

(3:6) - WHO IS THIS THAT COMETH OUT OF THE WILDERNESS LIKE PILLARS OF SMOKE, PERFUMED WITH MYRRH AND FRANKINCENSE, WITH ALL POWDERS OF THE MERCHANT? -

Sometimes it is a little difficult to pin-point exactly who is speaking in this song. Some say the daughters of Jerusalem, and others say this is Christ the Bridegroom speaking of His bride, the church. I believe this is Christ speaking of His church as He sees here and as she appears in Him. She is seen as coming “*out of the wilderness.*” This is a good description of the church in her sojourn in the world (cf. *Rev. 12:7,14*). Like Israel of old, she wanders in this sinful world, but she is protected and fed by God (*John 6:49-51*). She is seen here as coming out of the wilderness in the strength and the righteousness of Christ as symbolized by “*pillars of smoke, perfumed with myrrh and frankincense, with all powers of the merchant.*” The “*pillars of smoke*” symbolize her sufferings while in the wilderness which are soothed by her sense of God’s grace in the blood and righteousness of Christ as symbolized by the perfume of “*myrrh and frankincense*” (cf. *Heb. 12*). Both myrrh and frankincense were used in the ancient world for their healing qualities.

The “*powders*” could symbolize the life-giving work of Christ by the Holy Spirit in the new birth. Christ is the “*merchant*” as in *Matthew 13:45-46*, the parable of the pearl of great price. Christ bought her with His own blood, gave His life (all that He had) for her, and she is under His protection. When the devil attacks with his accusations, she pleads His blood (His righteousness) and turns his accusations away (*Rev. 12:9-11; cf. Rom. 8:33-34*). So, the church is seen coming up out of the wilderness in the strength and righteousness of Christ, the goodly merchant man. Isaiah wrote, “*Surely, shall one say, in the LORD have I righteousness and strength: even to Him shall men come; and all that are incensed against Him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory*” (*Isa. 45:24-25*).

(3:7) - BEHOLD HIS BED, WHICH IS SOLOMON’S; THREESCORE VALIANT MEN ARE ABOUT IT, OF THE VALIANT OF ISRAEL. -

The bride speaks again, calling on everyone that will hear to “*behold*” (look intently on) “*Solomon*” and His “*bed.*” “*Solomon*” was a type of the Lord Jesus Christ, who is one “*greater than Solomon*” (*Matt. 12:42; Luke 11:31*). In his wisdom and wealth, in the magnitude and peacefulness of his kingdom, Solomon was a type of Christ. The name “*Solomon*” means “*peace.*” Recall how that King David, Solomon’s father, wanted to build a temple to the Lord, but the Lord did not allow David to build because David had been “*a man of war*” and had “*shed blood*” (*1 Chron. 28:2-3*). David typified Christ the warrior fighting our sins and defeating them finally on Calvary. God told David that Solomon, his son, would sit on the throne and build the Lord’s house (*1 Chron. 28:5-6*), because Solomon was a “*man of rest*” whose reign would be marked with peace (*1 Chron. 22:9-10*). Solomon typified Christ the Victor who finished the work of war against our sins and reigns in peace and prosperity. God is at peace with His people, and His people are brought to be at peace with Him through the victorious finished work of Christ, His blood and righteousness imputed (*Psa. 85:8-13; 2 Cor. 5:19-21*). We also see a parallel in Solomon’s first marriage as he married Pharaoh’s daughter (*1 Kings 3:1*), a woman of idolatry. Christ’s bride, His church, by nature was a woman of sin and idolatry, and He made her His bride, satisfied her debt, and cleaned her up for His own bed. His “*bed*” refers to spiritual rest, peace, and satisfaction which His bride (all true believers) find in Him, based on His righteousness imputed to them and received by God-given faith in Him. This bed upon which we rest is Christ Himself, and His finished work of redeeming us from our sins - the glorious rest we have in Christ.

The “*valiant men*” are His warriors, which are His ministers and watchmen on the walls of Zion, who are sent forth, clothed in the whole armor of God (*Eph. 6:10-18*), wielding

the sword of the Spirit (the Word of God), preaching the Gospel and ministering to God's people. The fact that their number is "*threescore*" (60) does not mean a particular number. It means that Christ (our greater Solomon) always provides as many valiant men as we need for our safety, protection, and spiritual health.

(3:8) - THEY ALL HOLD SWORDS, BEING EXPERT IN WAR: EVERY MAN HATH HIS SWORD UPON HIS THIGH BECAUSE OF FEAR IN THE NIGHT. - As stated, these are the ministers of Christ who hold the sword of the Spirit, the Word of God (*Eph. 6:17; 2 Cor. 10:1-5*). The word "*expert*" means one who is "*learned*." It describes a true minister who has been taught of God and is skillful in the word of righteousness, the Scriptures. No true child of God would claim to be an "*expert*" in God's Word as if to say he claimed to know all there is to know. But every true minister knows Christ and His Gospel and is a student of the Word (*2 Tim. 2:15*). We all should be continual learners of His Word, but, by God's grace and power in Christ, we DO learn and grow. The swords "*upon his thigh because of fear in the night*" indicates the Word of God in a place where it is easily wielded against the darkness of sin and idolatry, ready to defend against all attacks (*1 Pet. 3:15; 2 Tim. 4:1-5*).

(3:9-10) - 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. - This is the royal "*chariot*" of our salvation by which Christ bears us up and carries us away from this wilderness world. The "*wood*" could represent His holy humanity in which He, as God manifest in the flesh, kept the law and bore our sins away. The pillars of "*silver*" could represent His redemptive work upon which all of our salvation stands and is made sure. He took our sins upon Himself and washed them away in His precious blood. As long as we are in this chariot, so to speak, we are safe. Our sins cannot be charged to us. We rest in His righteousness alone. The bottom of "*gold*" could represent His deity and glory which gave all that He did in His suffering unto death for us the value and worth that it took to insure our salvation. The covering of "*purple*" could represent His royal majesty and power to give eternal life and bring unto glory all whom the Father had given before the foundation of the world. It is all "*paved with love*." This is Christ's love for His people which brought Him into the world to finish His great work for the objects of His love (*John 13:1; Rom. 10:4*). This is love from which we cannot be separated (*Rom. 8:35-39*). It is based upon law and justice satisfied by Christ (*1 John 4:10*).

(3:11) - 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. - Here is a gracious call to the entire church to go forth and behold one greater than Solomon, or Lord and King Christ Jesus. Our Lord Jesus Christ came forth from the hall of Pilate crowned with thorns, testifying that He and the work He would do was made perfect through suffering (*Heb. 2:9-10*). After Christ's ascension and return to glory, He was crowned by God to testify of His kingly power over all (*Php. 2:5-11*). The coronation spoken of here takes place when all whom He has redeemed by His blood, all whom God has justified by His righteousness imputed, are espoused to Him as they are united to Him spiritually by their new birth unto spiritual life and faith. This is when born-again sinners are brought by God to bow to King Jesus as the Lord their righteousness. This is when the Lord imparts to us "*the gladness of His heart*" (*cf. Ps. 4; 122; Isa. 35:10; Jer. 33:11*).