

“Behold Him Come for His Bride!” (Song 3:6–11)
9/5/21, GCC, morning worship

Introduction—

- A. Song 3:6–11 is a poetic depiction of the wedding day of Solomon and the Shulamite
- B. Four reasons why it is Solomon being described and not the Shulamite
 - 1. He is accompanied by the Royal entourage (3:7–8)
 - 2. Song 3:9, the bed which Solomon made “for” himself (i.e., he commissioned its construction) but the idea is that it is for *him* not for his *bride*.
 - 3. Song 3:11 charges the daughters of Jerusalem to go out and look upon Solomon and his crown
 - 4. There are rich, robust and unmistakable biblical-theological and redemptive historical themes and motifs here that take the picture of Solomon’s wedding on the FIRST HORIZON and lifts our eyes to the SECOND HORIZON of the MARRIAGE SUPPER OF THE LAMB when the relationship between Christ and his people will be fully and finally consummated.
- C. Church as *betrothed* to Christ in the now time and *married* to Christ in the eschaton

Three Features of Solomon’s Wedding on the First Horizon which Foster a Joyful Anticipation of the Marriage Supper of the Lamb on the Second Horizon

I. Columns of Smoke as New Exodus into the Banqueting Hall of the Marriage Supper of the Lamb (3:6a)

- A. Pillars/Columns of Smoke coming up from wilderness as New Exodus (Joel 2:30)
- B. Solomon’s bed/pillars/mighty men as an image of Israel coming out of wilderness on their way to Sinai to be married to YHWH.
- C. This “now time” is the wilderness through which the church pilgrims on her way to Zion (see Heb 3 and 4).
 - 1. We’ve entered the Zion-rest (through faith in Jesus, see 4:3, 10)
 - 2. We haven’t *fully* entered that rest. We are called to persevere and enter that rest (future, i.e., the not yet, 4:1, 6, 9, 11)
- D. Solomon stands as a type of the greater Solomon, the Son of David, Jesus Christ, who brought his people out of the wilderness by a pillar of fire and smoke (Jude 5)

II. The Fragrant Aroma of Christ will be Clearer and more Pleasant to you on that Day then it ever has been (Song 3:6b)

- A. The language of myrrh and frankincense, and fragrant powders (Song 3:6b) is used in to describe the various aromatic oils and scents that were used on the altar of incense (Exod 30:22–38)
- B. At His birth, kings gifted him with frankincense and myrrh (Matt 2:11)
- C. When all the elect come streaming into Zion on that final day, they too shall bring gold and frankincense to their king (Isa 60:6)

- D. Christ is not only altogether lovely to behold, His aroma is likewise altogether pleasant to take in and we need more of it
- E. On that great day when we are brought to the marriage supper of the lamb, the fragrant aroma of Christ will be more pleasant and more desirable to us than it ever has been. No competing aroma of the world will even enter our minds

III. His Royal Entourage Reminds us of the “relief” we will have at his coming (vv. 7b–8)

- A. Picture of Jesus’ coming reflects the strength and might of his angelic entourage (2 Thess 1:6–10)
- B. When Christ comes, you will no longer fear the terror of night (Psalm 91:5) for there will be no more night (Rev 22:5)

IV. Application

- 1. Singles should themselves long for Christ as the Shulamite longed for her spouse (3:1–4) and lift their eyes to their bridegroom coming out of the wilderness like a pillar of smoke.
- 2. Those in difficult marriages should look to their faithful spouse Jesus Christ
- 3. Does your marriage create curiosity from unbelievers as to what stands behind such love?

Questions for Discussion and Application:

- 1. Who is the main figure being described in 3:6–10? Solomon or the Shulamite? Why?
- 2. Read 2 Cor. 11:2. In what sense is the church *betrothed* to Christ in the now time?
- 3. When will the final consummation between Christ and the church take place?
- 4. How does the concept of our “betrothal” to Christ in the now time better help us to understand our “eschatological longing” for uninhibited fellowship with Christ in the eschaton as described in Song 3:1–4?
- 5. Which redemptive-historical event in Israel’s history does the “pillar of smoke” (Song 3:6) imagery evoke?
- 6. How does this image point to a “new Exodus?”
- 7. How does Song 3:6b use aromas and fragrances to describe the *appeal* of Christ?
- 8. What does the appearance of David’s Mighty Men (Song 3:7) in Solomon’s entourage communicate to us about Christ’s Second Coming?
- 9. How does this picture of Christ’s coming help those who are:
 - a. single?
 - b. in difficult marriages?
- 10. How can our marriages be an evangelistic tool?