

# Marriage in Jerusalem Pt. 1

By Charles Feinberg

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And then, in the Word of God, we're in the middle section of this marvelous love book. The Song of Solomon, the individual beloved. In the first portion, 1:1-2:7, we saw the declaration of love. From 2:8 through 3:5, seeking or searching and finding the ups and downs that we often have in the Christian life. Not that Christ has become any the less blessed, any the less precious, but the allurements, the enticements of the world that draw the believer away. As I indicated yesterday, we have it on so many bumpers: if the Lord seems far off, you know who's moved. and that's the same way with the beloved one, with a bride, and the Lord appears to be far off, seems to be so distant, seems to be so inaccessible because something has come between us.

Not that one has lost the reality of salvation but the joy of it, the joy of it. So will you turn with me this morning. The third section is on the marriage in Jerusalem, the marriage in Jerusalem. The Bible has indicated that love and marriage should go together. And so here, after the declaration of love, certain fluctuations in her own life, the marriage in Jerusalem beginning with verse 6 of Chapter 3 and going on to the very first verse of chapter five. The great preacher Moody Stewart, he was named after D.L. Moody, but Moody Stewart used to say of this portion, the center of the book, that it had some three beautiful characteristics. The bridegroom is, for the most part, the chief speaker, not the exclusive one, but the bridegroom is the main speaker here.

Elsewhere, it is principally the bride. Another interesting feature about this section is that in other places he is called King, Solomon is, or Solomon. The bridegroom is called King or Solomon. Here he is twice called King Solomon with a full title.

Look at verse 9. King Solomon made himself a chariot of the wood of Lebanon. Bride is called spouse six times. Never before this and never after this section, 3:6-5:1. She's also called Sister 4 times and we'll explain what's meant by that.

Another feature is that he and she are never apart. That was the section 2:8 to 3:5, seemed as if she felt so keenly her neglect of him and her coldness toward him. But here they're never apart. No absence, no complaint as in other portions. None of that is found here. Now in Chapter 3, Verse 6 through the chapter, just a short chapter, 11 verses, you have the retinue of the royal bridegroom. Now this is not tremendously important in our culture, that you have to pay attention to how the bridegroom arrives or how the bride arrives to a wedding. It's just that you keep them apart. Tradition has sort of and custom have sort of dictated that, that that day they don't see each other until the wedding, till he sees her coming down the aisle on the arm of her father, if he's alive, or someone else who will give the bride away. The retinue of the royal bridegroom is important in the near east. You have that as a background in Matthew 25: Go forth to meet the bridegroom! There is a nuptial procession. He is coming, very important, his approach, and it's very important as to her approach as well, because in the great songs you have the Queen, the Queen, the bride, coming on. You find here the king's daughter is all glorious. Psalm 45: within her clothing is of wrought gold. She shall be brought unto the King—it's important how she comes—she shall be brought unto the King in arraignment of needlework.

You have any companions? Oh yes, the virgins, and those are the virgins there in Matthew 25. Notice the Scripture uses the same expression, both Testaments, that virgins, her companions who follow her, shall be brought unto thee.

So this retinue of the royal bridegroom is of importance. Chapter 3 Verse 6 to 11. Here is a description of the nuptial procession, the procession to the wedding. Now the speaker in verse 6 of Chapter 3, there's more than one speaker. Actually there are speakers and they are the daughters of Jerusalem. Now I notice that the Scofield Reference Bible has the bride speaks. But that's not in the text, you know.

And Scofield Bible is, I would say, 90-some, 95 percent plus right. But you're also allowed to differ with it in points, really, you are. You can be a good Christian and differ with it. You say "But didn't you work on it?" Well, you don't always get your way, it's like in the home of the family, you only get your way a certain percentage of the time. Had a rough time. In fact, some of the, some of the men working on the committee would jokingly say once in a while, "you know, a lot of my suggestions that were not taken," they said, "I think I'll gather them together and publish a book of my own."

Well, that sometimes happens, but I believe here the speakers are the daughters of Jerusalem. Now why do you say that? Why don't you think the bride is saying that? Because the "this", and it doesn't appear in English text.

But in the Hebrew text, "this" is in the feminine. You see, when you say "this" in English, you can't tell whether it's masculine, feminine, or neuter but you can in German.

There is a masculine, a feminine and a neuter, and in Hebrew, there is a distinction. You see, we, we have certain words in English that we know we have to add some words to. If you want to say, I have a friend.

Now what's the word friend? Masculine or feminine? That's why a fellow will say, now my girlfriend, or she'll say my boyfriend. Why? Because they also have friends, a fellow can have a buddy. He is a friend. We wouldn't call him his boyfriend. So we feel there has to be something. Now cousin, you say "my girl cousin" or "my boy cousin." Now that, you don't have that kind of thing in other languages. In German, the word friend in the masculine is one thing, the word friend can have a feminine too, and cousin. "Cousin" or "Cousine". Those of you that know German, I know just a little so, I know you're right with me as I have some folk here who know the German.

So here, the "this" is feminine in the Hebrew, so they must be talking about the bride. Who is this, who is she that's coming out of the wilderness like pillars of smoke? That doesn't mean all burned up, but it means visible, majestic, august, perfume.

This would be a little strange to be said about the bridegroom, perfumed with myrrh and frankincense, with all powders of the merchant.

Yes it's the, I think, the daughters of Jerusalem speaking with reference to the bride.

Now apart from verse 6, the bride, interestingly enough, is not mentioned in the rest of this chapter.

The emphasis is on the grandeur and the glory and the state and the magnificence and the majesty of the royal bridegroom. But she's sharing his splendor, she's sharing his majesty and is fittingly attired for the occasion. Now not always did folk take time out to say when King George the Sixth with such, such occasion, something at length about Queen, the Queen Mother, Queen Elizabeth, but she was there. And so here, she is sharing his splendor and majesty and she is beautifully attired, verse six tells us, all fitted out for the occasion. And in his presence, she has perfume, the all-sufficient perfume, the perfume of love. You're going to notice Lebanon. Did you see the word Lebanon in verse 9? And you're going to find something concerning that area in verses, verse 8 of chapter 4. "Come with me from Lebanon," twice, "my spouse, with me from Lebanon." Lebanon is from a word, lbn, which means white, and they tell us that when the cedars.

I've been up in Lebanon. In Biblical times, there was no separate country called Lebanon, it was the great forest of Lebanon, it was all part of Syria.

Now we have Lebanon with a capital, Beirut. But that whole area, when the cedars were there, you know we line our chests with, and our closets, clothes closets with cedar.

Well, the forest of Lebanon was so beautifully wooded and so perfumed that they said you could begin to smell the fragrance of it when you were a mile or more away from it.

Beautiful. So here, you have her, and the perfume of love. In the country of Romania, there's a certain valley where they do one thing in horticulture, one thing in gardening: and that's grow roses, they grow nothing but roses. I love roses because it's one of the few flowers that I can recognize, no matter what color. Talk about power of but it can't this, and it can't this, and oh all that, and I say, oh I guess you're right. I guess you're right. But in Romania, there is a certain valley where they grow nothing with roses, and they sell them to the Vienna-Austria market.

They were beautiful in Europe this time of the year.

Friends, especially in Athens, here is a store that sells flowers, and here and they all have them exhibited outside, about four or five stores right in a row! They don't worry about competition. Everybody's buying some. And they tell us that that perfume there in Romania in that valley, the perfume of that valley in the time of the rose crop is such that if you go into it for a few minutes, wherever you go for the rest of the day people know that you've been there. Reminds of that beautiful verse that we've mentioned, just Acts 4. They took knowledge of them that they had been with Jesus. You carry some of the fragrance away with you.

And that's the way with the bride of the king in this book. You can't fellowship with the Lord, you can't live with him without folks knowing it. You know, folks sit in church, and they're so, and let me give you a little secret. And they think they're putting one over on the preacher. He

knows whether you've been living a lightweight life all week and trying to live a heavyweight life on the Lord's Day. And, the congregation can tell about him too. A preacher that's invisible all week, more or less, becomes inscrutable on the Lord's Day.

But he can tell. You say, "How did, how does the pastor know that I haven't been living close to the Lord this past week?" Well, have you ever played handball? Have you?

The harder you hit it against the wall, the harder it comes back and he can tell. Giving the truth, it's just like shooting peas at a wall. Zing! Drop down, drop down, but no response, no receptivity, no appropriation.

Yes, if you've been with the Lord, you'll show it. Someone as well said, and I'm going to change the figure drastically, that if you have a real case of smallpox, you'll give it to somebody.

If you have a real case of love for the Lord Jesus, you're going to show it to somebody, you're gonna be able to tell it.

Now look at verse 7. Now, a king just doesn't go walking in. You can walk to the haystack in the morning. But the king isn't going to go walking. A king, he isn't going to go walking to the wedding. So he has a litter or a palanquin. That is a chair of state. Have you ever seen the pope's, Pope Pius, or Pope John or Pope Paul? When they are in state, they go on an official chair, they're born, they're carried by four people. And so here is the litter, or palanquin, it's called technically, P-A-L-A-N-Q-U-I-N, that's the bed. Now he isn't asleep, and somebody's taking him

to the wedding while he's still asleep. No, it is the litter, he is going majestically, being brought majestically there. Behold, this bed of is Solomon's, threescore valiant men are about it.

Now ordinarily you just have about four people, but they all want the honor of it, they want the honor of it.

And there are threescore, that means 60, 60 people. 15 at every side of it and they are of the tallest, they are of the most valiant, and valued of Israel. Do you know why the Swiss Guards have been chosen from among all the Catholic countries in the world? Because of their valor, because of their prowess. Because years ago, when there was a tremendous uprising against the Pope at Rome, they were loyal to him and he never forgot it.

And if you've been there, you've seen how stalwart they are, and they wear those garments of blue and the orange and so on, very, very colorful. Well, just think of Solomon. Valiant, even when the Queen of Sheba came, and she was used to royalty! When she saw the setting of his court and the attendance of his folk and how he went up to the temple and all the manner of demonstration, the scripture says that there was no more spirit in her. The breath was knocked out her, and she said the half has not been told. Well here he is. The manner of his coming is described, the number of men accompanying. We will show you the splendor, sixty people, the magnificence of it. They all hold spears, expert in war, every man has his sword on his thigh because of fear in the night. In other words, they are ready for anything! They're not only going to attend them, but they are going to protect him. And King Solomon made himself a chariot of the wood of Lebanon. You see, it is somewhere between that official chair and a chariot, it's in

that form. He made his posts of silver, naturally. That wasn't very much because the Scripture tells us that in Solomon's time, everything was of gold, there was so much gold on the market.

We don't see now, it's up to a dollar and I don't know what. But there was so much gold that silver was nothing to count about.

He made his posts of silver, the bottom of it of gold, its covering of purple made, and the midst of it being paved with love from the daughters of Jerusalem. What does he mean paved with love? Inlaid, the wording in the original, with love gifts. That's laden down for her, gifts for her.

And then the daughters of Jerusalem sing "Go forth, O ye daughters of Zion. Behold King Solomon with the crown with which his mother crowned him in the day of his espousals." Bathsheba was pretty happy about this, "in the day of the gladness of his heart." This could well be, historically, his original marriage with the daughter of the Pharaoh of Egypt. The daughters of Jerusalem could be occupied with other things, but the bride, ah yes, she is concerned only with the bridegroom himself. The bride eyes not her garment. You know Immanuel's land? Samuel Rutherford, Immanuel's land? I only thought there were a few verses of that until one day Dr. Ironside said he looked it up, and there are scores of verses.

I don't mean six scores or something like that. But a tremendous number, scores of verses of that. The bride eyes not her garment, but her dear bridegroom's face. I will not look at glory, but on my King of grace.

Ah my friends, some folk think music in the church is just to keep some folk entertained. I have news for you. I don't find that in the Bible anywhere. All through the Psalms there's a tremendous amount of music, and I don't see where it proves to the entertainment of anybody, either the high-sounding cymbals, the loud cymbals, or any other kind.

It was for the glory of the Lord, we ought to remember that.

I remember they were talking about when the new music came in, they said it was a certain, now I won't mention the denomination, a very, very liturgical church in St. Louis.

And they said you could tell this new music was getting through to them because some of the older ladies had their feet out in the aisle and they were, they were marking time.

Well I have news for you on that. The drum usually marks time.

But if a music appeals to your feet instead of your head, that doesn't belong in the church. It has to belong to your heart.

That's where the Bible is different from every book in the world.

You read other books and it'll swell your head.

Sometimes it gives some folk the appearance of having water on the brain. But you read other books, it'll increase the head. But this blessed book enlarges the heart.

That's it.

So she's concerned with the bridegroom himself and only him.

Let's remember that in everything. Now we don't want hymns that are just what we call objective hymns, we need some subjective ones. "Jesus the very thought of thee" and so on. "May Jesus Christ be praised," those are beautiful songs, you want those in adoration. "Come thou Almighty King" and so on. But you also need some others. "My Jesus I love thee", personal things. But be concerned. I remember my professor of theology.

Oh, that will be, it used to worry him some, Oh, that will be glory for me, me, me!

He never sang it that way. Of course that's the way it's written.

I don't find too much fault with it, provided, provided that in one of the stanzas, you say, oh, that will be glory for him, that's the part, glory for him.

Some folks say oh how I long for the coming of the Lord.

That doesn't even begin to touch the yearning and longing that he has. So she's concerned with the bridegroom, directs attention to him. Someone has beautifully put it in this type of poetry.

You know a song, a song, a hymn is poetry.

That's why some of us like to sing all the stanzas. I've been trying to work on our brother Don, Don on that. Students come back to the seminary and say, "Yes, is Dr. Feinberg still having you sing four stanzas out of four and five out of five?"

How many of you have ever been to Europe, or in Canada?

You know that if there're five, you sing five, four, you sing four. In America, if there are four, invariably three. If they're three, invariably two.

If one, you'll leave it out. Don't sing that one.

I tell you, I should hate to be the third verse of a hymn, wouldn't you? Left out all the time! Aww that's rough.

I tell you, when we get to glory, we're going to sing the Hallelujah chorus with all the stanzas, all the stanzas.

But frankly he's, he's cutting some of them out so it gives me more time. Oh Jesu, King most wonderful, thou conqueror renowned, thou sweetness most ineffable, in whom all joys are found. Thee, Jesu, may our voices bless. Thee may we love alone and ever in our lives express the image of thine own. You remember the old story where a prince woos and wins a bride? He's in the disguise of a beggar. He brings her to the Capitol City and the King's palace and takes leave of her for some excuse and has her led, all shrinking, and trembling, and solitary, and wondering into a royal chamber.

And when she looks up ahead of her, she sees on the throne her lover, her husband, and all fear flees away.

Yes, I remember greeting one of the dear ladies while I was teaching in seminary back in Texas and I've done it in California too, wanting to shepherd a flock. So while I was teaching, I had a pastor, and this dear lady came out, we'd been talking about the joys of heaven and all. She said, "Oh, won't we be fearful, won't we be trembling when we come face to face with the Lord?"

That's not the way my Bible reads. It says perfect love casts without fear. Yes. So the bride, the Lamb's wife, was wooed and won by him, when he was found in fashion as a servant.

Then she lifts up her eyes and sees on the throne that blessed face. Remember that face. It was so streaked with his lifeblood, given for you and me. That face we've learned to love was marred more than any man. That passage in Isaiah 52:13-15 means mishraht, parnah, ich maelong.

Means his face was disfigurement itself, he didn't look human anymore on the cross. And so that face we've learned to love, we'll be so jubilant and confident to see him.

And so the bride's love is made perfect, bold in his presence, goes to dwell with satisfying love on the throne forever.

Then, in the fourth chapter, 15 verses there, all but one, we have the praise of the bride, and extended description. In the fifth chapter we're going to have a marvelous description of the bridegroom by the bride. But listen to the praise of the bride. And the way she is described not only tells who she is but tells the height and the intensity and the beauty and the durability of his love. Same way with her when she talks about him. You know, she, she hasn't exhausted his beauties. She hasn't exhausted his qualities and she just says, after she's been talking all that time, the end of the fifth chapter she says, Oh, he's just terrific. He's altogether lovely. This is my beloved, this is my friend. Now he's praising her, and we have an extended description of the beauty of the bride from the bridegroom when she is occupied with him alone.

She reflects the beauty that's his during this love portrayal, she's silent in her love. Now notice how he describes her. Behold, something to see, behold, thou art fair my love, behold, thou art fair. Yes, remember the preacher who said, "The more I see other women, the more my dear wife Susie looks good to me"? That's the way. There may be a lot of other created ones, and there are, but those that belong to the Lord Jesus, they're especially near and dear. That's why we call each other brothers and sisters, near and dear are the family of God. Behold thou art fair, my love, behold thou art fair. Thou has dove's eyes within thy locks. Thy hair.

Now what does she mean within the locks? It doesn't within the hair you got a lot of eyes.

It means the locks are here, and the eyes, as it were, are framed within it. Thou has Dove's eyes within thy locks. Thy hair is a flock of goats that appear from Mount Gilead. If you haven't seen some of the goats over there, they are the blackest and the most interesting creatures to watch.

Now doves are guileless and pure.

The color of goats, usually black. Black speaks of that which is virile. Not the way Hosea has to say about Ephraim. Poor Ephraim! How stupid can he get?

He thinks he's as well off as he's always been, and he knoweth not that there is shot through and through in his hair grey. But here, she has all that, and you know she says that about him too. His locks are black and bushy as a raven! Now it's none of his vigor. So here, what a description he has of her. Thy teeth are like a flock of sheep that are even-shorn, come up from the washing in which every one beareth twins and none is barren among them.

Now, all the way through, there speaks of her lips and her temples. You've got to understand, thy neck is like the tower of David, he doesn't mean that she looks a little bit like a giraffe. No, no, no, no, not at all.

Please, please, this, this is love speaking! Like the Tower of David. Have you seen the tower of David? Notably, there it is, durable, something that is outstanding.

Build it for an armory on which there hang a thousand bucklers, all shields of mighty men.

Means you're there and you're going to stay there. And then he goes on to speak, until the day break, and the shadows flee away, I'll go up to the mountain of myrrh and to the hill of frankincense. He doesn't think of finding pleasure and satisfaction apart from his bride.

You know, one of the things that's amazed me, as long as I've been married, folk will say, "did you go to such and such a place for a vacation?" indicating that the family was at home. I said, I often tell them, "for your information, the only time I'm away from home is in ministry for the Lord. What would I want a vacation for away from my family?"

I don't even have time enough to spend with them when I'm at home, let alone go off on a vacation without them.

What kind of vacation is that? When you're separated from your beloved, you live in Wonderland, wondering how they're getting along, wondering if they're all right.

Wondering if they need anything. You're wondering.

I called my wife from Japan, and from Jerusalem. Yes. My dear friends, a true bride, a true bridegroom, talking about the bride, the bridegroom is, here, he doesn't think at all of finding pleasure and satisfaction apart from his bride. These folks say, "Well I uh, certain summers, I just go with the fellows off to so-and-so and we do fishing and so on."

Teach your wife how to fish.

Go with her too.

I tell you, time goes so rapidly. A lot of folks say "Oh, I wish my husband or I wish my wife were here." Well, all the things that you'd want to do with them at that time, do now.

No, he doesn't think of finding pleasure and satisfaction apart from his bride. Separation never takes place because of him. Those verses that we had yesterday--seeking, and we're going to see some later on tomorrow--they are because of her coolness. And verse 7: thou art fair. O, fair my love.

There is no spot in thee.

Yes, good in fellowship, she becomes all the more beautiful until he speaks these words of her, and he means every bit of it. "Come with me from Lebanon, my spouse, with me from Lebanon from the top of Amana."

Now you know where the Amana Company got its name, don't you?

It's this, right here. "From the top of Senir and Hermon." These are mountains. "From the Lion's den, from the mountains of the leopards." All made fit.

The bridegroom woos her to service and notice, in this connection for the first time, he speaks of her as "my spouse, my spouse, my bride."