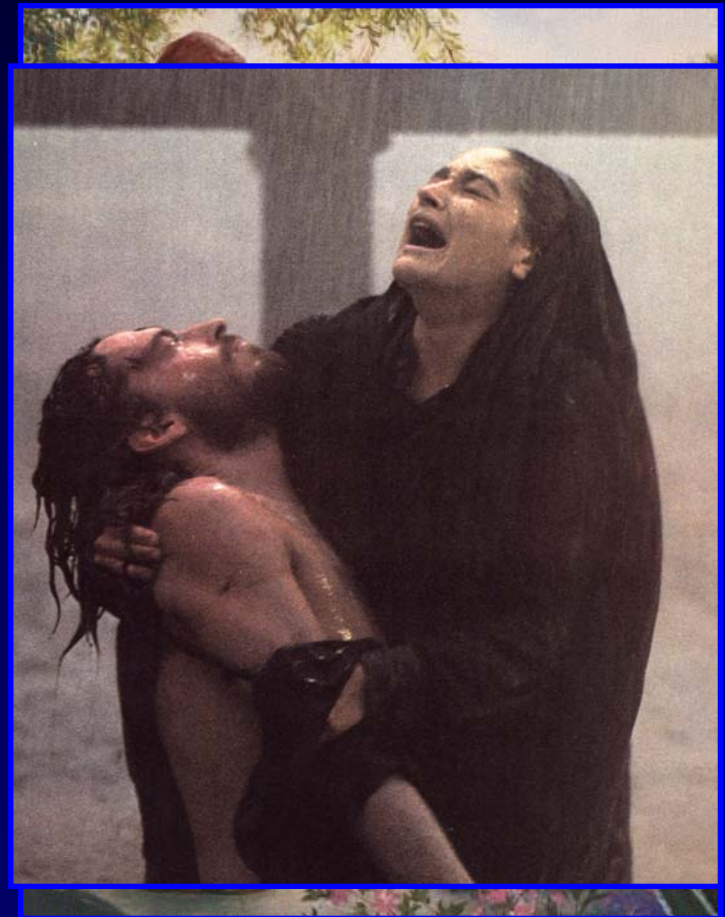


**“Sustain me with raisin–cakes, Refresh
me with apples, – For sick with love I am.**

**His left hand under my head,
then his right hand embraced me**

**The voice of my Beloved!
Lo! Here he cometh, –
Leaping over the mountains,
Skipping over the hills.
Resembleth my Beloved a
gazelle, or a young stag,–
Lo! Here he is, standing
behind our wall,
Looking in at the windows,
Peeping in at the lattice.**

S. of S. 2: 5,6,8

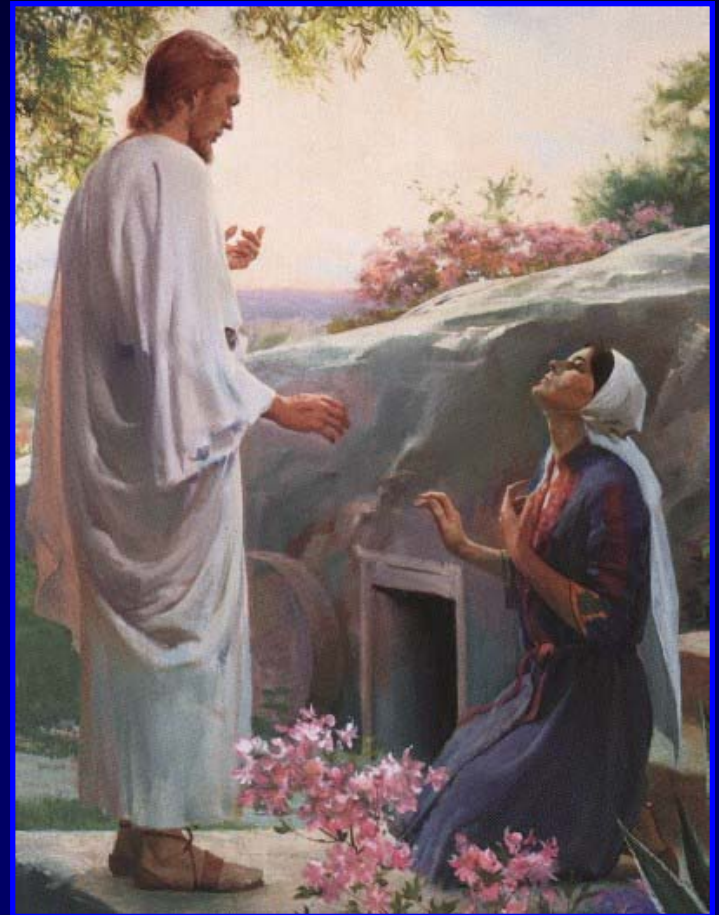


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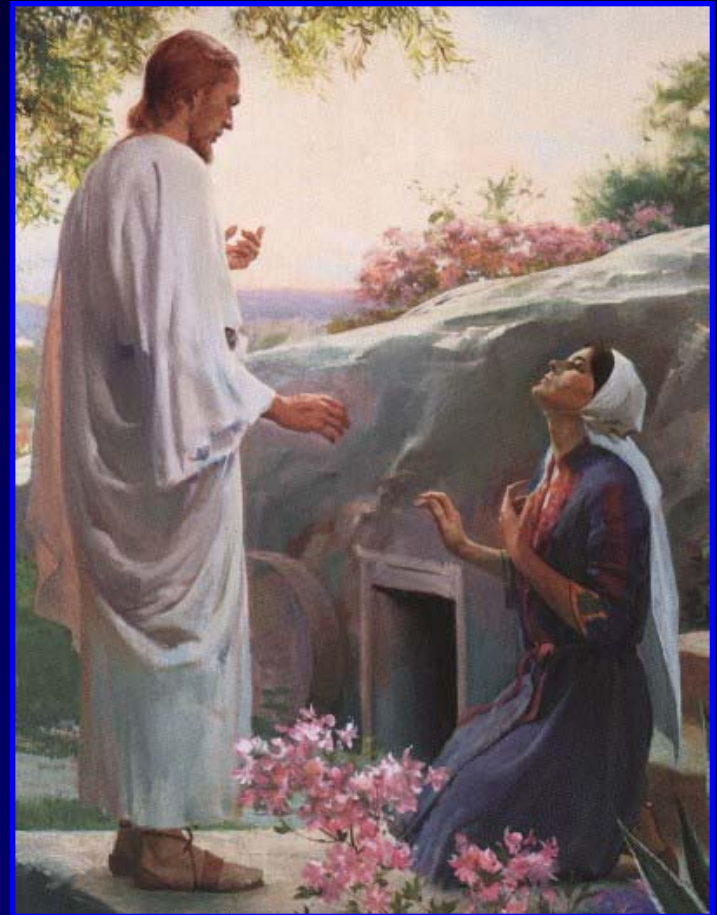


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Peeping in at the lattice.**

S. of S. 2: 5,6,8



“Rise up! my fair – my beautiful one, and come away.
For lo the winter is past, – the rain is over and gone;
the flowers have appeared in the earth, The time of
the spring song hath come,– And the voice of the
turtle is heard in our land; The fig tree hath spiced
her green figs, and the vines all blossom yield
fragrance, Rise up my beautiful one and come away.”

S of S. 2:10–13

“Rise up! my fair – my beautiful one, and come away.
For lo **the winter is past,** **the rain is over and gone;**
the flowers have appeared in the earth, The time of
the spring song hath come, – And the voice of the
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S of S. 2:10–13

**The Jewish and
Gospel Age harvests
are the early and
latter rains
(Zech. 10:1; James 5:7)**



“Rise up! my fair – my beautiful one, and come away.
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her green figs**, and the vines all blossom yield
fragrance, Rise up my beautiful one and come away.”

S of S. 2:10–13

**The Lord and his
disciples had
harvested the fig tree**



“Rise up! my fair – my beautiful one, and come away.
For lo the winter is past, – the rain is over and gone;
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fragrance, Rise up my beautiful one and come away.”
S of S. 2:10–13

“I am the vine, ye are the
branches. He that abideth
in me and I in him, the
same bringeth forth
much fruit, for without
me ye can do nothing.”

John 15:5

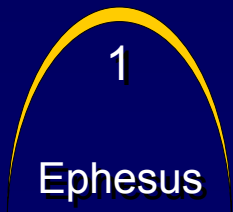


“Rise up! my fair – my beautiful one, and come away. For lo the winter is past, – the rain is over and gone; the flowers have appeared in the earth, The time of the spring song hath come,– And the voice of the turtle is heard in our land; The fig tree hath spiced her green figs, and the vines all blossom yield fragrance, **Rise up my beautiful one and come away.**”

S of S. 2:10–13

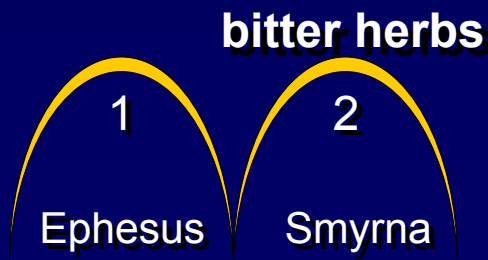
“...To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” Rev. 2:7

First – Desirable



“O my dove! In the retreats of the crag. In the hiding place of the terrace. Let me see thy form, Let me hear thy voice,— For thy voice is sweet and thy form comely.” S of S. 2:14

“I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation 10 days: be thou faithful unto death, and I will give thee a crown of life.” Rev. 2:9,10



303 A. D. to 313 A.D





The Good Shepherd



Loaves and Fish



**Jesus
The Alpha
and Omega**



Roman Catacombs

“Catch the foxes for us, the little foxes that are ruining the vineyards, while our vineyards are in blossom.” S. of S. 2:15 (NAS)

Little faults can eventually do us great harm

The bride asks the Lord to take away the power of Roman because there's spiritual growth going on in the vine, and the little foxes were trying to destroy it.



“Go ye, and tell that fox,
Behold, I cast out devils,
and I do cures today and
tomorrow. And the third
day I shall be perfected.”

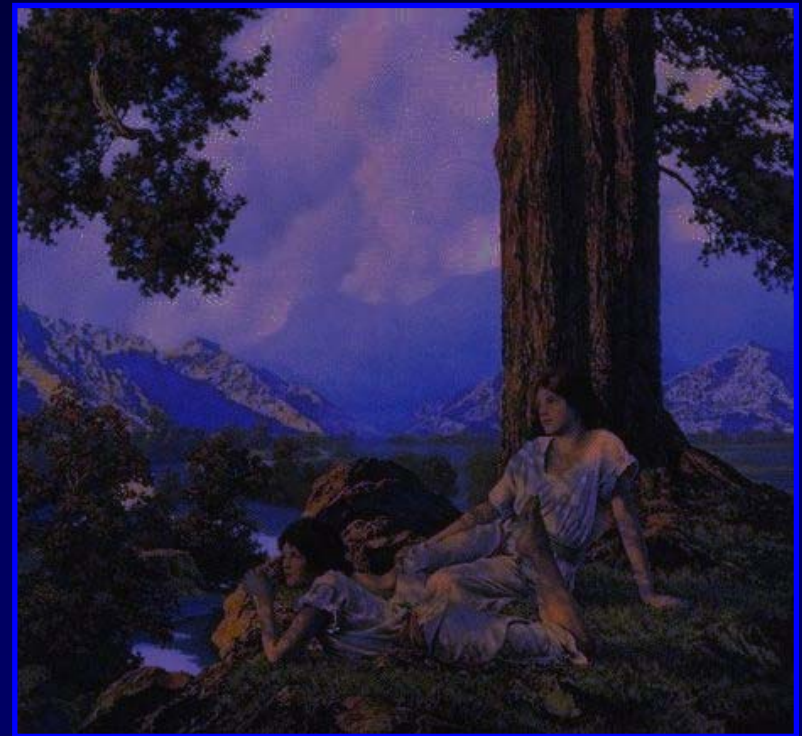
Luke 13:32

Satan is the big fox, but
he also has many little
foxes to do his work



“My beloved is mine and I am his, He pastures his flock among the lilies! Until the cool of the day when the shadows flee away, Turn my beloved, and be like a gazelle, or a young stag on the mountains of Bether. S. of S. 2:16, 17 (NAS)

Three centuries later, her desire was for him to again triumph over the mountains, the kingdoms of this world so that she could be relieved from the persecuting foxes



“On my bed night after night I sought him whom my soul loves; I sought him but did not find him.

‘I must arise now and go about the city; In the streets and in the squares I must seek him whom my soul loves.’

I sought him but did not find him. The watchmen who make the rounds in the city found me, And I said, ‘have you seen him whom my soul loves?’

Scarcely had I left them when I found him whom my soul loves; I held on to him and would not let him go, Until that I had brought him to my mother’s house, and into the room of her who conceived me.”

S. of S. 3:1-4

1

Ephesus

2

Smyrna

3

Pergamos

“On my bed night after night I sought him whom my soul loves; I sought him but did not find him.

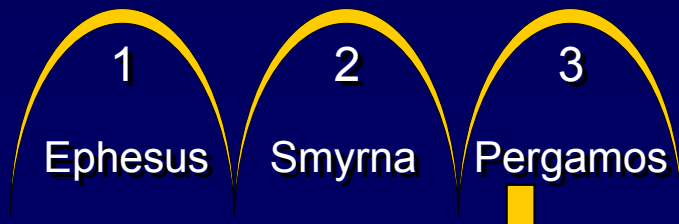
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S. of S. 3:1-4

Earthly Elevation



539 AD - Papal Power - The Dark Ages

“On my bed night after night I sought him whom my soul loves; I sought him but did not find him.

A bed represents a creed

“For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it”

Isaiah 28:20



Earthly Elevation

1

Ephesus

2

Smyrna

3

Pergamos



539 AD - Papal Power - The Dark Ages

“...I caught him and would not let him go, until I brought him into my mother’s house, and into the room of her that conceived me.” S. of S. 3:4



The mother of the Church is the Sarah feature of the Abrahamic Covenant (Gal. 4:26). Bringing the bridegroom into her mother's house shows how she re-learned that her relationship with God was through Christ and through her covenant of sacrifice.

The bride is described as

- ❖ “A garden barred of myrrh, – A spring barred, a fountain sealed: Thy buddings forth are a paradise of pomegranates, with precious fruits, –
- ❖ Henna bushes with frankincense, nard and saffron, sweet cane and cinnamon, With all woods of fragrance, – Myrrh and aloes, with all the chiefs of spices.
- ❖ The fragrance of her garments is like the fragrance of living waters flowing from Lebanon.” S. of S. 4:12-1

Perfume of Sacrifice

1

Ephesus

2

Smyrna

3

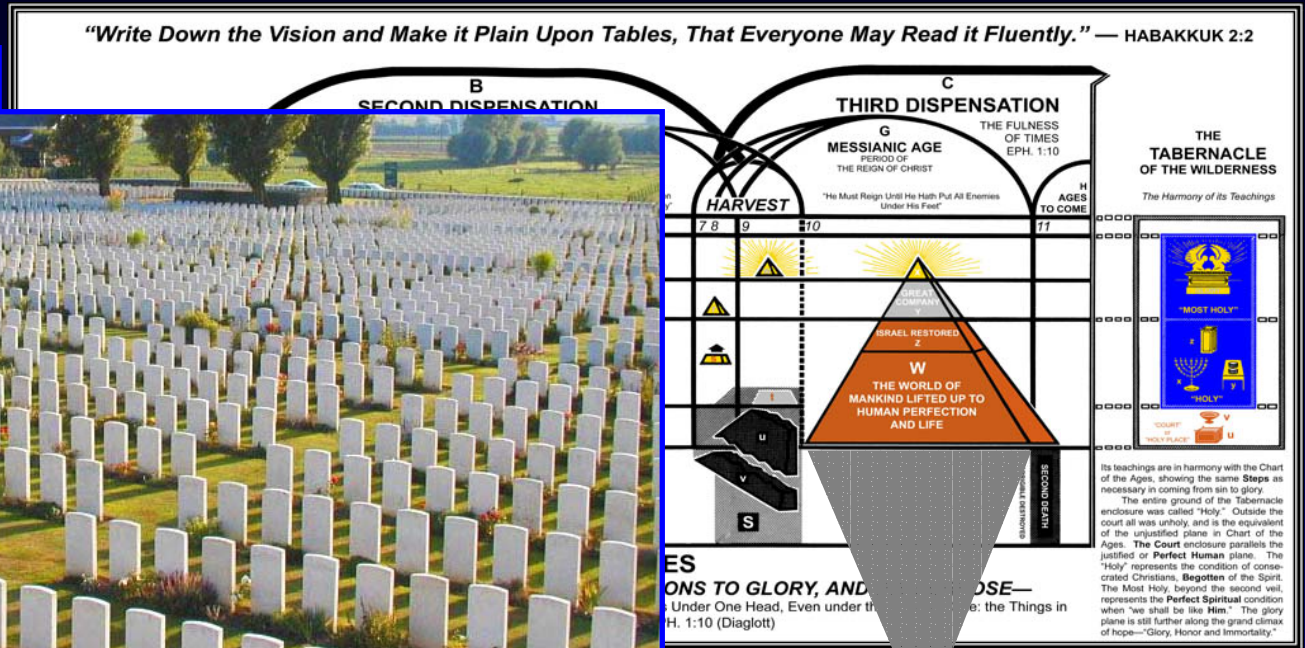
Pergamos

4

Thyatira



“A garden barred is my sister bride
A spring barred, a fountain sealed



He who believes in me
...from his innermost
being shall flow rivers
of living water.” John 7:38

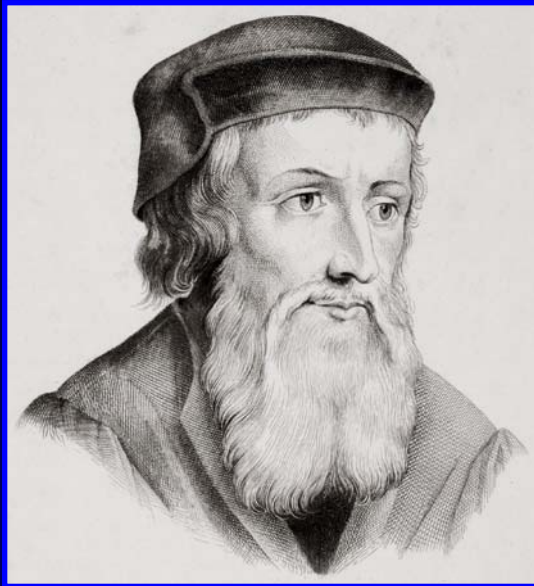
“Awake O north wind, and come in, thou south, fan my garden – its balsams will flow out, Let my Beloved enter his garden, and eat his precious fruits.” S. of S. 4:16

She accepts the persecution because she wants to become a garden fountain. She wants to bear the fruitage of the Lord and some day give living waters to those who thirst.



“Who is this that grows like the dawn, as beautiful as the full moon, as pure as the sun, as awesome as an army with banners?”

S. of S. 6:10



That Which Remains



1

Ephesus

2

Smyrna

3

Pergamos

4

Thyatira

5

Sardis

“Come my beloved Let us go forth into the country, Let us stay the night in the villages: Let us get up early to the vineyards: Let us see whether the vine has burst forth the blossom hath opened, the pomegranates have bloomed. There will I give my caress to thee. The love apples have given fragrance and at our openings are all precious things, new and yet old, O my beloved, I have treasured them for thee.” S. of S. 7:11–13

Brotherly
Love

1

Ephesus

2

Smyrna

3

Pergamos

4

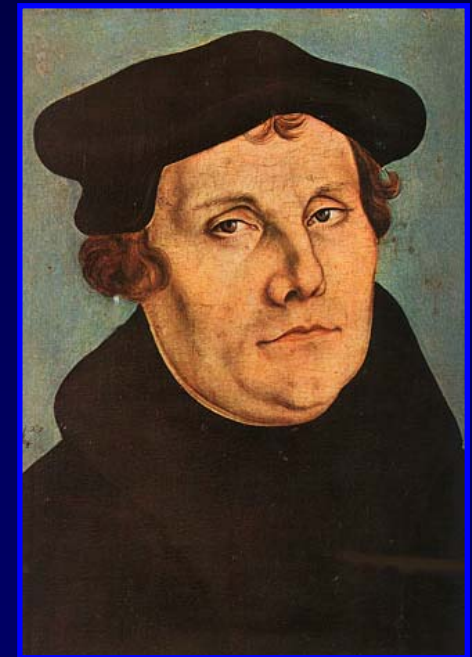
Thyatira

5

Sardis

6

Philadelphia



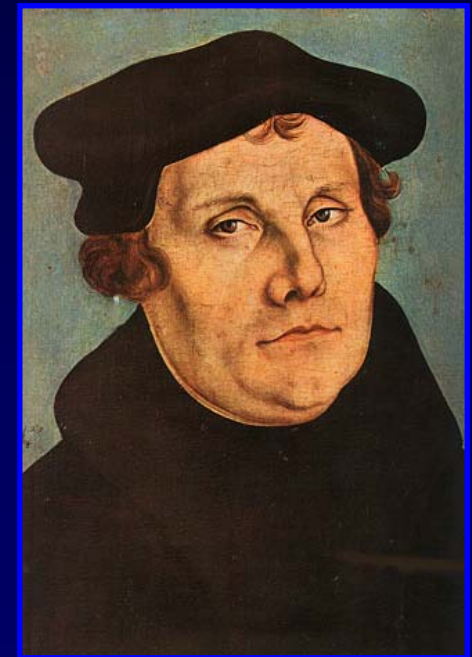
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**Justification
By Faith**

**Brotherly
Love**

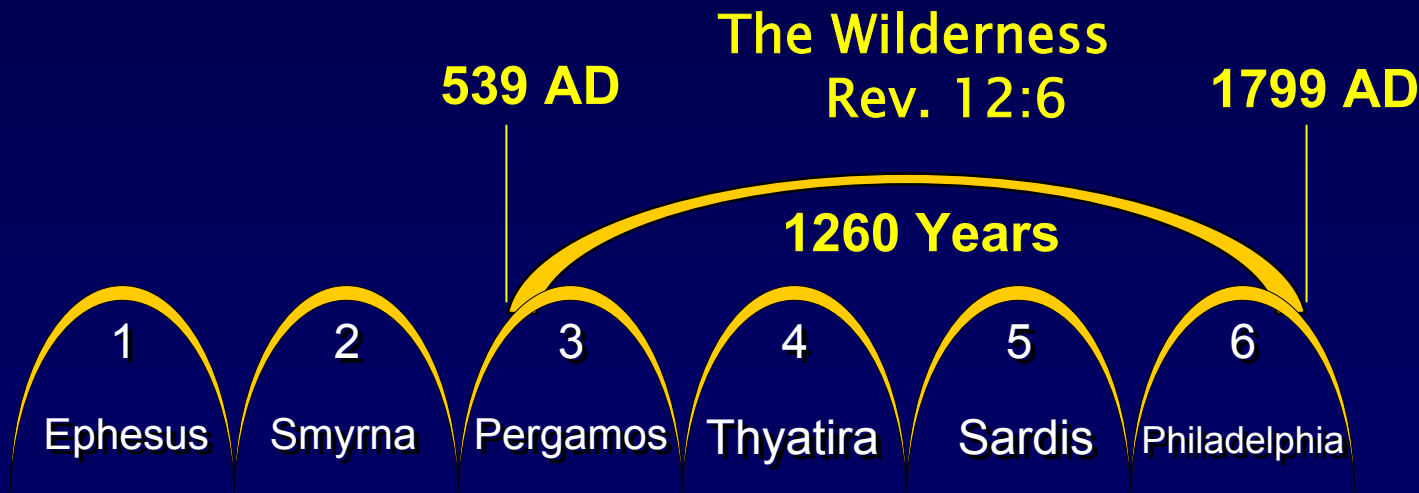
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Philadelphia

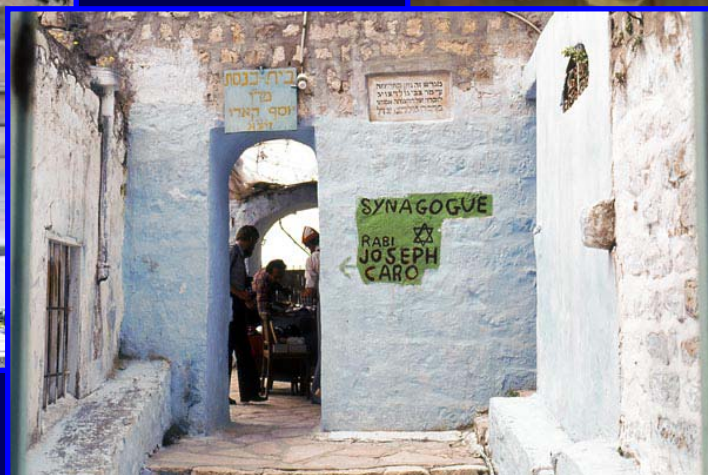


“With many waters shall not be quenched love; nor shall a flood overwhelm it.” Song of Sol. 8:7

“And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.” Rev. 12:15



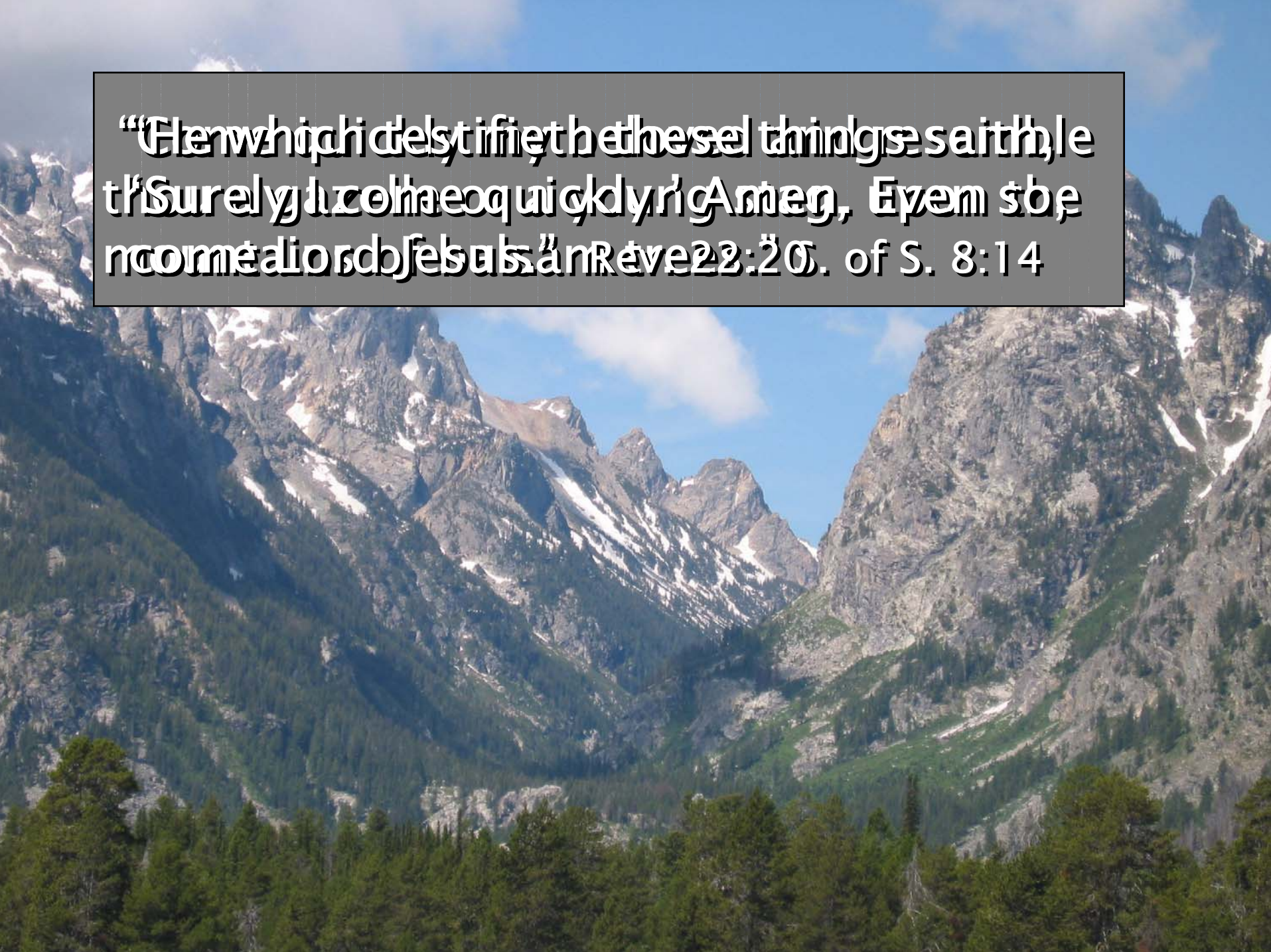
“A sister have we, a little one, and breasts has she none, – what shall we do for our sister in the day when she may be spoken for?” S. of S.8:8



7

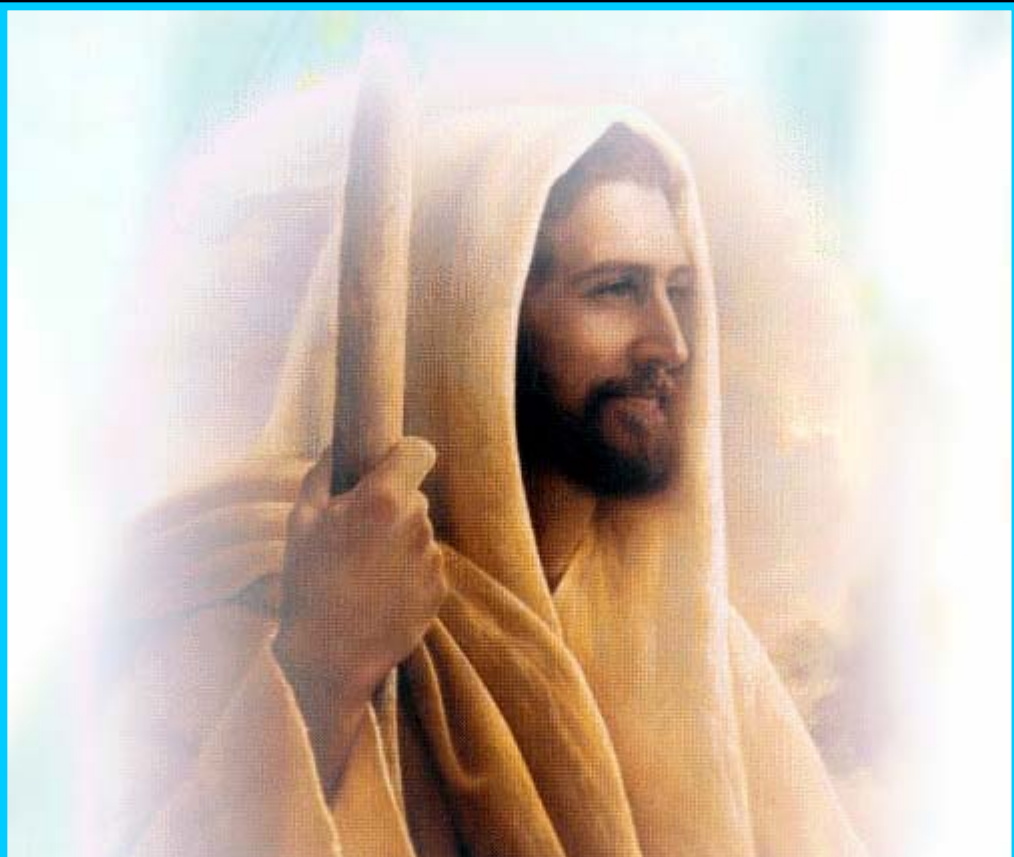
Laodicea

**“He which testifieth these things saith, I
truly have equidly said, Even so be
come aliorob Jesus” in Reve 22:20. of S. 8:14**



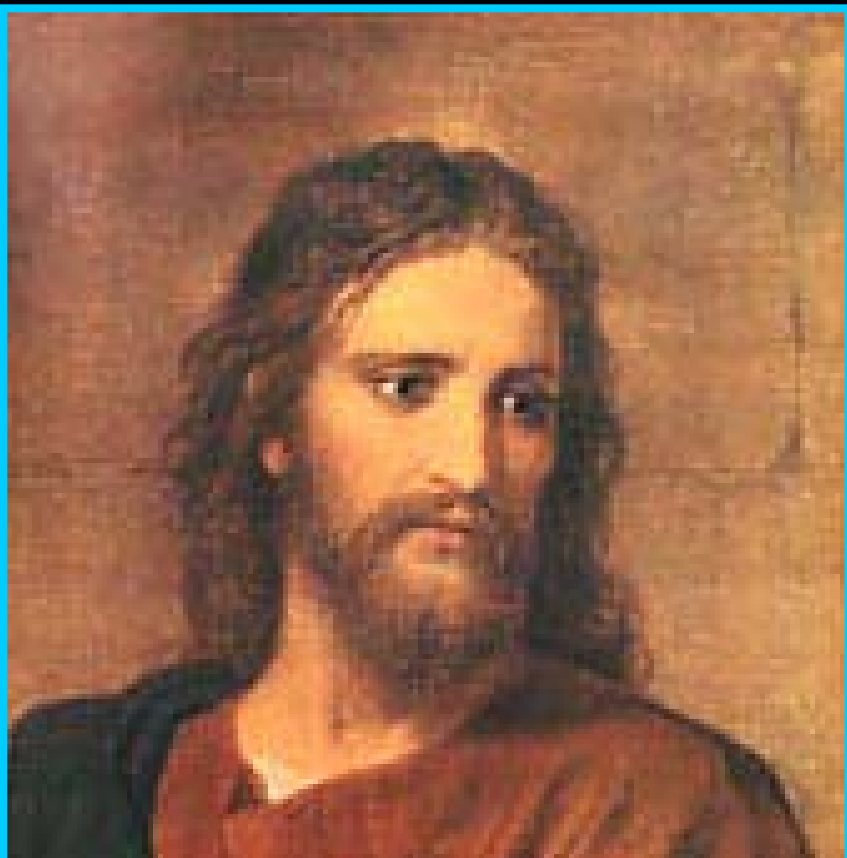
“Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb has come, and his wife hath made herself ready.” Rev. 19:7



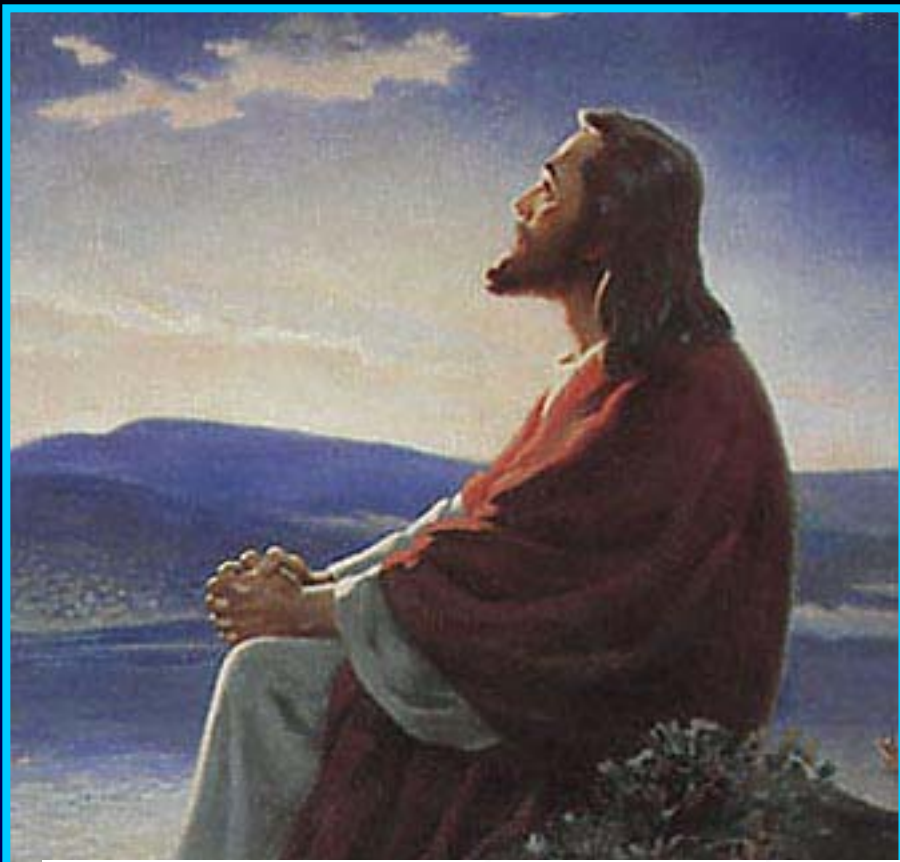


*Jesus, Name Above
All Names
(1 Verse)*

Je - sus, name a - bove all names: beau - ti - ful



Sav - ior, glo - ri - ous Lord, Em - man - u - el, God is



with us, bless-ed Re - deem - er, Liv - ing Word.

An Eternal Love Song

It has been suggested that the Song of Solomon is a drama of seven acts, each filling one day, and concluding on the Sabbath. If this is true then the Song of Solomon may be a type of the seven stages of the Church during the Gospel Age. At the conclusion of the age will come the marriage of Jesus and the Church on the great Sabbath, the 7,000th year. In addition, Jewish wedding celebrations lasted for seven days. Given these suggestions the book may be divided into seven sections, with each section corresponding to and memorializing one of the stages of the Church.

Day 1 - Church at the 1st advent called in Revelation "Ephesus" – First, Desirable (Rev. 2:1-7)

Song of Solomon 1:1 - 2:9

- 1:2** - Let him kiss me with the kisses of his mouth = Expressions of love, given by Jesus at the First Advent
- Caresses better than wine = Jesus' words were better than the doctrines of the law. He spoke of grace
- 1:3** - Oil poured out is thy name = Through Jesus the Holy Spirit was poured out, resulting in comfort and healing
- 1:4** - Draw me = Opening of the high calling
- The king hath brought me into his chambers = Church allowed into tabernacle holy to commune with him
- 1:5** - Swarthy I am = Sun baked, a commoner He has chosen the foolish things of this world
- Sun = Gospel message which points out her sinful condition
- Like the tents of Kedar = Bedouin tents made of black goat's hair. The Bride realizes her blackness
- Like the curtains of Solomon = Though sinful she is pure, under the robe of righteousness
- 1:6** - My mother's sons were angry with me = Persecution of the early Church by fellow Jews
- Keep the vineyard = Jewish leadership attempted to force the bride to keep the Jewish arrangement (Isa. 5:1-7)
- Own vineyard not kept = Individual spiritual development was not attended to
- 1:7** - Where wilt thou pasture thy flock = Early Church's desire to follow Jesus
- 1:8** - Get thee forth in the footsteps of the flock = The real flock discerned by the way they walked through life
- Pasture thy kids by the huts of the shepherds = The ecclesia arrangement
- 2:4** - Brought into the house of wine under the banner of love = Early church transfers from the house of servants to the house of sons under the banner of grace, not of works
- 2:5** - She is sick with love = Early Church's reaction to the crucifixion of Jesus
- 2:6** - He restores her = Post resurrection appearances of Jesus
- 2:8** - He comes leaping over the mountains = Jesus' victory over the kingdoms of this world
- 2:9** - She sees him standing behind a wall = Natural separation between Jesus as a spirit being and the Church
- She sees him through the windows and lattice work = Church now sees Jesus only through O.T. types

Day 2 - The Church after the Jewish harvest is called in Revelation - "Smyrna" - Bitter herbs (Rev. 2:8-11)

Song of Solomon 2:10 - 2:17

- 2:11** - Winter is past = Burning of the Jewish chaff is past, destruction of the nominal house in A.D.70
- Rain is over = Early rain of Jewish harvest is now over (Zech 10:1; James 5:7)
- 2:13** - The fig tree has spiced her green figs = Israel has produced her fruitage and has been harvested
- Vines all blossom yield fragrance = Character development of early Church, branches of true vine (John 15:5)
- 2:14** - O my dove = Oh my faithful one
- Retreat of the crags and hiding places = The Smyrna stage hiding from bitter Roman persecution
- Young foxes spoiling the vine = Satan's attempt to destroy the Church through Pagan Rome (Rev. 2:10)

**Day 3 - Church during the rise of Papacy called in Revelation -
"Pergamos" - Earthly Elevation (Rev. 2:12-17)**

Song of Solomon 3:1-5

- 3:1** - Upon my couch during night time I sought him = She sought Lord during dark ages, in creed beds of system
3:2 - She rises up and goes about the city = The Bride sought the Lord throughout Babylon
- Watchmen = Religious leaders of Babylon
3:4 - Brought him into the house of my mother = She fortifies her relationship with the Lord and re-establishes her covenant of sacrifice. The Bride at this stage called "My faithful martyr Antipas" (Rev.2:13)
- My mother = Sara feature of the Abrahamic Covenant (Gal. 4:26)

**Day 4 - True Church during height of Papal reign called in Revelation -
"Thyatira" - Sweet Perfume of Sacrifice (Rev. 2:18-29)**

Song of Solomon 3:6 - 6:9

- 3:6-8**- Solomon and the heroes of Israel coming out of the wilderness = Examples in spiritual warfare of Jesus and the Ancient Worthies
3:11- Wherein his mother crowned him = The Sara feature made it possible for Jesus to attain the King's crown
- In the days of his marriage = This shows us that the setting for this book is at the wedding with a retrospective look backwards
4:1 - Dove = Loyalty and devotion of the Bride
- Behind thy veil = Humility of the Bride
4:2 - Teeth come up from a washing place = The Bride holding fast to the truth she had (Rev. 2:25) Contrasted to eating meat sacrificed to idols - Pagan concepts introduced into the Church (Rev. 2:20)
4:3 - Like a pomegranate are thy temples = Bride's character development, the mind of Christ
4:4 - Like the Tower of David is thy neck built for war = Bride's constantly watching out for spiritual enemies
- All the equipment of heroes = Same spiritual armor as worn by the Ancient Worthies
4:5 - Thy two breasts are like young roes = The maturing and development of the motherly qualities of the Bride which will be able to nurture mankind in the Kingdom (See 8:8-10)
4:6 - Mountain of myrrh & hill of frankincense = Spiritual Kingdom being prepared through the sweet perfume of sacrifice (Meaning of Thyatira)
4:7 - Blemish is there none = The Bride not corrupted by the influence of Jezebel (Rev. 2:24)
4:9 - Thou hast encouraged me = The effect of the bride's faithfulness on Jesus
- My sister bride = The unique relationship between Jesus and the Church
4:10- How beautiful are thy caresses = Her sacrifice and inward beauty are his delight. In 1:2 that is exactly what the early Church said to Jesus after witnessing his beauty. He now says it to her.
4:12- A garden barred = Gospel Age was not time for world to have the benefits of Bride's development
- A spring barred = Not the time for the world to drink of her living waters
4:16- Awake O north wind = The Bride's willingness to accept the trials and persecutions as the price for becoming a garden and a spring of water (Rev. 22:17)
5:2 - I was sleeping but my heart was awake = Outwardly conforming to Papacy while inwardly loving the Lord
5:3 - I have put off my tunic, how shall I put it on = The Bride's fear to profess her true belief
- I have bathed my feet, how shall I soil them = Fear to walk as a true Christian
5:4 - My feelings were deeply moved for him = The Bride courageously seeks the Lord, accepting the consequences
5:7 - Watchmen = Religious leaders, the Inquisitors
- They smote me, wounded me = Persecution during the Inquisition (B346)

6:2,3- **My beloved is gone down to his garden** = Jesus looks for his bride in the areas of fruit bearing, not in the throne rooms of the world

***Day 5 - Beginning glimmers of the Reformation called in Revelation -
"Sardis" - That Which Remains (Rev. 3:1-6)***

Song of Solomon 6:10 - 7:10

6:10- **Beautiful as the moon** = The Bride as beautiful as the types of the law said she would be - Wycliffe & Huss were some of her shining lights

- **Pure as the sun** = The gospel (sun) brought justification by the blood of Jesus making the Bride pure

6:11- **To the garden of nuts I went down** = The Lord inspecting the spiritual fruitage of this stage

***Day 6 - The Church during the Reformation called in Revelation -
"Philadelphia"- Brotherly Love (Rev. 3:7-13)***

Song of Solomon 7:11 - 8:7

7:11- **Let us go into the country** = The Lord's instruction to take the message of the Reformation to the people

7:12- **Let us see whether the vine hath burst forth** = Resurgence of the saints

7:13- **Love-apples** = The doctrine of justification by faith, doctrines new and yet old

8:5 - **Coming up out of the wilderness** = The hard wilderness experience of the Bride during the 1260 years of Papacy's dominion was now over

- **Leaning on her beloved** = The only way the Bride was able to survive the persecution (C65)

8:7 - **Many waters** = French Revolution (Rev. 12:15)

***Day 7 - The Bride during the harvest of the Gospel Age called in Revelation -
"Laodicea" - Justice for the People (Rev. 3:14-22)***

Song of Solomon 8:8-14

8:8 - **A sister** = Natural Israel

- **Breasts hath she none** = Israel's ability to nurture has not yet developed

8:10 - **Breasts like towers** = The Bride's full development of the nurturing qualities of love, mercy, kindness, gentleness, compassion, wisdom

8:11 - **Every man was to bring in for the fruit** = Gospel Harvest

8:13 - **Thy companions are giving heed to thy voice** = Fellow saints coming out of Babylon

8:14 - **Come quickly** = The Bride's desire for the establishment of the Kingdom and her marriage to the Lamb
(Rev. 22:20)