

THE MAIDEN SPEAKS | SOS 3:1-4

- Verse 1- the nightmare
 - As the maiden speaks, she represents the remnant during the tribulation.
 - **Night** is seen as a time of fear in v. 8 and Isaiah 26:9 (which also speaks of the longing of the soul), as well as other places in Hebrew Scriptures.
 - **I sought him but found him not** - Compare to Hosea 5:5 and John 7:34.
- Verse 2- the desperate search
 - In the days of Tribulation, Israel will frantically look for her Messiah.
 - Compare Jeremiah 5:1.
- Verse 3-4a - the watchmen
 - Do not confuse this with the two witnesses or the 144,000.
 - These **watchmen** are the *guards* of Israel, and they are always seen in a negative light in the Song of Solomon (See 5:7, where the word is used twice).
 - Note that the **watchmen** didn't provide any help. After she left them, she found **him**.
- Verse 4b – the visit to the mother's house
 - Compare to 8:2, where the mother is the one **who used to instruct me**.
 - This is the remnant introducing the Messiah to all of Israel.
 - Hosea 2:5 says that the mother who **conceived** the remnant has **played the harlot**.

THE KING SPEAKS | SOS 3:5

- See notes on 2:7, an identical verse.

THE NARRATOR SPEAKS | SOS 3:6-11

- Verse 6 – **Who is this that cometh?**
 - This is either a reference to the bride or the **bed, which is Solomon's**.
 - NASB changes **who** to *what*, but the pronoun doesn't merit the change.
 - Strong's says the Hebrew word is, "interrogative pronoun of persons" and refers to Strong's Hebrew #4100 that is the pronoun of things.
 - The 1890 Darby Bible says, "Who is this, *she* that cometh," making it a reference to the bride.
 - In KJV, it can go either way.
 - My personal preference is that v. 6 talks of the Bride and v. 7 of the bed.
 - Song of Solomon 8:5 also speaks of **this that cometh out of the wilderness** and in that verse is clearly the bride.
 - Verse 6 is a very feminine description, which is more fitting of the bride (on the other hand, the **pillars of smoke** and the **myrrh and frankincense** could have reference to Jesus Christ).
- Verse 7 – the **bed which is Solomon's**
 - This is the first time Solomon is revealed as the King, by name, fitting with the prophetic nature of the book in which the bride does not fully know her King until the wedding.
- Verses 7-8 - **threescore valiant men**
 - Though many take this to be a positive symbol, it is more likely a negative.
 - First, 6, 60, 600, etc. are always man-based numbers.

- Second, the **valiant of Israel** are men who are **expert in war** and have **fear in the night**. This sounds more like the false shepherds of Israel who are going against the King rather than servants of the King.
- If I am correct in this, then this would be the enemies of the remnant who are trying to stop the marriage.
- Concerning **fear in the night**, compare Ps. 91:5.
- Verses 9-10 – The **chariot**. The Hebrew word translated **chariot** is only used here in the Hebrew Scriptures. It is a "palanquin" (YLT) (a chair carried by at least four men).
- Verse 11 –
 - The phrase **daughters of Zion** is used 30 times in the Hebrew Scriptures, and would make a valuable study.
 - Compare Zech 2:10, 9:9. Also note that Micah 4:8 says that **the kingdom shall come to the daughter of Zion**.
 - Note that in v. 6 the woman is in the **wilderness** and here the **daughters of Zion** are instructed to **go forth**. Then in Micah 4:10 the **daughter of Zion** will **go forth out of the city** and **there shalt thou be delivered; there the Lord shall redeem thee**.

SUMMARY OF CHAPTER 3

In this chapter, we read about the end of the dark night of separation between the Jewish remnant and her King. As the bride finally wakes up (not until she is ready, v. 5), she goes on frantic search for her King. The guardians of Israel (60 of them) are of no help to her, but she continues to look until she finds Him. Upon finding her King, she takes her to her mother's house, where she had been educated, and introduces the King to her mother (Israel). In the end, the daughters of Zion rejoice.