

**Song of Solomon 3 — “Dreaming for Love & the Arrival of the Wedding Day!”****• MARRIAGE — A COVENANT BETWEEN ONE MAN & ONE WOMAN FOR LIFE**

- Marriage is **DIVINELY-GIVEN** = designed by God!
  - Marriage is a **COVENANT** = binding/public, under oath!
  - Marriage is **HETEROSEXUAL** = one man & one woman
  - Marriage is **PERMANENT** = for life, unbreakable [divorce will \*never\* be an option]
- Why did God design marriage? 6 brief reasons...**
- Procreation — bearing children [posterity, lineage]
  - Satisfaction — sexual pleasure, protection from sexual temptations
  - Sanctification — growing in grace/forgiveness, love, helping each other
  - Completion — complete man's need [God said: “not good for the man to be alone, Gen 2.18]
  - Companionship — friendships/togetherness/unity/fulfilling/satisfying/serving each other [friends]
  - Illustration — displaying the gospel [Christ + Church; Eph 5.22-33]

**5 tips to remember when interpreting the Song of all Songs = (1) It's a SONG, (2) it's IN THE BIBLE, (3) it's about LOVE, (4) it's to give WISDOM, (5) it's about the SON OF DAVID!**

**\*An Outline of the Song of Solomon:**

1. COURTSHIP (1:2-3:5) - *leaving*
2. WEDDING (3:6-5:1) - *cleaving*
  - a. WEDDING PROCESSION (3:6-11)
  - b. MARITAL CONSUMMATION (4:1-5:1)
3. MATURITY (5:2-8:4) - *weaving*

**I. THE RENDEZVOUS WITH THE LOVER! (1-4)****DREAMING!**

Tom Constable helps by summarizing: “The Shulammitte narrated an experience she had had “on her bed,” namely, a dream (v. 1). She dreamed she could not find Solomon even though she searched everywhere for him (vv1-2). After much distress, she did find him (v.4a) and then took him to the most secure and intimate place she knew: her mother's bedroom (v.4b). Her strong love for her beloved comes through in the recurring phrase “whom my soul loves” in each one of the four verses. Such fears are common during the courtship. Will the marriage finally take place? She dreams of consummation, but she wants the consummation to be proper.

The lover’s dream (1a)

The frantic search (1b-3)

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## The passionate love (4)

Spurgeon mentions 3 points pertinent to v.4:

1. The **EUPHORIA** of finding him -- knowing the person & experiencing their presence
2. The **ECSTASY** of holding him --- a deeper and more sustained embrace
3. The **ELATION** of loving him --- a great, heartfelt sharing one with another

"Let us take up our thoughts & meditations about Christ -- let us go forth and behold him till abundant graces fill our empty souls" (John Cotton).

## **II. THE REPETITION OF THE CHARGE! (5)**

### **DECLARING!**

Here is our "CHORUS"- 2nd of 3x (2:7; 3:5; 8:4)

> "Don't rush into love, but rather to wait for the right moment"

### **Note some important & helpful features of this verse:**

- ➔A **SOLEMN** call - I adjure you [*I put you under 'oath'*]
- ➔A **DIVINE** call - by the gazelles or the hinds [God's name]
- ➔A **PATIENT** call - do not arouse
- ➔An **ABSTINENT** call - do not ...
- ➔A **HOPEFUL** call - until she pleases...
- ➔An **WISE** call - follow God's wisdom/plan/counsel!

“We are reminded that SEX is a good (great!) gift from a great God. but what is necessary for maximum enjoyment is the RIGHT person at the RIGHT PLACE at the RIGHT time. HERE there is maximum protection, pleasure, partnership & worship” (Daniel Akin).

### **BACKGROUND of Weddings in Judaism & in the ANE [=Ancient Near East]**

*Weddings in Israel took place in front of the local town elders, NOT the priests. They transpired in homes, not in the tabernacle or temple (or synagogue). They were civil rather than religious ceremonies.*

#### **There were 3 parts to a wedding in Judaism:**

**1) the groom's parents selected a bride for their son.** This involved securing the permission of the bride's parents and the approval of both the bride and the groom themselves. Though the parents of the young couple arranged the marriage, they usually obtained the consent of both the bride and the groom.

**2) on the wedding day the groom proceeded to the bride's house accompanied by a group of friends.** He then escorted her to the site of the wedding ceremony, and finally took her to their new residence accompanied by their friends. Physical union consummated the marriage the night after the wedding ceremony took place.

**3) the couple feasted with their friends.** This lasted usually for 7 days following the wedding ceremony.

### **III. THE ROYALTY OF THE PROCESSION! (6-11)**

#### **DELIGHTING!**

**A wedding day** = full of excitement, expectation, anticipation, commitment, covenant, public, family, friends, joy.!

"The pomp and beauty of this procession were wholly appropriate in light of the event's significance. The Scriptures teach that marriage is one of the most important events in a person's life. Therefore it is fitting that the union of a couple be commemorated in a special way. The current practice of couples casually living together apart from the bonds of marriage demonstrates how unfashionable genuine commitment to another person has become in contemporary society. This violates the sanctity of marriage and is contrary to God's standards of purity" (Jack Deere).

The **day** of the wedding (6)

The **procession** of the wedding (7-10)

#### **Important Intertextual Echoes (vv.6-7)**

"Just as Yahweh came out of Egypt (wilderness), residing in the Tabernacle over the mercy seat on the ark of the covenant, carried along by the poles on the shoulders of the priests, preceded by pillar of fire and cloud, **SO NOW SOLOMON** comes up like a column of smoke from the wilderness, in a boxlike, covered, moving 'tent'/tabernacle carried on poles that rest on the shoulders of those who serve him, surrounded by his special forces, arriving in the city of the Great King, JERUSALEM, for the consummation of the marriage covenant" (Jim Hamilton).

The husband 'protects' the Bride (v.8)

"All these expressions show that here in Christ's place may a soul rest secure. THERE IS NO access for wrath to seize upon them that are in Christ, nor to devil to pull them away from Christ -- for HE and His Father are stronger than all, and none is able to pluck them out of his hand!" (James Durham).

"In a word, believers are NOT only guarded with angels, but with DIVINE attributes, the wisdom and power of GOD, and this makes them dwell in safety!" (James Durham).

v.10 - **John Gill** draws the connection here to the gospel of God's love: "This pavement of love signifies that the whole Gospel is full of love -- the love of God the Father, contriving and drawing the scheme and the model of our salvation before all time; and in sending His Son in the fulness of time, to accomplish what was agreed on before, that he should do it; as ALSO THE LOVE OF CHRIST in becoming man, sustaining all the sorrows of life; and sufferings of death, and ALL for the sake, and in the room and stead of vile, sinful, and rebellious sinners; it gives us such instances of love as never were heard of before, which never were, nor never will be paralleled; its whole language is love; it is nothing else but a free promise and declaration of God's love and grace to sinful man; so that it may be well be said to be paved with love."

The **groom** of the wedding (11)

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Remember the great love of Jesus Christ – John 13.1, 34-35 & 14:1-3 (\*note wedding/betrothal language/marriage language!)

**\*JONATHAN EDWARDS WROTE OF THIS CONSUMMATION....**

"The church shall be brought to the full enjoyment of her Bridegroom, having ALL tears wiped away from her eyes; and there shall be no distance or absence. She shall then be brought to the entertainments of an eternal wedding feast, and to dwell forever with her Bridegroom; yea, to dwell eternally in HIS embraces. Then Christ will give her his love; and she shall drink her fill, yea, she shall swim in the ocean of His love."

**All Hail the Power of Jesus' Name/Crown Him with Many Crowns Medley**

All hail the power of Jesus' Name! Let angels prostrate fall;  
Bring forth the royal diadem, and crown Him Lord of all.  
Bring forth the royal diadem, and crown Him Lord of all.

O that, with yonder sacred throng, we at His feet may fall,  
We'll join the everlasting song, and crown Him Lord of all,  
We'll join the everlasting song, and crown Him Lord of all,

Crown Him with many crowns, the Lamb upon His throne.  
Hark! How the heavenly anthem drowns all music but its own.

Awake, my soul, and sing of Him who died for thee,  
And hail Him as thy matchless King through all eternity.

Crown Him the Lord of Heaven, enthroned in worlds above,

Crown Him the King to Whom is given the wondrous name of Love.

Crown Him with many crowns, as thrones before Him fall;  
Crown Him, ye kings, with many crowns, for He is King of all.

**The Sands of Time Are Sinking**

The sands of time are sinking, the dawn of Heaven breaks;  
The summer morn I've sighed for—the fair, sweet morn awakes:

Dark, dark hath been the midnight, but dayspring is at hand,  
And glory, glory dwelleth in Immanuel's land.

O Christ, He is the fountain, the deep, sweet well of love!  
The streams of earth I've tasted more deep I'll drink above:

There to an ocean fullness His mercy doth expand,  
And glory, glory dwelleth in Immanuel's land.

There the Red Rose of Sharon unfolds its heartsome bloom

And fills the air of heaven with ravishing perfume:  
Oh! To behold it blossom, while by its fragrance fanned  
Where glory—glory dwelleth in Immanuel's land.

The King there in His beauty, without a veil is seen:  
It were a well spent journey, though seven deaths lay between:

The Lamb with His fair army, doth on Mount Zion stand,  
And glory—glory dwelleth in Immanuel's land.

But flowers need nights cool darkness, the moonlight and the dew;

So Christ, from one who loved it, His shining oft withdrew:  
And then, for cause of absence my troubled soul I scanned  
But glory shadeless shineth in Immanuel's land.

I've wrestled on towards Heaven, against storm and wind and tide,

Now, like a weary traveler that leaneth on his guide,  
Amid the shades of evening, while sinks life's lingering sand,  
I hail the glory dawning from Immanuel's land.

O I am my Beloved's and my Beloved's mine!  
He brings a poor vile sinner into His "house of wine."  
I stand upon His merit—I know no other stand,  
Not even where glory dwelleth in Immanuel's land.

The Bride eyes not her garment, but her dear Bridegroom's face;

I will not gaze at glory but on my King of grace.  
Not at the crown He giveth but on His pierced hand;  
The Lamb is all the glory of Immanuel's land.

They've summoned me before them, but there I may not come,

My Lord says "Come up hither," My Lord says "Welcome home!"

My King, at His white throne, my presence doth command  
Where glory—glory dwelleth in Immanuel's land.

**Thomas Watson speaks of & elaborates on Christ as Our Husband/Bridegroom**

**No husband loves like Christ!** The Lord says to the people, "I have loved you," and they say, "In what way have you loved us?" (Mal. 1:2). But we cannot say to Christ, "In what way have you loved us?" Christ has given real demonstrations of his love to his spouse. He has sent her his Word, which is a love-letter, and he has given her his Spirit, which is a love-token.

**Christ loves more than any other husband:**

✓Christ puts a richer robe on his bride: "For He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels." (Isa. 61:10). In this robe, God looks on us as if we had not sinned. This robe is as truly ours to justify us, as it is Christ's to bestow on us. This robe not only covers but adorns. Having on this robe, we are reputed righteous, not only as righteous as angels, but as righteous as Christ: "that we might be made the righteousness of God in him" (2 Cor. 5:21).

✓Christ gives his bride not only his golden garments but his image. He loves her into his own likeness. A husband may have a dear affection for his wife, but he cannot stamp his own image on her. If she is deformed, he may give her a veil to hide it, but he cannot put his beauty on her. But Christ imparts "the beauty of holiness" to his spouse: "Your fame went out among the nations because of your beauty, for it was perfect through My splendor which I had bestowed on you," (Ezek. 16:14). When Christ marries a soul, he makes it fair: "You are all fair, my love" (Song 4:7). Christ never thinks he has loved his spouse enough till he can see his own face in her.

✓Christ discharges those debts which no other husband can. Our sins are the worst debts we owe. If all the angels should contribute money, they could not pay one of these debts, but Christ frees us from these. He is both a Husband and a Surety. He says to justice what Paul said concerning Onesimus, "But if he has wronged you or owes anything, put that on my account." (Philem. 1:18).

✓Christ has suffered more for his spouse than ever any husband did for a wife. He suffered poverty and ignominy. He who crowned the heavens with stars was himself crowned with thorns. He was called a companion of sinners, so that we might be made companions of angels. He was regardless of his life; he leaped into the sea of his Father's wrath to save his spouse from drowning.

✓Christ's love does not end with his life. He loves his spouse for ever: "I will betroth you to me forever" (Hos. 2:19). Well may the apostle call it "a love which passes knowledge" (Eph. 3:19).

**Rejoice in your Husband, Christ.** Has Christ honoured you by taking you into the marriage relationship and making you one with himself? This calls for joy. By virtue of the union, believers are sharers with Christ in his riches. It was a custom among the Romans, when the wife was brought home, for her to receive the keys of her husband's house, intimating that the treasure and custody of the house was now committed to her. When Christ brings his bride home to those glorious mansions which he has gone ahead to prepare for her (John 14:2), he will hand over the keys of his treasure to her, and she shall be as rich as heaven can make her. And shall not the spouse rejoice and sing aloud upon her bed (Psa. 149:5)? Christians, let the times be ever so sad, you may rejoice in your spiritual espousals (Hab. 3:17,18).

**Let me tell you, it is a sin not to rejoice.** You disparage your Husband, Christ. When a wife is always sighing and weeping, what will others say? "This woman has a bad husband." Is this the fruit of Christ's love to you, to reflect dishonour upon him? A melancholy spouse saddens Christ's heart. I do not deny that Christians should grieve for sins of daily occurrence, but to be always weeping (as if they mourned without hope) is dishonourable to the marriage relationship. "Rejoice in the Lord always" (Phil. 4:4). Rejoicing brings credit to your husband. Christ loves a cheerful bride, and indeed the very purpose of God's making us sad is to make us rejoice. We sow in tears, so that we may reap

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in joy. The excessive sadness and contrition of the godly will make others afraid to embrace Christ. They will begin to question whether there is that satisfactory joy in religion which is claimed. Oh, you saints of God, do not forget consolation; let others see that you do not repent of your choice. It is joy that puts liveliness and activity into a Christian: "the joy of the Lord is your strength" (Neh. 8:10). The soul is swiftest in duty when it is carried on the wings of joy.

**How fervent is Christ's love towards you!** He loves you in your worst condition, he loves you in affliction. The goldsmith loves his gold in the furnace. He loves you notwithstanding your fears and blemishes. The saints' infirmities cannot wholly remove Christ's love from them (Jer. 3:1). Oh then, how the spouse should be endeared in her love to Christ! This will be the excellence of heaven. Our love will then be like the sun in its full strength. (Thomas Watson)