

Song of Solomon 3 - The Woman's Desire for Her Husband; Looking Forward to the Wedding Day

II. Courtship (1:2—3:5)

(4) Shulammite bride's dream (3:1-5)

(A) Bride's dream of not being able to find the King and then refusing to let them go after finding him (3:1-4)

(B) Bride's concluding admonition to the daughters of Jerusalem to abstain from premarital relations (3:5)

III. Wedding (3:6—5:1)

(1) Wedding procession (3:6-11)

Song of Solomon 3

(4) Shulammite bride's dream (3:1-5)

Many scholars believe this passage describes a dream that the Shulammite had one night shortly before her marriage to Solomon. It is not a pleasant dream at first, but we learn from it the passionate love she had for Solomon. We also receive counsel concerning passion and its relationship in marriage.

(A) Bride's dream of not being able to find the King and then refusing to let them go after finding him (3:1-4)

1 "On my bed night after night I **sought** him Whom my soul loves; I **sought** him but did not find him.

1 "On my bed night after night I sought him Whom my soul loves; I sought him but did not find him.

1 Night after night on my bed, I sought the one I love; I sought him, but didn't find him.

1 By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

- The Shulammite's desire and passion for Solomon was an intense, all-night affair. She was completely consumed with him in her thoughts

— She desired him to be with her in her bed. He would soon join her there, but she wanted him now.

- "...sought" [2x] - *bāqaš*, can also mean to desire, yearn, or long for

— The word conveys a feverish passion. She was certain in her heart that he was the right man for her

— She wanted him with her in her bed so badly that she looked for him in her bedroom, hoping he was there, but he was not (yet)

2 'I must arise now and go around in the city; In the streets and in the public squares I must seek him whom my soul loves.' I sought him but did not find him.

2 '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.

2 I'll get up and go all around the city, throughout the streets, and in the squares. I'll seek the one I love. I sought him, but didn't find him.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

- She desired him so badly that she actually left her bedroom, left her home, and roamed around the city at night looking for him

— This was a dangerous and inappropriate thing for a young woman to do. However, so great was her desire for Solomon that she abandoned proper decorum and wisdom and went in search of the one "whom my soul loves."

- She sought him but did not find him because he was not there...

— She has saved herself for marriage, for the proper moment that honors God, but she desperately wants that time to be right now. She misses him and wants him.

— This is the passion that God wants us to have for each other in marriage. Such passion is an indication that you have found the right person.

3 "The **watchmen** who make the rounds in the city found me, *And I said*, 'Have you seen him whom my soul loves?'

3 "The watchmen who make the rounds in the city found me, *And I said*, 'Have you seen him whom my soul loves?'

3 The watchmen who go all around the city found me. I asked, "Have you seen the one I love?"

3 The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth?

- In her dream, as she walks about the city looking for Solomon, she meets the guards of the city

- "...watchmen" - people of authority and importance, persons of wisdom and counsel who could lend valuable assistance

— These men go about the city at night; they see things, they know things, they have observed the habits of people

- Two lessons can be learned from the Shulammitte's encounter with the watchmen:

(1) Pursue your spouse with healthy abandonment - she describes Solomon, the man she is looking for, as "him whom my soul loves." She is not ashamed for anyone, even strangers, to know how she feels about him.

(2) Pursue your spouse with helpful advice - her asking for help reminds us that asking questions, many questions, before marriage is wise and good. Couples contemplating marriage should ask questions of each other, as well as others. It's impossible to know too much.

4 "Hardly had I left them When I found him whom my soul loves; **I held on to him** and would not let him go Until I had **brought him to my mother's house**, And into the room of her who conceived me."

4 "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 I had brought him to my mother's house, And into the room of her who conceived me."

4 I had just passed them when I found the one I love. I held him and wouldn't let him go until I brought him to my mother's house, to the room of the one who conceived me.

4 It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

- Right after her questioning of the watchmen, they leave and lo and behold, Solomon appears in her dream...

- Notice two things that she does that demonstrates her love for him:

(1) "...I held on to him" - she found her man and was not about to lose him again

(2) "...brought him to my mother's house" - she took him back to her maternal home, a place that was safe and secure

— There is no indication of resistance from Solomon. He loves her and desires her as much as she loves and desires him.

(B) Bride's concluding admonition to the daughters of Jerusalem to abstain from premarital relations (3:5)

5 "Swear to me, you daughters of Jerusalem, By the gazelles or by the does of the field, That you will not disturb or awaken *my* love Until she pleases."

5 "I adjure you, O daughters of Jerusalem, By the gazelles or by the hinds of the field, That you will not arouse or awaken *my* love Until she pleases."

5 Swear to me, young women of Jerusalem, by the gazelles or by the does of the field, that you won't awaken or arouse love before its proper time!

5 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

- Marriage is as much about *being* the right person as it is *finding* the right person

- After you become the right person, you can be patient and wait on God for His plan and His timing. You are ready for God to bring the other right person into your life.
- For the second time, we hear the same refrain calling us to patience (Cf. 2:7)
- It takes the form of an oath or a vow. Although the vow is made by the gazelles and the wild does, ultimately it is the Creator of these beautiful animals to whom the woman looks.
- Once we become the right person, our job is to sit back and be patient, waiting on the Lord. God always gives His best to those who leave the choices with Him.

III. Wedding (Song 3:6—5:1)

(1) Wedding procession (3:6-11)

6 "What is this coming up from the wilderness Like columns of smoke, Perfumed with myrrh and frankincense, With all the scented powders of the merchant?"

6 "What is this coming up from the wilderness Like columns of smoke, Perfumed with myrrh and frankincense, With all scented powders of the merchant?"

6 What is this coming up from the desert like columns of smoke, perfumed with myrrh and incense from all the fragrant powders of the merchant?

6 Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

- The wedding day should be special. In the ANE, a central aspect of the wedding ceremony was a procession to the bride's home, led by the groom. He would go and gather her unto himself, then escort her back to their new home where the wedding ceremony would take place.

— The wedding feast would last as long as a week, but the marriage would be consummated on the first night

— The wedding itself was a special ritual where the man publicly pledged himself to his bride, and she to him

- Verses 6-7 describe Solomon and his entourage traveling to the Shulammitte's home to get her

— The pageantry and procession would honor her and appropriately sanctify the day in all of its significance. This was truly a once in a lifetime event!

- Solomon wants the world to know how much he loves this woman

— As the Shulammitte comes out of the wilderness and into the city, these "columns of smoke" from the myrrh and frankincense appeal to both the sense of sight and smell

— These spices would have also been costly. The celebration and the extravagance of the procession is appropriate for such an important occasion. They are making a statement.

— This wedding was a public affair, not something that takes place in secret or quietly behind closed doors. It was not opulent or ostentatious, but it was a celebration.

7 "Behold, it is the *traveling* couch of Solomon; Sixty warriors around it, Of the warriors of Israel.

7 "Behold, it is the *traveling* couch of Solomon; Sixty mighty men around it, Of the mighty men of Israel.

7 Look! It's Solomon's sedan chair, with 60 of the best soldiers in Israel surrounding it.

7 Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel.

- Solomon's entourage gives the impression of power and security. They were 60 of the top warriors of Israel, and they were friends of Solomon.

— By their presence they served as a pledge of safety from Solomon to his soon-to-be wife. She would be safe under Solomon's protective care, and it demonstrates that he will spare nothing to assure her heart and mind that she will be well cared for.

8 "All of them are wielders of the sword, Expert in war; Each man has his sword at his side, *Guarding* against the terrors of the night.

8 "All of them are wielders of the sword, Expert in war; Each man has his sword at his side, *Guarding* against the terrors of the night.

8 All of them are wearing swords and are experienced in battle. Each has his sword on his thigh, ready for the terror of the night.

8 They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night.

- The demonstration of power and protection was designed to put to rest any fears that might trouble her heart

— The warriors have their weapons and are experienced in the affairs of battle

— Even at night when evildoers do their evil deeds, she can be at peace that all is safe and secure. Solomon has seen to this.

- This marriage is not a shaky situation with nagging doubts and unanswered questions.

The Shulammitte is not marrying an unknown quantity and "rolling the dice." She is marrying a real man who will love and protect her.

— These "warriors" are akin to groomsmen and matrons of honor. We should choose godly people who act like a holy hedge of protection around the couple, keeping them focused toward each other, and keeping out anyone who might try to destroy the union.

9 "King Solomon has made for himself a **sedan chair** From the timber of Lebanon.

9 "King Solomon has made for himself a sedan chair From the timber of Lebanon.

9 King Solomon made the sedan chair for himself from the trees of Lebanon.

9 King Solomon made himself a chariot of the wood of Lebanon.

- "...sedan chair" - carriage

— It was the vehicle that Solomon used to bring his bride to their wedding

10 "He made its posts of silver, Its back of gold *And* its seat of purple fabric, *With* its interior lovingly inlaid By the daughters of Jerusalem.

10 "He made its posts of silver, Its back of gold *And* its seat of purple fabric, *With* its interior lovingly fitted out By the daughters of Jerusalem.

10 He made its posts of silver, its back of gold. Its seat was purple, and its interior was lovingly inlaid by the young women of Jerusalem.

10 He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for [by] the daughters of Jerusalem.

- This carriage was made out of the best materials money could buy

— It was Solomon's way of saying I will keep nothing back from you. All I have now belongs to you. You will always get my best.

— If you are not confident that your potential mate is worthy of all that belongs to you, or worthy of the absolute best that you can provide, you should reconsider marriage to this person

11 "Go out, you daughters of Zion, And look at King Solomon with the crown With which his mother has crowned him On the day of his wedding, And on the day of the joy of his heart."

11 "Go forth, O daughters of Zion, And gaze on King Solomon with the crown With which his mother has crowned him On the day of his wedding, And on the day of his gladness of heart."

11 Come out, young women of Zion, and see King Solomon with the crown with which his mother crowned him on his wedding day— his day of great delight.

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

- The daughters of Zion come out to join the celebration of the wedding

— This shows their approval and support of the wedding; they are enthusiastic about it.

There is something about this union that is good and wonderful in their minds.

— Solomon's mother also approved of Solomon's choice of spouse, and made a wreath to be a crown on his head to demonstrate her approval