

Session 15 Revelation of Jesus' Safe Leadership (Song 3:6-11)

I. REVIEW OF SONG 2:8-3:5

- A. The maiden received a new revelation of Jesus as the King, or “Lord of all,” who conquered the mountains (obstacles). Jesus is like a gazelle who leaps victoriously over all the obstacles.
⁸The voice of my beloved! Behold, he comes leaping upon the mountains... (Song 2:8)
- B. Jesus called her out of the comfort zone to a new place in the Spirit to experience more of Him.
¹⁰My beloved...said to me: “Rise up, my love, my fair one, and come away.” (Song 2:10)
- C. The maiden does not obey the call to rise up but tells Jesus to turn and go to the mountains without her. She does this because of her fear (spiritual immaturity not rebellion).
¹⁷Until the day breaks and the shadows flee away, turn, my beloved, and be like a gazelle or a young stag upon the mountains of Bethel. (Song 2:17)
- D. When Jesus called the maiden to arise it changed certain dynamics in her relationship with Jesus. Once Jesus raises the standard of what He wants in our faith and obedience in each season of our life then we must respond or go backwards in our relationship with Him. Yesterday’s measure of obedience is not sufficient for today if we want to grow in the things of the Spirit. The Holy Spirit continually increases the light that He gives us and then makes us responsible to respond to it. He withdraws His presence if we neglect to respond so that He might get our attention.
- E. God’s manifest presence is withdrawn from the maiden. She sought God but did not find Him. This was a new experience for her.
¹By night on my bed I sought the one I love; I sought him, but I did not find him. ²“I will rise now,” I said, “and go about the city; in the streets and in the squares I will seek the one I love.” I sought him, but I did not find him. (Song 3:1-2)
- F. Jesus’ response to our disobedience is to lovingly discipline us by lifting the sense of His manifest presence from our heart. He is not angry but jealously wants a deeper partnership.
- G. The Father loves us too much to allow us to come short of the fullness of what Jesus wants. He does this for our spiritual well-being. The Lord pries our fingers off the things that hold us in bondage. The cost of obedience is high. However, the cost of disobedience is higher. The Lord lifts the sense of His presence from our hearts to alert us to the seriousness of compromise that refuses to more deeply embrace the Holy Spirit’s leadership and that we would resolve to never allow anything to get in the way of our relationship with the Holy Spirit.
- H. When the Lord disciplines us, He reveals His displeasure with an area in our life. Some mistake divine correction for divine rejection, but it is proof of His love. God hates the sin yet delights in the one He disciplines (Heb. 12:6).
¹²Whom the LORD loves He corrects, just as a father the son in whom he delights. (Prov. 3:12)

II. OVERVIEW OF SONG 3:6-11

- A. This is the fourth revelation of Jesus in the Song. Jesus is revealed to the Bride as a “safe Savior.” She gains revelation of Jesus’ safe leadership as He leads us out of the wilderness of this fallen world. This does not mean that we will not have difficulties. It means we are in a place where our heart will mature in obedient, grateful, trusting love for God. She received this revelation when she “held on” to Him (Song 3:4).
- B. The only safe place for our hearts is in the revelation of Jesus as the Bridegroom King who enables us to walk in one hundredfold obedience and faith in facing the mountains. This will be an essential revelation during the Great Tribulation.
- C. The Holy Spirit asks a question (Song 3:6) then provides a two-part answer along with an exhortation. First, He uses military language to reveal how safe we are under Jesus’ leadership (Song 3:7-8). Second, He uses a royal wedding procession to reveal His safe leadership (Song 3:9-10). The pinnacle of our salvation is in knowing Jesus as our Bridegroom King (Song 3:11).
- D. The devil lies to us about Jesus not being a safe leader. This foundational revelation prepares the Bride for the fearless and deep commitment that she walks in throughout Song 4-8.

III. THE HOLY SPIRIT ASKS A SEARCHING QUESTION (SONG 3:6)

⁶Who is this coming out of the wilderness [of this fallen world] like pillars of smoke, perfumed with myrrh and frankincense, with all the merchant’s fragrant powders? (Song 3:6)

- A. We cannot be dogmatic about who is asking this searching question. In the spiritual interpretation, I believe it is the Holy Spirit as the unnamed person who represents Jesus. On three occasions, a question is asked using the same language “who is this?” (Song 3:6; 6:10; 8:5). It is clear that the Holy Spirit is the one asking the question on two occasions (Song 6:10; 8:5). Therefore, it seems reasonable that it is also the Holy Spirit speaking here.
- B. It is probably not the Bride asking the question, because in Song 3:11, the speaker refers to the wedding as “his” wedding. If the Bride was speaking she would refer to it as “our” wedding. Possibly, the Spirit is communicating this message through the lips of the Bride to the daughters.
- C. The Holy Spirit asks a question that points to the entrance of Jesus the king (v. 9) into the Eternal City after His crucifixion, resurrection, and ascension. It is a question that provokes awe and wonder, not perplexity. This question points to the majesty and wonder of the ascending Christ. This language describes Jesus in context to the Old Testament sacrificial system.
- D. Jesus came up victorious out of the wilderness of this fallen age. Israel’s forty-year journey through the wilderness is a picture of our struggle in this fallen world on our way to the promised land. In Song 8:5, the Bride comes up out of the wilderness leaning upon her Beloved.

- E. Jesus ascending to heaven in God's glory is referred to here as pillars of smoke (Ex. 19:18; Isa. 6:4; Rev. 8:4). In the language of the tabernacle, smoke referred to the manifestation of God's presence. As the smoke of the sacrifices ascended upward as a sweet savor to God, so Jesus' sacrifice in God's fire ascended upwards like a pillar of smoke.

⁸***The temple was filled with smoke from the glory of God... (Rev. 15:8)***

- F. The ascended Christ is described as being perfumed with myrrh and frankincense and all the merchant's fragrant powders. Myrrh speaks of Jesus' death. In the ancient world, it was a costly fragrant burial spice. Jesus was perfumed with myrrh as He died on the cross.
- G. Frankincense speaks of Jesus' fragrant intercession (Heb.7:25). As the high priest went into the Holy of Holies with a censer of frankincense (incense), so Jesus entered the Holy of Holies in heaven with His censer filled with intercession. The golden bowls of incense at the altar in heaven speak of our prayers (Rev. 5:8; 8:3-5).
- H. The merchant's powders speak of Jesus' commitment to us. Jesus spoke of merchants who sold everything to purchase beautiful pearls (His Bride). A merchant was scented as a result of handling (buying and selling) the perfumed powders in the marketplace. Jesus is the perfumed merchant who sold everything in His deep commitment to us.

⁴⁵***"The kingdom...is like a merchant seeking beautiful pearls, ⁴⁶who, when he found one pearl of great price, went and sold all that he had and bought it."* (Mt. 13:45-46)**

- I. Jesus suffered for us; how much more will He care for and protect us? His incarnation and death (Song 3:6) prove that He has our good in mind. During our journey in this wilderness, He protects us from our sin and all that assaults us by His death (myrrh) and His intercession (frankincense). We can risk leaving the comfort zone because He is so committed to us (merchant powders).

³¹***If God is for us, who can be against us? ³²He who did not spare His own Son, but delivered Him up for us all, how shall He not...freely give us all things? (Rom. 8:31-32)***

IV. THE HOLY SPIRIT'S MINISTRY OF PROTECTION (SONG 3:7-8)

⁷***Behold, it is Solomon's couch, with sixty valiant men around it, of the valiant of Israel. ⁸They all hold swords, being expert in war. Every man has his sword on his thigh because of fear in the night. (Song 3:7-8)***

- A. We see the protection and security that we have in God's grace as described in military terms.
- B. King Solomon is a type of King Jesus in the Song. Solomon's couch or palanquin (v. 9) was a chariot used in his royal wedding processions. It was carried on the shoulders of the royal guard. Solomon's couch is the place his bride sat near him in security through the wilderness journey. Solomon's couch came through the wilderness to Shunem (the bride's city) to take her to his Jerusalem palace. The town's people saw a cloud of dust as the royal procession approached. They had never seen such a procession with valiant soldiers with swords and battle equipment.

- C. Solomon's couch speaks of the "***gospel couch***" or the wedding chariot. It has been prepared for us because Jesus came up victoriously out of the wilderness of this fallen world. Jesus rests on His couch with final triumph over all His enemies (Ps. 110:1-3; Eph. 1:20-22).
- ²⁰ ***...He [the Father] worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, ²¹far above all principality and power... (Eph. 1:20-21)***
- D. In this couch we are seated with Christ in heavenly places and will be enthroned (Rev. 3:21).
- ⁶ ***...Raised us up together, and made us sit together in the heavenly places in Christ... (Eph. 2:6)***
- E. The "gospel couch" provides all that we need for our hearts to be safe in our journey through the wilderness. The gospel chariot escorts us as a Bride sitting next to the King as we travel through the wilderness of this age in the protection and safety that it provides for us from sin and Satan.
- F. Solomon had 60 valiant men surrounding his couch to defend his bride through the wilderness from the enemy. In a spiritual sense, it points to spiritual warfare. Only a king could afford the abundant security of 60 highly skilled soldiers who were experts in war.
- G. The guard around the couch speaks of the Spirit's keeping and protecting ministry pictured in military language. Solomon's guard pictures the Holy Spirit's extravagant protection. These valiant warriors picture God's extravagant protection. Solomon continues to use "tabernacle language." There were 60 pillars of support in Moses' tabernacle.
- H. The soldiers were "men of Israel" (native born) in contrast to being mercenaries or foreign soldiers who would flee from danger because they only served for money. The men of Israel had loyal and courageous hearts in defending the king's chariot.
- I. The bride is not afraid of the enemy's ambush as she sits in this couch because she is surrounded by valiant expert soldiers. The enemy seeks to ambush us. Jesus watches over us as depicted by the 60 valiant men surrounding us. The Spirit surrounds us in our journey.
- J. These soldiers all "hold swords" or are skilled in the use of a sword. They are "experts in war." In other words, they are not novices but are seasoned warriors. Their sword was girded on their thigh to be drawn at a moments notice in contrast to a soldier who takes his sword off while sleeping. These were diligent vigilant soldiers who were ready for action because of the fear of the night, which speaks of the power of darkness or the attack of the enemy (Eph. 6:12).
- ⁸ ***They all hold swords, being expert in war. Every man has his sword on his thigh because of fear in the night. (Song 3:8)***
- K. The Holy Spirit is an expert in war, knowing every scheme of Satan (Eph. 6:10-12). He uses many agencies in the grace of God. For example, He may give us a prophetic dream, open or shut a door, stir someone to intercede for us, send an angel, release the gifts of the Spirit through us, give us revelation of the Word to reveal the Father's affection or Jesus' cross to lead us to safety. His protection over us is passionate, skillful, and diligent.

- L. He is able to keep us from quitting or backsliding. There is no sin too difficult for Him, if we give our hearts to God and stay within the simple boundaries of scriptural principles.

¹³No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it. (1 Cor. 10:13)

²⁴Now to Him who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy... (Jude 24)

V. **JESUS' LOVING SALVATION PROVIDES US GREAT SAFETY (SONG 3:9-10)**

⁹Of the wood of Lebanon Solomon the king made himself a palanquin: ¹⁰He made its pillars of silver, its support of gold, its seat of purple, is interior paved with love by [for, KJV] the daughters of Jerusalem. (Song 3:9-10)

- A. Our safety is described in the language of a royal wedding procession in Song 3:9-10. The gospel couch (v. 7) is now described as a palanquin. King Jesus provides an eternal palanquin for us. Solomon made a portable chair enclosed with curtains that was carried by royal attendants.
- B. Solomon specifically “made himself” a chariot to carry his queen. He designed it. Jesus Himself made the palanquin that we rest in. He had to become man to save us. He did not stay in heaven.
- C. The gospel couch is made from the wood of Lebanon. The wood in the tabernacle was covered with gold. The wood spoke of humanity and the gold referred to deity. The cedars of Lebanon were used in building Solomon’s temple, which housed God’s glory. The wood of Lebanon was the most beautiful, fragrant, expensive, and strongest wood in Israel. The gospel was made of the strongest yet most costly flesh that ever walked the earth. Jesus came forth in perfect humanity.
- D. The gospel couch was made of silver and gold. Silver speaks of redemption and gold speaks of divine character. The pillars of silver were railings around the royal seat. The support system of the couch was made of gold. The word *support* in the Hebrew is the word *the railing*. Its support is of gold—our protection is established on God’s infinite wisdom and great power. The Bride never need fall out of this glorious chair.
- E. The gospel seat is purple, which speaks of royalty and God’s authority. The gospel releases the authority of Jesus through our lives as the enemy seeks to harass us.
- F. The interior tapestry of this palanquin (gospel) is woven by God’s love for us. The interior is paved with God’s passionate love for the daughters of Jerusalem (weak people). The interior of the gospel (its inner workings) is decorated by God’s love. He is gentle in His dealings.

- G. The gospel was motivated by God's own eternal love for us. It was "paved with love." This speaks of Jesus' affections for us. The inner lining of the gospel chariot is paved with God's love. We feel the love of God for Jesus and for one another. God's plans are only carried out through His love for the saints. "His banner over me is love," is her confession. All that Jesus does is paved in love. This revelation causes us to grow in love in both feeling loved and having the power to love back. We are most safe when God's affections are understood.
- H. The KJV accurately translates, "for" the daughters of Jerusalem" instead of the NKJV, which wrongly translates it "by" the daughters. The gospel is paved with love "for" the daughters of Jerusalem, not "by" them. It is the love of Jesus for the daughters, not the love of the daughters for Jesus that is in view.

VI. THE HOLY SPIRIT EXHORTS THE WHOLE CHURCH TO THE BRIDAL PARADIGM

¹¹Go 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 (Song 3:11).

- A. We are called to see, or gaze on, Jesus as the Bridegroom King (Heb. 12:2; Phil. 3:8; Isa. 33:17). We are to meditate on Jesus as the King crowned with all authority on His wedding day. When we see Jesus with His crown then we are not afraid of the mountains (Song 2:8-13).
- B. The mother is a picture of the Church and those who do God's will are Jesus' mother and brother (Mt. 12:46-50). The agency He uses for our spiritual birth is the witness of a member of the Church. God is our father and the Church is spoken of as our mother.
- C. Jesus has many crowns. The wedding crown is unique from the crown gained in conquering a nation. A wedding crown was a distinct crown. Jesus was sorrowful as He entered Gethsemane, but He knew there was coming another day of gladness. The crown is the accumulated response of the redeemed throughout history. There is no greater dignity than being among those who crown Him with our love and make His heart glad. Our greatness and dignity is found walking in the anointing to love Jesus by the power of the Holy Spirit so that we may crown Him with our love. On that day, we will cast our crowns before Him in voluntary love. This defines our life.
- D. The "mother crowned Him." In the earthly human sense, the Church crowns Jesus as King when we respond in voluntary love to His kingship. When we love Jesus with all our heart we crown Him as our personal Bridegroom King. That is the crown He desires more than any other crown. It is the crown that makes Him glad. When we see who He is then we see who we are in Him. When the daughters of Jerusalem see their destiny, then they live as the daughters of Zion. The day of His wedding is described in Rev. 19:6-8. It is the day that we fully give Him everything.
- E. How does Jesus feel about the coming wedding? He is glad about it. This is not a political wedding to create a political alliance with another nation. It is not a shotgun wedding.

⁵As the bridegroom rejoices over the bride, so shall your God rejoice over you. (Isa. 62:5)