

(8:8) - WE HAVE A LITTLE SISTER, AND SHE HATH NO BREASTS: WHAT SHALL WE DO FOR OUR SISTER IN THE DAY WHEN SHE SHALL BE SPOKEN FOR? - Many Gospel commentators agree that this “*little sister*” is God’s elect among the Gentiles who, as a collective body, have yet to be brought to Christ. In the Old Testament, the Gospel truth had been mostly confined to God’s elect among the Jews. Since the time of Moses and the Law, there is a record in the Old Testament of a few Gentiles who were saved (Rahab, Ruth, some of the Ninevites (*Jonah 3:5-8*), for example). But we do not have any record in God’s Word of many Gentiles who were brought to faith in the promised Messiah, the Lord Jesus Christ. The Lord made it clear in His covenant promise to Abraham that “*all families of the earth*” would be blessed through him, meaning that it would be through Abraham that Messiah would come forth in His humanity as the seed of Abraham to save all of God’s chosen people, Jew and Gentile (*Gen. 12:1-3*).

So, prophetically, this is speaking about the church of God scattered throughout the Gentile world. The Bible reveals that the Lord God had chosen a people for Himself from all the nations of the world, giving them to His Son in the everlasting covenant of grace before time began. God was also pleased to clearly reveal in the Old Testament that the barren and desolate Gentiles would be united to the Lord as a bride, and that the church would be made up of both Jews and Gentiles (*Isa. 54:1; Hos. 1:10; Rom. 9:25-26*). This reference to the little sister states that “*she has no breasts*,” i.e. she has not yet come to full age. So, this seems to support the interpretation that this refers to the future calling of God’s elect among the Gentiles in the formation of the New Covenant church. Paul spoke of this as a mystery (*Col. 1:21-28*), and it was a mystery that the Lord used Paul, more than anyone else, to reveal to the New Testament church (*cf., Eph. 2:11-22*). In this sense, generally speaking, the Gospel was first revealed to the Jews and then to the Gentiles (*Rom. 1:16-17*).

Consider how that there are unbelievers in this world whom God chose before the foundation of the world and espoused them to Christ in covenant love. Christ is their Surety, and they are all justified by His righteousness imputed to them. Christ will have them for His own (*John 10:16*). The day will come when they “*shall be spoken for*,” when God will call them by His grace through the preaching of the Gospel. This is one of the reasons God has left us here on earth (*2 Tim. 2:10*). Our desire is for God to be pleased to call out His elect in every generation. So, we preach and witness the Gospel of Christ to all who will listen, and we pray for the salvation of sinners to the praise of the glory of God’s grace.

(8:9-10) - IF SHE BE A WALL, WE WILL BUILD UPON HER A PALACE OF SILVER: AND IF SHE BE A DOOR, WE WILL INCLOSE HER WITH BOARDS OF CEDAR. I AM A WALL, AND MY BREASTS LIKE TOWERS: THEN WAS I IN HIS EYES AS ONE THAT FOUND FAVOUR. - These symbols describe the true church of the living God as built by and upon the Rock, Christ Jesus (*Matt. 16:18*). “*WE*” refers to the Triune Godhead (Father, Son, and Holy Spirit), all Who are actively involved in the building this church (*Eph. 1:3-14*). God the Father chose His people (the bride) in Christ before the foundation of the world and gave them to His Son. God the Son agreed to be their Surety, having their sins imputed to Him, to take upon Himself their human nature without sin, and die in their place to redeem them from their sins. God the Holy Spirit applies all the benefits of Christ’s death (His righteousness imputed to them) in the new birth by giving them spiritual life and bringing them to faith in Christ and true repentance. The Lord God builds “*upon her a palace of silver*,” which is the security of having been redeemed by the blood of Christ. He encloses “*her with boards of cedar*,” which is the security of being shut up in Christ and safe from all enemies and harm.

In v. 10, the bride is expressing her faith in Christ with the assurance of His grace because He has made her strong, and she has “*found favor*” in God’s sight. She realizes how safe and now strong she is in the Bridegroom. It brings to mind the words of the Apostle Paul concerning himself in 1 Cor. 15:10 - “*But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.*” All of us should acknowledge that salvation is entirely the work of God

(8:11-12) - SOLOMON HAD A VINEYARD AT BAALHAMON; HE LET OUT THE VINEYARD UNTO KEEPERS; EVERY ONE FOR THE FRUIT THEREOF WAS TO BRING A THOUSAND PIECES OF SILVER. MY VINEYARD, WHICH IS MINE, IS BEFORE ME: THOU, O SOLOMON, MUST HAVE A THOUSAND, AND THOSE THAT KEEP THE FRUIT THEREOF TWO HUNDRED. - Solomon, here, is a type of the Lord Jesus Christ. Just as King Solomon had a beautiful vineyard in Baalhamon, Christ has a beautiful vineyard, which is His church - all sinners saved by His grace and blessed with the fruitfulness of His righteousness imputed. They were chosen in Him before the foundation of the world by the Father. Christ purchased them with His own blood at Calvary. From the life of Christ and by the Holy Spirit in the preaching of the Gospel, the Lord gathers in His fruit, which are His chosen, justified, and redeemed people. They are the good fruit produced by the good tree which is Christ as He is set forth and revealed in the Gospel revelation (Matt. 7:16-18; Rom. 1:16-17). I believe “*a thousand pieces of silver*” symbolically represents the entire company of God’s elect. The work of Christ in redemption (symbolized by silver) can never fail to save His people. They shall all be saved, and they shall all be made fruitful branches (John 15:1-11).

It is said here that He entrusted the care of His vineyard to “*keepers*” which are Gospel preachers and witnesses. They are sent forth by Christ in the power of the Holy Spirit to seek His sheep and call them into the sheepfold. Each one is entrusted by the Lord with a particular range of ministry - “*My vineyard, which is mine, is before me.*” This vineyard does not belong to the keepers, but the owner, which is Christ, has given each one the responsibility over this vineyard. “*Solomon*” (which is Christ) owns all of it - “*must have a thousand.*” But those who “*keep the fruit*” share in a small part of HIS glory - “*two hundred.*” This does not mean that they have any personal glory, but they share in His glory in the sense that they see HIS glory and worship Him in the glory of His Person and work.

(8:13-14) - THOU THAT DWELLEST IN THE GARDENS, THE COMPANIONS HEARKEN TO THY VOICE: CAUSE ME TO HEAR IT. MAKE HASTE, MY BELOVED, AND BE THOU LIKE TO A ROE OR TO A YOUNG HART UPON THE MOUNTAINS OF SPICES. - Here is Christ speaking to His bride who dwells in the gardens of His grace, love, and goodness. She is under His protection. She is watered and nourished by His voice, His Word. The “*companions*” are those to whom the ministers of Christ preach the Gospel. They are brought by God to hear and believe the Gospel as preached by Christ’s ministers (2 Cor. 5:20-21). The Lord says, “*Cause Me to hear it,*” meaning in our prayers, praise, our communion, and the voice of our hearts. In preaching the Gospel, we show lost sinners the way to God for salvation, the way to approach God for acceptance, blessings, and the way to draw near to God in prayer and worship (John 14:6; 1 Tim. 2:5; Heb. 4:14-16).

Verse 14 is the bride expressing her strong desire for her Bridegroom’s return. As the Lord has now gone unto the Father to prepare a place for His people (John 14:1-3). The “*roe*” and the “*hart*” are known for their swiftness. The “*mountains of spices*” speaks of the aromatic and healing properties of the heavenly state into which all true believers will be brought in the end at Christ’s return. This is the state of eternal glory into which Christ will bring His bride to live forever and forever with Him.