

THE SONG OF SOLOMON SESSION 3

Review: The Song of Solomon is a love poem about a Shulamite farm girl that Solomon has set his sights on winning her affection; but she's already in love with a shepherd. Solomon is the king of Israel, already married and extremely wealthy. The Shulamite is a common yet beautiful woman who works on her family's farm. The shepherd is mysterious in that he just appears at times in the poem, yet the Shulamite describes him in the highest esteem, and she proclaims her great love for him. He also speaks of the Shulamite in glowing and romantic descriptions.

Solomon travels to the country, sees the Shulamite and brings her into his pavilions somewhat against her will. He tries to wow her with his pomp and prosperity, but she longs to be with her shepherd. The daughters of Jerusalem are Solomon's court women and possibly part of his harem. They cannot understand why this Shulamite isn't jumping at the opportunity to be with Solomon. They disdain her shepherd and mock her for loving him.

The great spiritual truth in this book is that the church is seen in type by the Shulamite. The shepherd is a type of Jesus Christ, the object of her affection. Solomon is a type of the "prince of this world" who reigns and has everything to offer anyone but is completely fascinated that he cannot win the Shulamite.

The Shulamite speaks:

Song of Solomon 3:1-3 By night on my bed I sought him whom my soul loveth: I sought him, but I found him not. 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. The watchmen that go about the city found me: *to whom I said, Saw ye him whom my soul loveth? The Shulamite here speaks about a dream that she had about the one that her soul loves. When she woke up, the dream was so vivid that he caused her to get up, get dressed and go out searching for him. As she is out into the streets looking for him, she encounters the city watchmen who are guards that patrol the wall and streets, and she asks them if they have seen him.*

Song of Solomon 3:4-5 *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. 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. Just on down the road from the city watchmen she finds her shepherd. She embraces him, clings to him and brings him home to the house where her*

family is. Then she charges the daughters of Jerusalem not to try to stir her passion for someone else, even Solomon. This is a phrase she says repeatedly throughout the poem. The theme of this book is that even though she loves her shepherd, there are a MULTITUDE OF DISTRACTIONS trying to draw her away from Solomon to his court women, to her own brothers and family etc.

The scene shifts here to Solomon's return to Jerusalem and the remarks made by the crowd that received him.

Song of Solomon 3:6-11 Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant? Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel. They all hold swords, *being* expert in war: every man *hath* his sword upon his thigh because of fear in the night. King Solomon made himself a chariot of the wood of Lebanon. 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 the daughters of Jerusalem. 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.

Solomon's grand entrance back into Jerusalem was sensational and astonishing. This passage of scripture reminds me of the Disney movie "Aladdin" when Aladdin wishes to become a prince so he can win the heart of princess Jasmine. The genie grants his wish, and he makes a captivating procession into the city on a big elephant with dancing women before him, servants carrying and displaying his wealth, exotic animals, extravagant floats, musicians, acrobats, flag-bearers, and guards. He did this to make a statement, to be impressive, and hopefully to draw the princess to himself. Solomon does the same thing here, he is putting his royalty and majesty on display, and the crowd is blown away. They compare his coming to pillars of perfumed smoke, that means his coming captivated the senses. Then they describe his wealth... "Behold his bed", look at his guard (60 trained warriors surround it). His chariot was most impressive. Made of cedar, covered in silver and gold, decked with purple to set him apart from everyone else. He is wearing a crown given to him by his mother on the day that he married another woman, the daughter of Pharaoh. This was not a marriage David would have advised or accepted. She was from Egypt (a type of the world). Here Solomon is seen as a type of the prince of this world married to its system.

Spiritual applications from the first six verses:

- **The Shulamite's picture of her beloved** – She had a dream about him that made him visible even though he wasn't with her. Even though Christ is not here on earth

physically, we have the Word of God which is an entire book about Jesus Christ that gives us the picture of him. The more we see him in scripture in all his different types and shadows, the clearer picture we have of him. We behold his grace and truth, love and mercy, greatness and humility, compassion and care, his life and death, his resurrection and ascension, his high priest office right now, and his soon appearing for his own. That image provokes passion in us.

- **Her pursuit of her beloved** – The image was so real in dream, that she got up, got dressed and headed out searching for him...in the middle of the night. Christ pursues sinners because in their darkness, they can't pursue him. But saints should pursue him passionately. This woman put forth effort in an inconvenient time because of her strong desire to be with him. **Jeremiah 29:13** And ye shall seek me, and find *me*, when ye shall search for me with all your heart. JESUS WANTS TO BE WANTED: When he joined the two disciples on the road to Emmaus on the day of his resurrection, they were sad because they didn't understand the necessity and purpose of the cross. He walked miles with them explaining from scripture that this was what was supposed to happen - **Luke 24:27-31** And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. He wanted to see if he was wanted before he agreed to come in with them.
- **When she finds him she clings to him so that she can bring him home to her family** – When Barnabas was sent by the church in Jerusalem to the church in Antioch (the first Gentile church) the Bible records this: **Acts 11:22-23** Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. *Exhorted means to urge strongly or encourage. Purpose of heart means to do something with intentionality or determination. Cleave unto the Lord means to cling to him or to unite closely with him. He said this to people that were already saved!*
She brought him home to her mother's house. Knowing the Lord should make such an impact on us that we do what we can so that those closest to us can see him for themselves: **John 1:35-42** Again the next day after John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

Andrew was so moved by his time with Jesus that he immediately went to his brother Simon and said "We have found the Messiah and you have to meet him". Andrew's excitement and enthusiasm drew Simon in.