

# SOS 3:6 The Bridegroom Reflected

preached: May 2, 1979 by James R. Reynolds, Sr.

Song of Solomon chapter 3, beginning to read from verse one. We are going to read the first six verses.

Song of Solomon 3:1-6 — By night on my bed I sought him whom my soul loveth: I sought him, but I found him not. 2 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. 3 The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth? 4 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. 5 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. 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?

Verse 6 is what we are mostly concerned with for this lesson:

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?

<https://archive.org/embed/song-of-solomon-study/19790502.mp3>

Now we have not gone into a lengthy discussion here on verse five because we've pretty well covered that in verse seven of chapter 2 and you notice it is the same thing being said in chapter 2 verse seven that says...

**Song 2:7** 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.

**Song 3:5** 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.

Although there is the same wording being used, the same thought is not expressed. I do not feel that it is necessary to go into a long thing to explain that to you. So, just a few comments and then we'll get into the lesson for tonight

In chapter 2 she is telling the daughters of Jerusalem those that were round about her not to stir him up because of her own personal needs and wants and desires. She was seeking for something for herself and she did not them to stir him up or to frighten him off. That there will be nothing that would offend him and drive him away from her. "stir not up, nor awake my love, till he please."

But here in 3:5 the thought is not in relationship to her, but in relationship to her mother's house and to her family and to those that were around her. I am sure as you see the application.

The further we go on with the Lord and the closer that we get to him the more we are concerned not just with our self but with others. And there is a great concern in the heart of the little bride for those that are not as fortunate to know and to understand and to comprehend. It is sad when you know that truth is being related and people can't even grasp it. Not that they are not hearing truth, but can't grasp truth.

So her cry is don't stir him, don't offend him in any way that He would leave. Give ample opportunity to everyone to hear and to respond. So this is her cry. She is much concerned with those that are around about her. And I've said this many times, I believe that the bride is going to have a vision for souls and for the church.

Although the church doesn't have a vision of the bride the bride should have a vision of the church. Have compassion, have love, have something in their soul. Because if we have something to share we should want to share it. We have something that is worthwhile. It is worth sharing, it is worth having. No price is too great to have it; no price is too great to keep it.

Don't stir him up don't offend him, give them opportunity until they heard and heard well and had opportunity to respond.

"The Bridegroom Reflected"

**verse 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?"*

The bridegroom reflected or the bridegroom's reflection. Reflected glare? Reflected in some places. As you see the overall truth relationship to the Scripture you'll see that he is speaking definitely of Israel. But there is also a reflection of that Israel in the lives of others. We see a reflection of the bridegroom and the life of the bride. The life of the bridegroom is reflected in the Scripture speaks about us as being imitators of who? Christ. And we are change from glory to glory into the same image. What image? What image or we been changed into? Into Christ's image. As we both hold him and we were flat as the moon reflects the light of the sun the bride reflects the light of the bridegroom. And the lesson we are dealing with the reflection of the bridegroom and the bride. First we see it in relationship to temptation.

## I. Reflected In Temptation

"Who is this that cometh out of the wilderness?"

### A. The Question Answered

#### 1. Asked about our Lord - "Who is this?"

This question is not answered directly but is answered by inference. Who is this? How many times was that very question asked of Jesus? "Who art thou?" Over and over again was Jesus asked. Even at the very end as Jesus did before Pilate and Pilate asks him, "Who art thou?" Who are you? Are you the son of God? Are you the king of Israel?

In these verses they are talking about Jesus but also they are talking about that reflection which is seen in the bride.

#### 2. Also asked of the bride - "Who is this?"

Can you remember when the bride first came out of Jerusalem they had a lot to say about her--she was black, she was not beautiful, she was not well accepted, she was totally rejected. But now, they are mystified by her and are saying, "Who is this?"

Will the church ever come to the place where she will recognize who the little bride is? Oh yes, but it will be too late. You notice she is coming out of the wilderness. She will not be coming out of the wilderness until he calls her. But there will come a time when the little bride she escapes all these things and then their eyes to be opened and they'll say, "Who is this? I thought she was uncomely. I thought she was black. I thought that she was the outcast and the off scouring of the world." But when she comes out of the wilderness, they will stand mystified by her.

It is a beautiful thing to see God's plan of God's purpose working out. Sometimes all we can see is the present and God tries to get us to look beyond the present. The present is not always all that glorious. The present yields us all kinds of sorrows and rejections and sufferings and afterwards yield yields something else. What do these things yield afterwards? The peaceable fruit of righteousness.

**Hebrews 12:11**—*Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.*

Now we all want the peaceable fruit of righteousness, but are we willing to pay the price? For the little bride is reflected is reflecting that which her bridegroom has already gone through. He is already traversed this way prior. And the question naturally is answered in the life of Jesus but is also answered in the life of the little bride. She will follow in his footsteps. How many of you understand that the footsteps of Jesus do not lead to a throne in this life? Where do they lead? They lead to a cross outside of the city. Still want to follow him? Still want the best that he has to offer to you? And as the gallant will begin to see some of these impurities to work on of our lives because of that. This is what God is after. God is after something glorious in us. And to put something glorious in us.

Now we see that the answer comes back to that which is inferred in the text it is the Lord and also it is the bride reflecting all that he was in all that he went through. Now the second thing:

### B. The Place of Training

#### 1. Christ learned obedience by the things he suffered.

We are in a training process. Jesus himself learned obedience by the things that he suffered.

**Hebrews 5:8**—*Though he were a Son, yet learned he obedience by the things which he suffered;*

**Hebrews 2:10**—*For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*

Now, our armies have totally changed in these last few years, but a few years ago back in the old time a captain was a man that led his army. He did not sit in the back and give orders but he led them. Even generals themselves would go out into the field of battle and lead them. And Christ as our captain, he is leading us he is not just sending us. He is leading us. "And the captain of our salvation was made perfect through sufferings."

Who is this that comes up out of the wilderness? When you see him in Bethlehem, when you see them round about Jordan in Jerusalem, there is no beauty that you would think that he was anything but was a normal man. The Scripture speaks of him like a root.

**Isa 53:1-2**—*Who hath believed our report? and to whom is the arm of the LORD revealed? 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.*

Because of Isaiah's expressions here many have taken these verses to mean that Jesus was very ugly and homely. I do not believe that Jesus was ugly or homely. I believe that he was a man. A handsome man. When Isaiah says, "there is no beauty that we should desire him" he is describing a time of great stress and struggle when Christ was rejected by men and scorched by men. When man was finished brutalizing Christ there is nothing beautiful about him. He was totally a substitute for us. But as far as him and his natural life, I believe he was handsome man, but there is nothing indicative of Christ being outstanding physically speaking.

## **2. Temptation in the wilderness.**

And he did not come to reign on the throne but he came to die in a cross. He came into the training ground. "Who is this that cometh up..." where? Where is he coming out of? The wilderness!

We see Jesus passing the early parts of his life around Nazareth. He is known as the Nazarene and he is known as a carpenter's son. And we see him in this area in the early part of his life and he does not travel much but stays in that area until he is about 30 years of age. And then he entered into his public ministry, the Bible says he went to John being about 30 years of age, down into the regions of Beth-abara and Jordan and he was baptized by John.

When Jesus came up out of the waters of baptism something happened. Now the Bible says that the spirit rested upon him like a dove. But something further than that, it says that he was led by the Spirit away to a specific place. Where was he led away by the spirit? Into the wilderness! We like the Lord to lead us out of the wilderness. But it is the wilderness that is the training ground. You are not going to get to the throne and a rocking chair. You are not going to reign with him in a place of power and glory through luxury and through the finery's of life. That does not mean that you cannot have them, but you'll never arranged because of them. You will reign because you have been in the wilderness!

## **3. The life of temptation and testing.**

We see him in that specific experience at 30 years of age going into the wilderness but in reality Jesus is already in the wilderness. His whole life was like a wilderness. Rejected, scoffed, mocked, falsely accused; isn't that a wilderness? It wasn't just those 40 days that he was tempted and tested the devil himself came to him asking him if he was the son of God but he was constantly being tested and tried was in the wilderness all of his life time.

## **4. The garden experience of testing.**

But as he comes to the closing of his life, we find him in a garden, but in reality it was a wilderness -- the greatest trauma and test that he ever faced. He was in agony of spirit. He groaned in the spirit.

**Luke 22:44**—*And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.*

Have you ever grown because of the pressure? Have you ever agonize because you could inform syllables and you just groaned? Jesus was not groaning for himself, he was groaning for the condition of the world. Luke says that he being in agony, prayed more earnestly until his sweat was as great drops of blood. That was a wilderness.

The final chapter, it appeared was in place, everything arranged as it was supposed to be, then all of a sudden we see one burst forth out of the wilderness triumphantly! The birds are singing, the sun is shining, and all of heaven seems to be ringing -- "Who is this coming up out of the wilderness?" Jesus divested hell of all its power and glory (if there is any glory to it). He divested hell of the keys of death and hell. He has the keys of death and hell at his side. He triumphs over the wilderness.

Who is this coming out? It wasn't a mystery because he was like a man coming out of battle crawling on his hands and knees barely escaping the battle. Oftentimes it's how we come out of a battle, we come out on her hands and knees and someone could look at us all worn and say, "Who is this?" We did not make it through, we escaped from it!

**He was triumphant** over all the powers of hell and Satan himself! He bruised him and pulverized him and he has been staggering ever since! He has never gained his focus back.

## **5. The bride will come to perfection in the wilderness.**

But we see also that in the life of the little bride she is going to learn something and she's going to learn it in the wilderness. The little bride if she comes to perfection, she is going to be perfected in the wilderness.

God is so particular in his arrangement of everything that if he wanted us to know that we were going to be perfected over there He would've said so. But she is coming up out of the wilderness with all of the glory of her bridegroom. We are in the wilderness, where in the training graphs, or in the bouquet, we have been put on the obstacle course. We are in a process. We might not understand the process, but we understand the principle. God is trying to work out something in our lives. We see only just so far. We can see just as the sun comes up of God wants us to see beyond the sunrise and see his eternal program in his eternal plan. That God has something for us that is far greater than this present world. God is not spending his energy to fit in fashion you just have you lived in this life but God is fashioning you to be a vessel unto honor for eternity for glory on to him. Who is this coming up out of the wilderness? "I cannot understand!" Then get beyond it and see the final product that God has in mind. No Temptation presently is glorious, but it produces something that is glorious. God is after something is in our life.

We see the bridegroom's reflection in the bride not only in temptation but also in power.

## II. Reflected In Power

“Who is this that cometh out of the wilderness like pillars of smoke,”

### A. Pillars Speak of Support

1. He was supported in the wilderness.

**Matthew 4:11**—*Then the devil leaveth him, and, behold, angels came and ministered unto him.*

2. The bride is supported.

You would not make it. Could Jesus and made it without the Angels? I think it was more for our sake that it was written than for his. I am sure that he could've made it but it sure did make it much more easier for him. The revelation of a thing is for you and I. We need support. Without support we will not make it. And all of the areas of trial and testing we need support.

2 Corinthians 12:7-9—And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. 8 **For this thing I besought the Lord thrice, that it might depart from me.** 9 And he said unto me, **My grace is sufficient for thee**: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

My grace is sufficient for you. I am not going to remove it but I'm going to support you. I'm going to help you.

If God doesn't support you and God doesn't help you will not come out of the wilderness.

Song of Solomon 6:4—*Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.*

you do not see an army coming off the battlefield waving banners unless they have been the Tories. They come back with their tails between their legs like a dog when they have been licked. When they have been victorious in battle they let those banners wave. They come forth waving their banners because they have the victory.

**Ro 8:37** Nay, in all these things we are **more than conquerors** through him that loved us.

When you set practical experience beside the promise we see a contrast. We have this... but it says this.... There is a difference. Tried, tested, he can support you.

### B. Smoke Speaks of Power and Glory

1. On Sinai -- Exodus 19:18

Exodus 19:18—And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

2. In the Psalm -- Psalm 18:8

Psalm 18:8—*There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.*

Psalm 18:3—I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies. 4 The sorrows of death compassed me, and the floods of ungodly men made me afraid. 5 The sorrows of hell compassed me about: the snares of death prevented me. 6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. 7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. 8 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

3. In Isaiah -- Isaiah 6:1-4  
Isaiah 6:1-4—*In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.*
- 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
- 3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.
- 4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

#### 4. In the wilderness

As soon as Jesus returned from the wilderness, He returned in the power of the spirit. The bride will not be clothed in power and glory until she goes through the wilderness.

Luke 4:13-14—*And when the devil had ended all the temptation, he departed from him for a season. 14—And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.*

As soon as Jesus returned from the wilderness, He returned in the power of the spirit. The bride will not be clothed in power and glory until she goes through the wilderness.

It doesn't take much power to shout or dance but it will take the power of God to be displayed in such a way that God is Glorified.

**Mark 1:24** *Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.*

**Luke 4:34** *Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.*

35 *And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.*

**Song 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?*

### III. Reflected In Character

"Perfumed with myrrh and frankincense with all powders of the merchant?"

A Process that God wants to bring out of you.

God is going to bring some fragrance out of our lives.

The beauty of Character: She is beautiful; she is more beautiful she is filled with fragrance, look at her. Just like the Rose

When you squeeze it gives a fragrance.

1. Perfumed – fragrance
2. Myrrh -- better -- trial -- test – proven
3. Frankincense -- sweet smelling spice.
4. Powders of the merchant.

God is gathering something beautiful in our lives, through the bitter experiences, trials sufferings, some difficult places of our lives.

The plan and Purpose of God is to make us sweet in the presence of our friends or enemies, but even in the presence of God.

It is in the desert that the costly spices and gum are found.

In the deserts of Arabia in the mountains of Palestine. It is in the hard places that the most precious is found. The tree is pierced -- gum oozes out.

**I Peter 4:12-14**—Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

1. From suffering -- "joy"

2. From testing -- "faith"
  3. From rejection -- "humility"
  4. From war -- "peace"
  5. From Hatred -- "love"
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