

**Song of Solomon 3: 11 – “The Day of His Wedding”, Sermon # 34 in the series –
“I am my Beloved’s”, Delivered by Pastor Paul Rendall on May 29th,
2011, in the Afternoon Worship Service.**

I thought that it would be appropriate in light of the wedding of Laura Pakala to Abe Korodan this next Saturday, to preach a sermon this afternoon on the wedding of our Lord Jesus Christ to His bride, the Church. The earthly wedding of Christian people is meant to be a picture of the wedding of our Lord Jesus Christ to His Church. Ephesians 5: 31 – “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.” “This is great mystery, but I speak concerning Christ and the church.” Even so, the earthly wedding of King Solomon to the Shulamite in this passage, is meant to picture this to us, in a great and glorious spiritual sense. We who believe in Jesus are betrothed to our Lord at this present time. That betrothal is going to eventually lead to a great consummation of spiritual marriage which will last throughout all eternity.

To be betrothed in that day was something more than being engaged in our day. In our day, when a couple is engaged, they are promised to each other in marriage, but they are not seen to be married to each other. But in that day when a couple was betrothed, they were actually seen as being legally married even though they had not consummated the marriage yet. In the betrothal a mutual promise was made for future marriage. The giving of the pledge to marry was called the “troth”. That is; the promise to marry each other was being given in “true faith”. “Among the ancient Jews, the betrothal was performed either by the promises being written down and signed, or by a piece of silver given to the bride.” “After the marriage was contracted the young people had the liberty of spending time with each other, which was not allowed to them before that.” We, as believers, are in that period of time where we are spiritually married to Christ, by faith in His promise. We are in spiritual union with Him, but the marriage has not yet been consummated. The Day of Christ’s being spiritually wed to the Church as a whole has not yet arrived. However the Scriptures teach us that we ought often to be thinking about that Day, and looking forward to that glorious consummation of all things; when we will see our heavenly Bridegroom face to face. That will be the wedding day of wedding days.

Many thoughts and much preparation usually go into a wedding. Usually it is the bride and her mother who do much of the planning for the wedding, but not without the input of the man whom she is to marry. Every aspect of what is to happen on that day will be examined, and there will be a great deal of time spent, thinking through together of what will most set forth the beauty of the bride and the excellency and honor of the bridegroom. So when the bride comes down the aisle it is the consummation of a process of preparation. Even so, there is a process of preparation for Christ’s wedding day; a wedding procession if you will, of Christ’s Church and each and every member of it. Verse 11, our text, does not focus on the Bride just yet. It focuses on everyone looking on and what the Bridegroom’s mother is doing when He appears. Someone is directing the attention of the daughters of Zion to go forth and behold King Solomon with the crown on his head. This afternoon, since we have a number of mixed metaphors in this text, we want to ask ourselves 1st - Who is it that is telling the daughters of Zion to go forth to behold King Solomon, and why? 2ndly – Who is it that is crowning King Solomon on the day of his wedding and what is the meaning of this act? And 3rdly - When is the day of the wedding and what will it mean for you?

1st of all –Who is it that is telling the Daughters of Zion to go forth, and why?

Verse 11 says, “Go forth, O daughters of Zion, and see King Solomon with the crown with which his mother crowned him on the day of his wedding, the day of the gladness of his heart.” In verse 5 of Chapter 3 we find a charge being given to the daughters of Jerusalem by the Shulamite Bride not to stir up or awaken love until it please. We saw her give out this same exhortation in Chapter 1, verse 7. In verses 6-10 of Chapter 3 we found that the daughters of Jerusalem were talking among themselves about this unusual and beautiful conveyance that was coming toward them out of the

wilderness. It was Solomon's couch, the Palanquin that He has most lovingly made. I told you that it represented the Covenant of Grace which the believer rides in while he or she walks through this world; the finished work of Christ our Redeemer, who has made an atonement for sin. He has, with His own perfect obedience and the things which He suffered on our behalf, labored to put our salvation together so that we could ride in comfort and dignity through this life. As we sit in the Palanquin with Him, we find that we have the great assurance that He will bring us through all of our trials and difficulties to the place where He is now – even heaven. The Bride, who also sees Him coming; here in verse 9, is telling the daughters of Jerusalem to go forth to meet the Bridegroom.

Let me remind you who the daughters of Jerusalem represent. The daughters of Jerusalem represent those young and immature believers, or those persons who are close to the kingdom, who have not completely understood the depth of the relationship that there is in Christ. They are described for us back in verse 5 of Chapter 3 as those who were in danger of stirring up and awakening the love of the Bride before Christ was pleased that it should be stirred up and awakened. These "daughters of Jerusalem" are those who are religious and attend church, but they do not understand very well how love should be expressed to Christ. They think it is found in being religious. They think about Christ, but they think about Him in worldly and earthly terms. They think that true religion is basically an outward and public thing; talking and acting in ways that will really make an impression upon other people, when primarily it is a secret relationship which is cultivated with Christ in the heart and mind of the believer. This secret relationship with Christ, which the true believer in Christ cultivates, will lead them to think righteous thoughts, speak words of truth, and perform righteous deeds which will glorify God. Their prayer for others around them is that they, too, would come to know the reality of this intimate spiritual relationship with Christ. "Go forth", exclaims the Bride, "and see King Solomon with the crown with which his mother crowned him on the day of His wedding."

The only way that those who do not know Christ will come to know Him is if they hear about Him. People need to hear a report about Christ, and they need to come behold Him. Romans 10: 16 says, "But they have not all obeyed the gospel." 'For Isaiah says, 'Lord, who has believed our report?' "So then faith comes by hearing, and hearing by the word of God; specifically the report concerning Christ; that He is risen from the dead, and has been crowned with glory and honor, and has been placed at the Father's right hand." Notice that the Shulamite Bride of Christ uses the word of command as she preaches the gospel. Sinners and those who have little assurance that they are Christians need to be directed to "Go forth, and see Christ." Let them with eyes of faith behold His redemption. Let them see that He is wearing a crown for He is Lord of all. You who are betrothed to Him, direct them to come and behold His glory. Those who know the Lord should direct the attention of others around them to Jesus; the Savior and Lord of all. Even as it says in Isaiah 55: 22 - "Look unto Him, all the ends of the earth, and be saved."

King Solomon is an eminent type of our Lord Jesus Christ. Solomon was the king of Israel who ruled in a time of peace. Jesus is the Prince of Peace, of whom it is said that, "of the increase of His government and peace there would be no end." (Isaiah 9:7) Solomon built the temple for God in the Old Testament times. The Lord Jesus is building His Church, the New Testament temple made up of believers in Him; living stones who are being built up into a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Him." (1 Peter 2: 4) Do you tell others about the greater than Solomon who has worked for, and purchased your redemption? Do you tell them to go forth and see Him with the crown and show them the Palanquin; the pillars of silver and support of gold and seat of purple, its interior paved with love? King Solomon had great wisdom, and the Queen of the South came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here." O tell them to go forth and see the glory of Christ and come to Him for grace.

Now 2ndly - Who is it that is crowning King Solomon on the day of his wedding and what is the meaning of this act?

Our text says, “Go forth, O daughters of Zion, and see King Solomon with the crown with which his mother crowned him on the day of his wedding, the day of the gladness of his heart.” It is King Solomon’s mother who is crowning him on this, his special day. Now if you know your Old Testament history, you should remember that it was Bathsheba who was the mother of Solomon. And we have no record of Bathsheba crowning her son on the day of his wedding, in other places in the Scriptures. We do, however, find Bathsheba coming to intercede for her son Solomon’s being crowned king; coming to ask his father David, that he would be crowned king of Israel, even when David was old. Turn with me over 1 Kings 1, verse 13. Bathsheba had been told by Nathan the prophet that another of David’s sons had proclaimed himself king, since David had become old and feeble and hadn’t appointed anyone to rule in his place. Nathan comes to Bathsheba and says, “Go immediately to King David and say to him, ‘Did you not swear to your maidservant, saying, ‘Assuredly your son Solomon shall reign after me, and he shall sit on my throne?’” “Why then has Adonijah become king?”

Verse 15 – “So Bathsheba went into the chamber to the king.” “(Now the king was very old, and Abishag the Shunammite was serving the king.)” “Then the king said, ‘What is your wish?’” “Then she said to him, ‘My lord, you swore by the Lord your God to your maidservant, saying, ‘Assuredly Solomon your son shall reign after me, and he shall sit on my throne.’” “So now, look!” “Adonijah has become king; and now, my lord the king, you do not know about it.” “He has sacrificed oxen and fattened cattle and sheep in abundance, and has invited all the sons of the king....” I will not take the time to read the rest, but look down at verse 29. “And the king took an oath and said, ‘As the Lord lives, who has redeemed my life from every distress, just as I swore to you by the Lord God of Israel, saying, ‘Assuredly Solomon your son shall be king after me, and he shall sit on my throne in my place, so I certainly will do this day.’” You can see from this that if Bathsheba didn’t crown him on the day of his wedding, she surely helped crown him king over the kingdom of Israel. That was surely a day of gladness to his heart. When a person comes to saving faith in Jesus Christ, they are crowning Him king in their heart. They are deliberately and consciously putting Him in the place in their heart where He can rule over them. It is the wedding day of their soul. The definition of an unbeliever is one who “will not have Christ rule over them.” (Luke 19: 14) But a believer crowns Him in their heart.

We need to think now of spiritual Israel, and Christ being king over it. We need to think of Christ’s mystical spiritual mother who is mentioned in the Scriptures. Turn with me over to Galatians Chapter 4, and verse 21. “Tell me you who desire to be under the law, do you not hear the law?” “For it is written that Abraham had two sons; the one by a bondwoman, the other by a freewoman.” “But he who of the bondwoman was born according to the flesh, and he of the freewoman through the promise, which things are symbolic.” “For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar—for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children—but the Jerusalem above is free, which is the mother of us all.” So we can see from these verses that the mother of all Christians is the Church which preaches the true gospel of Jesus Christ to them and others, that they also might come to Christ. The Jerusalem below corresponded to the legalistic Jews in the days of the Apostles, whose teaching put men into bondage. In this present gospel age in which we live, it is the Church who brings forth Christ (spiritually speaking) to the nations by her proclaiming His Lordship; bringing Christ forth (mystically speaking, through preaching the true gospel), agonizing to bring Him forth, as a mother gives birth to her child; the One who will grow up to “rule the nations with a rod of iron.” (Revelation 12: 5 and Psalm 2: 9)

So the first metaphor of our text, the Bride who speaks to the daughters of Jerusalem, is the Church proclaiming the gospel. Through faith in that gospel people are betrothed to Christ, and they in turn, share the gospel of Christ with others. The second metaphor of King Solomon’s

mother also refers to the Church as she crowns Him “on the day of His wedding”. The Church is the mother of all of us who believe, in that it is by people who are members of Christ’s Church that the gospel is preached and spread. And it is by the means of the preaching that people are born again and are brought up, nursing at the Church’s breasts and feeding upon the milk of the word. They are raised up under the good teaching and the ordinances of the Church and thus grow strong in faith. In Psalm 87, verse 5, it says: “And of Zion it will be said, ‘This one and that one were born there.’” “And the Most High Himself shall establish her.” “The Lord will record, when He registers the peoples: This one was born there.”

And this leads us to the 3rd question. When is the day of the wedding and what will it mean for you?

“Go forth, O daughters of Zion, and see King Solomon with the crown with which his mother crowned him on the day of his wedding, the day of the gladness of his heart.” The Day of Christ’s wedding to His Bride, the Church, is a day only known unto God the Father. But the day of your personal spiritual marriage to Christ is the day that He comes to your fallen, sinful heart and unites it with His in the New Birth, and then you take Him by faith to be your Lord after you have heard and believe the gospel. We often think of the gladness which this brings to our heart, to think that I am my Beloved’s, and my Beloved is my King. The Day of the Wedding of Christ to His Church as a whole, is the Day when Christ returns. But it is a day which will be prepared for by all those who love His appearing. It is prepared for by living a righteous and holy life. This is what we live for; to prepare ourselves for when we shall see Him face to face. Are you clothed with garments of salvation and a robe of righteousness? Are you prepared to crown the coming King by your pursuit of holiness? I am convinced that those saints who are blessed enough to be able to see the days of the Millennium, which is yet to come before Christ’s return, will know and experience greater light and power and glory than we presently do now in our experience, to be able to do that very thing. But even we, who live in the latter days of the Antichristian powers can prepare ourselves as well, because we are all looking forward to the marriage supper of the Lamb.

The Marriage Supper of the Lamb is an eschatological event, but like the Jewish weddings of old, it is stretched out over a period of time. I believe that it includes, not only the return of the Lord, but will also include Christ’s spiritual coming to destroy the Antichristian powers, and His spiritual reign through His Church in the time of the Millennium, which is before Christ’s Second Coming. This is pictured as a great Supper of good things. Turn over to Revelation 19: 6. “And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, ‘Alleluia!’” “For the Lord God Omnipotent reigns!” “Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.” “And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous deeds of the saints.” Here we see that Christ will come, spiritually, to destroy the Antichristian powers and the kingdom shall be given to the saints to reign upon the earth. These verses of the Marriage Supper are set right in the midst of all of these important events. This spiritual coming of Christ, and the pouring out of His Spirit will result in many people among many nations crowning Christ as their King in the time of the Millennium.

In Psalm 72, the Psalm of Solomon, it says in verse 8 – “He shall have dominion also from sea to sea and from the River to the ends of the earth.” “Those who dwell in the wilderness will bow before Him and His enemies will lick the dust.” “The kings of Tarshish and of the isles will bring presents; the kings of Sheba and Seba will offer gifts.” “Yes, all kings shall fall down before Him; all nations shall serve Him.” This will certainly be a glorious part of the Marriage Supper of the Lamb. But what greater joy by far it will be, when the final triumph of King Jesus takes place; when at the end of the Millennium Satan is released for his “little season”, and Christ will return. The whole Church of Christ, past and present, will be raised from the dead in a most glorious new dress; clothed in their resurrection bodies when our King returns personally and bodily in His Second Coming. This will be the literal consummate Day of Christ’s wedding, when His Church will be

gathered around Him, to “crown Him with many crowns”. Then we will understand the importance of that verse in 1st John 3: 2 and 3: “Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as His is.” “And everyone who has this hope in Him purifies himself, just as He is pure.”