

Session #7

# **SOLYMA**

## **The One Who Bears His Name**

Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.

**Matthew 27:50-51**

And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: But their minds were blinded: for until this day remains the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

**2<sup>nd</sup> Corinthians 3:13-18**

Take thou also unto thee principal spices, of pure myrrh . . . sweet cinnamon, sweet calamus, sweet cassia, and a hin of olive oil: And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, And the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever touches them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. Whosoever compoundeth

any like it, or whosoever puts any of it upon a stranger, shall even be cut off from his people. And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight: And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

**Exodus 30:23-38**

Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

**Luke 1:34-36**

## **ENTERING THE HOLY OF HOLIES**

**Intimacy born not of the Flesh, but of the Spirit**

Certain Divines have doubted the inspiration of Solomon's Song; others have conceived it to be nothing more than a specimen of ancient love-songs, and some have been afraid to preach from it because of its highly poetical character. The true reason for all this avoidance of one of the most heavenly portions of God's Word lies in the fact that the spirit of this Song is not easily attained. Its music belongs to the higher spiritual life, and has no charm in it for unspiritual ears. The Song occupies a sacred enclosure into which none may enter unprepared. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," is the warning voice from its secret tabernacles. The historical books I may compare to the outer courts of the Temple; the Gospels, the Epistles, and the Psalms, bring us into the holy place or the Court of the priests; but the Song of Solomon is *the most holy place*: the holy of holies, before which

the veil still hangs to many an untaught believer. It is not all the saints who can enter here, for they have not yet attained unto the holy confidence of faith, and that exceeding familiarity of love which will permit them to commune in conjugal love with the great Bridegroom. We are told that the Jews did not permit the young student to read the Canticles—that years of full maturity were thought necessary before the man could rightly profit by this mysterious Song of loves; possibly they were wise, at any rate the prohibition foreshadowed a great truth. The Song is, in truth, a book for full-grown Christians. Babes in grace may find their carnal and sensuous affections stirred up by it towards Jesus, whom they know, rather "after the flesh" than in the spirit; but it needs a man of fuller growth, who has leaned his head upon the bosom of his Master, and been baptized with his baptism, to ascend the lofty mountains of love on which the spouse standeth with her beloved. The Song, from the first verse to the last, will be clear to those who have received an unction from the holy One, and know all things. (1 John 2:20.) You are aware, dear friends, that there are very few commentaries upon the Epistles of John. Where we find fifty commentaries upon any book of St. Paul, you will hardly find one upon John. Why is that? Is the book too difficult? The words are very simple; there is hardly a word of four syllables anywhere in John's Epistles. Ah! but they are so saturated through and through with the spirit of love, which also perfumes this Book of Solomon, that those who are not taught in the school of communion, cry out, "We cannot read it, for it is sealed." The Song is a golden casket, of which love is the key rather than learning. Those who have not attained unto heights of affection, those who have not been educated by familiar intercourse with Jesus, cannot come near to this mine of treasure, "seeing it is hid from the eyes of all living, and kept close from the fowls of heaven." O for the soaring eagle wing of John, and the far-seeing dove's eyes of Solomon; but the most of us are blind and cannot see afar off. May God be pleased to make us grow in grace, and give us so much of the Holy Spirit, that with feet like hind's feet we may stand upon the high places of Scripture, and this morning have some near and dear intercourse with Christ Jesus.

**C.H. Spurgeon (S#558 SS1:13)**

# **CHRIST THE BRIDEGROOM OF ISRAEL**

Not merely a Lord, but a Lover

My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour. The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

## **Psalm 45**

And it shall be at that day, saith the LORD, that thou shalt call me Ishi . . . And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

**Hosea 2:16a,19**

As the bridegroom rejoices over the bride, so shall thy God rejoice over thee.

**Isaiah 62:6b**

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

**Matthew 25:1**

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

**Romans 7:4**

For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

**2 Corinthians 11:2**

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.

**Ephesians 5:31-32**

Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

**Revelation 19:7**

And I John saw the holy city, **New Jerusalem**, coming down from God out of heaven, prepared as a bride adorned for her husband.

**Revelation 21:2**

Come hither, I will show thee the bride, the Lamb's wife.

**Revelation 21:9b**

## **HEAVENLY DEFINITIONS**

**VIRGIN** – *bethulaw* – pure, unspotted, separated out, secluded from intercourse with men

**Deeper Spiritual Meaning** – The true Bride of Christ. Those set-apart as Christ's treasure, for Christ's pleasure, and for Christ's service. As Mary, the one in whom Christ is born. In regards to the flesh, a virgin is one unspotted and untouched, guarded in her company, set-apart for her earthly groom, but in regards to the spirit, a virgin is one pure of heart, secluded from intercourse with the fleshly side of nature, and wholly consecrated to the service of Christ. The life of Christ is born within the Virgin, and by the Spirit of God, it is made beautiful and all glorious within.

**CIRCUMCISION** – *namal* – to be cut off, to be clipped, to remove the flesh, a symbol of

covenant

**Deeper Spiritual Meaning** – To remove the flesh, to cut off that which hinders us from Christ. To be set-apart for His enjoyment alone, to be consecrated for Him. In the Old Covenant they cut off the foreskin of a man, but in the New Covenant, we must allow God to remove the foreskin of the heart – the flesh. Only when the flesh is done away can the heart of a believer true begin to think, feel, and comprehend the vast Perfection of Christ.

**HOLY** – *qodesh* – apart, sacred, separate, set-apart for God's use alone

**Deeper Spiritual Meaning** – That which bears the Almighty King's nature and that which brings Him glory and honor. That which reveals the beauty, preciousness, and perfection of His majestic Person. That which does not touch the flesh, imitate the manner of the flesh, listen to the counsel of the flesh, or take lightly the danger of the flesh. That which has come out from the world, does not imitate the manner of the world, listen to the counsel of the world, or take lightly the snare of the world. A life which belongs to God and is set-apart for His pleasure and His glory .

**NAME** – *shem* – one's fame, one's character, one's very person

**Deeper Spiritual Meaning** – The Name of God is the power, the trustworthiness, and the legend of His Person. To know His Name is to know His true Person, His glory. He said, "I AM" is who He is. He is the Creator of all, the beginning and end, the Almighty, All-Powerful, All-wise Judge of the eternals. It is this Name that He bestows upon us as our inheritance. In the blood covenant that He established upon the Cross, He has invited us into His holy chamber to become His spouse and to bear His name, His likeness, His love, His fragrance, His character, His suffering, and His joy. We may bear His power and His grace but we also must bear His sorrow and His cross. To bear the Name of God is to bear the ark of the Covenant. Walk carefully, walk mindfully, and walk reverently.

**Solyma** – The Princess of Peace, The Bride of Peace, the one made perfect, the treasure, the reward for the Victor

**Deeper Spiritual Meaning -**

The translation into the word "Shulamite" is unhappy: it is unmusical, and misses the meaning. The Hebrew word is a feminine of "Solomon." "Solomon" may stand for the bridegroom's name, and then the well-beloved bride takes her husband's name in a feminine form of it, which is Shulamith, Salome, or perhaps better "Solyma." The King has named his name upon her, and as Caius has his Caiia, so Solomon has his Solyma. He is the Prince of Peace, and she is the Daughter of Peace. Aforetime she was called "the fairest among women," but now she is espoused unto her Lord, and has a fullness of peace. Therefore is she called the Peace-laden, or the Peace-crowned. You know how truly it is so with the justified in Christ Jesus. Because the sound is sweeter, and the sense is clearer, permit me to read the text thus—"Return, return, O Solyma: return, return, that we may look upon thee."

**C.H. Spurgeon (S#1794-SS6:13)**

Solyma is the Bride of Christ made all glorious within, the stunning beauty of Christ made manifest in the life of the Church, in the life of believers. She is a private garden for Christ alone, She is set-apart, her most precious treasures consecrated and anointed and perfumed for the Majestic King. She bears His name, She bears His beauty, She bears His fragrance upon her garments. She is ravishing to the heart of her King, because she has come away with Him, forsaken all, and been clothed and made divinely lovely by His grace.

## **The Prayers of Solyma**

- **Let him kiss me with the kisses of his mouth**

Allow me, Dear Solyma, please allow me to taste of Thy sweet grace, to know Thy Holy Person, to feel the tender acceptance of Thy love, to intimately feel Thy peaceful pardoning, Thy merciful acceptance. Please kiss me with the kisses of Thy mouth, that I may experience, as did Isaiah, the touch of your fire, Thy coal of God, upon my unholy lips, that I would be spotless for Thee, without reproach before Thy Holy Beauty.

- **Draw me away!**

Consecrate me with Thy holy oils, pour Thy perfumed ointments upon me, and set me apart for your most holy, most intimate chamber. Remove me from the unholy things. Tie my soul to Thy Amminadib chariot and take me far from my fleshly courseness into the high and spice-laden mountains of your purity and perfection. Plate me with Thyself, thy gold, the purest most refined golds of Ophir. Anoint me with Thyself, thy myrrh, cinnamon, calamus, and cassia, that I would share in your joy, and perfume me with Thy frankincense that I would be as a lily in Thine eyes; pure, white, and growing heavenward always. Draw me away, sweet perfumed Prince of peace, that I may feast at Thy table, forever partake of Thy infinitely perfect Name, be a temple for Thy garden's glory, and bear Thy ravishing fragrance in covenant grace.

- **Tell me, O you whom I love, where you feed your flock**

It is Thy grace I desire, dear Solymo, more than all the pleasures of this earth. It is Thy kiss, Thy smile, Thy voice, and Thy fragrance that awakens my deepest satisfactions. I must be where you dwell, where you labor. O, Great Shepherd, please tell me where you feed thy flock, for that is where I must be. Where you are at work, I must conjoin myself to Thy labor, and be near you every hour of the day. O, I dare not allow myself to be anywhere but near you, abiding in Thy love, observing the perfect shape to Thy form, worshiping Thy ruddy whiteness, Thy handsome figure. I must, dear Solymo, I must know where you are. I give not a thought to the rugged hills I must climb, to be at Thy side. I care not whether the storms may bring this body tribulation. I care not that the pasturelands are homes for beasts that seek to tear at my flesh. I only want for Thee. And if I am with Thee, I know nothing can separate me from Thy heroic love. So please, dear King, O you whom I love, tell me where you feed Thy flock.

- **Awake, O north wind, and come, O south!  
Blow upon my garden that its spices may flow out**

The sweet all-pleasing graces of my King are planted within my heart. May you, dear Solymo, find pleasure in my garden. May you find my garden verdant and lush, fragranced with my passion for you. Awake, O north wind, and come, O south. May you blow upon my garden. May you try me with thy tempest, may you thresh me with thy bluster, and may you refine me with thy blast – but please, O heaven-sent winds, may you, through it all, stir my garden’s spices that their aroma would carry forth to the chamber of my King. May strong winds blow that my garden would prove a most devoted and fragrant place of love, a most pleasing place of divine communion, and a most holy place of worship. May they blow that you, my King, might delight in their fragrance and use the sweet spices wafting from my life to attract those, in the villages about, to wonder how they might also share in the perfect pleasure of Thy love.

- **Let my beloved come to his garden and eat its pleasant fruits**

As a bride before her strong husband, I yield to Thee my body. Lift the veil that separates, and enter dear Prince of Righteousness. Enter in and partake of my fruits. Take what has been set-apart for your pleasure alone. I yield to Thy power, Thy manly strength. Make this, my body, Thy Holy Temple. My joy is in giving back what You have given me. You have given up Thy life, and I offer my life as a sweet fragrance unto Thee. You have shed Thy blood, and I offer the blood within my veins, as a free-will offering to Thee, my Solymo. You have given me a garden flowing with milk and honey, scented with the aromas of Your holiness – I give back to you this garden and I delight, with the most sincere and ardent delight, to let you, my beloved, come to this Thy garden and eat its pleasant fruits.

- **Come, my beloved, Let us go forth to the field . . . there I will give you my love . . . the pleasant fruits . . . Which I have laid up for you, my beloved.**

Let us, dear Solymo, do the activity which brings the sweetest gladness to Thy soul. Let me know you in Thy great skill, as a sower, a planter, and a cultivator of the most blessed harvest.

Let me partake of the sweet blessing of Thy harvest at Thy side. Let me honor you with my praise and my love as I watch you, O masterful husbandman, tend to Thy vines and bring forth Thy reward from the soil of hearts. Let me take part in Thy pleasure. Guide my hand with thy sickle as you bring forth Thy fine wheat. Guide my hand with thine, as Thou pluck thy ripened grapes from the vines. Allow me the privilege to love you by tending these fields and vineyards with Thee. Let me be where you are, and take part in Thy gladness. Allow me to serve Thee in this manner, to assist, though I am unable to make Thy crop grow, to bring forth unto thee, pleasant fruits. You are my most beloved, You are the Rose of Sharon, the Lily of the Valleys, and this is what I beg – that you would let me love you by serving you, by partaking in Thy work. O holy husbandman of the vine. Let me share in Thy field, let me feel your strong arm as it teaches me to tend as you tend, and allow me to taste of Thy joy, O prince of my heart.

- **Set me as a seal upon your heart, as a seal upon your arm; for love is as strong as death**

The center of Thy affections is where I beg to be. Upon Thy heart, where Your love, my love, and our shared love finds its origin. Attend to this love as the priests attend to the flame of the altar. It must never dim or smolder, but let it burn strong forever and for eternity. If ever you see me begin to lose the warmth of Thy fire, please dear Solymo, please blow upon the embers, I ask that you would stoke the flame of our covenant, and that Thy oil would never cease to pour into my heart. I entrust myself to Thy love, which has battled the heartiest of foes and has come home the Victor. Nothing shall separate me from Thy love, nothing in all the world and that is why I ask for you to inscribe my name upon Thy breastplate, O precious High Priest. Inscribe me as a seal upon Thy heart. Bind me with love, a fierce, fiery, unalterable bond of love. And place me also upon Thy strong arm. Inscribe my name upon Thy shoulder, that whatsoever you do, with every movement of Thy arm you will remember our covenant and remember me. I am yours, holy King, and you are mine, and Thy banner over me is love. I am forever safe within the strong arms of my heroic captains covenant embrace. Death, darkness, disease, do as you so

please, you cannot, no matter how hard you may try, rob from me what my King has planted within me. He loves me. He loves me. And His love has proven the ultimate Triumph.

- **Make haste, my beloved, and be like a gazelle or a young stag on the Mountains of spices**

Come, Lord Jesus, come. Desiderio Domini. I've tasted Thy beauties, I've been kissed by the kisses of Thy mouth, and Thy fragrance is still fresh upon the air. I realize it was imperative you return to Thy mountain to prepare our wedding chamber. But I beg you, make haste, beloved. Be like a gazelle, with the swiftest feet and return for me. Maranatha! Maranatha! Come, Lord Jesus, Come! Though I have you, precious Solymo, in Spirit, I long for you in body. To cast my crown at Thy feet, to worship you in Person, to pour out the spikenard of my heart and praise you with every passionate ember of my burning heart for all eternity. Come Lord Jesus come! Make haste. Your Solyma awaits you!