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Song Of Solomon 1:1-3:5

Having looked at the introduction of this book we are able to better understand it in its theme and purpose as a celebration of love between man and woman as God intended it.

The fall introduced many problems and yet by the grace of God we are able to enjoy and experience what God has for us as men and women through the empowerment of the Holy Spirit.

Remember the simple outline to the book.

- I. The courtship of love. Song Sol. 1:1-3:5
- II. The celebration of love. Song Sol. 3:6-5:1
- III. The commitment of love. Song Sol. 5:2-8:14

1:1 The introduction to the song.

- 1) The Song of Songs means it was the number one hit of his 1,005 songs. 1Kings 4:32-34
- 2) The author is Solomon. 1:1, 5; 3:7, 9, 11; 8:11, 12

1:2-2:7 The banquet feast.

1:2-3 The bride proclaims her pleasure and satisfaction over his personal sexual intimacy.

- 1) His kisses are desired by her. 1:2a
- 2) His love is sweeter and more intoxicating than wine. 1:2
* The word "love" refers to their intimate sexual love. 1:2; 4; 4:10; 7:12
- 3) His presence is pleasant and moving. 1:3a-b
- 4) His love by the woman is justified. 1:3c

1:4 The brides plead to be taken away by the groom.

- 1) Her request is to be drawn to him. literally draw me. 1:4a
- 2) Her request is met by the chorus of the daughters of Jerusalem, be they his harem or bridesmaids. vs. 4b
* 2:7; 3:5, 10; 5:8, 16, 8:4
- 3) Her request is met by the groom as he brought her into his chambers. 1:4c
- 4) Her joy is shared by the chorus of the daughters of Jerusalem. 1:4d
- 5) Her repeated affirmation of woman's love for him is stated. 1:4d

1:5-6 The brides explains her physical appearance to the daughters of Jerusalem and home life.

- 1) She declares her confidence in her appearance. 1:5
 - a) Dark but lovely as the tents of Kedar, dark and durable. 1:5a-b
 - b) Strong and crafted as the curtains of Solomon. 1:5c-d
- 2) She declares her self-consciousness and embarrassment. 1:6
 - a) Her plead is to not look upon her due to her tan a mark of her labor. 1:6a-c
 - b) Her punishment by her brother's was to work the vineyards. 1:6d-e
 - * Possibly Lebanon or Baal Hamon. 4:8, 8:11
 - c) Her own vineyard, her physical appearance she was unable to keep. 1:6f

- 1:7** The bride asks the groom the place where he feeds his flocks.
- 1) She addresses him as her love. 1:7a
 - 2) She asks where is the place of the noon rest. 1:7b-c
 - 3) She announces she does not want to be mistaken as a prostitute by his companions by the phrase "one who veils herself". 1:7d, Gen. 38:13-15

- 1:8-10** The bride is answered by the groom.
- 1) He addresses her as the fairest among woman. 1:8a-b; 5:9; 6:1

- 2) He tell her to follow the flock that lead the tents affirming his delight in her company. 1:8c-e
- 3) He complements her beauty. 1:9-10
 - a) He compares her to a his horse and Pharaoh's chariot, strength and beauty fit for royalty of great value. 1:9; 1Kings 4:26; 10:26-29; 2Chron. 9:28
 - * My love is repeated often and means companion and friend. 1:15; 2:2, 10, 13; 4:1, 7; 5:2; 6:4
 - b) He compares her facial and neck features to lovely ornaments and of great value as gold. 1:10

- 1:11** The daughters of Jerusalem declare they will make her ornaments in celebration of their love.
- 1) Ornaments of gold symbolic of the purity of their love. 1:11a
 - 2) With studs of silver symbolic of redeeming love. 1:11b

- 1:12-2:1** The bride woos her groom at the banqueting table.
- 1) She caught the kings attention by her spikenard sent. 1:12
 - a) The perfume was from India and costly the prostitute anointed Jesus with it and Jesus commended her for

her act of great love for the forgiveness of her sins. Lk. 7:36-50

- b)** It was used for incense, to perfume garments, anoint lovers beds, to prepare young virgins for the king, to embalm bodies. Ex. 30:23; Prov. 7:17, Esther 2:12, Jn. 19:39
- 2)** She declares to him to be pleasant as myrrh as he lies between her breast all night. 1:13
 * The custom of the day was for women to wear a small bag of myrrh between their breasts, giving off this pleasant fragrance.
- 3)** She declares his fragrance is as precious and rare as Henna blooms from En Gedi rare and valuable. 1:14
 * It was also used for red-orange cosmetic dye.
- 4)** She is responded to by him. 1:15
a) He calls her fair. vs. 15a-b, d-e
b) He calls her his love, friend and companion. 1:15b
c) He compares her eye to doves, gentle, peaceful and pure. 1:15f
- 5)** She responds to his complement of love. 1:16-2:1
a) He is beautiful also and her love. 1:16a-c
 * The masculine form of the feminine for “beautiful”.

b) He is pleasant to her eyes, appealing. 1:16d

c) He is complemented on his provisions of the home, luxurious, homey and romantic. 1:16e-17

1) The couch or canopy of the bed. 1:16e

2) The beams of cedar. 1:17a

3) The rafters of fir. 1:17b

6) She declares herself to be a mere common flower. 2:1

a) A rose of Sharon. 2:1a

b) A lily of the valley. 2:1b

2:2 The brides is responded to by the groom.

1) He declares her to be a lily among thorns. 2:2a

2) He declares there is no one like her she is unique in beauty from all other woman and she is his love. 2:2b

2:3 The bride responds to the groom.

1) She declares an equal complement of her love, being one superior to all others as an apple tree among normal trees. 2:3a-b

2) She declares her security and pleasure by him. 2:3c-d

a) He is a shade of rest to her and admiration. 2:3c

b) He is a stimulating her sexually. 2:3d

* The word “taste” refers to the mouth and lips and used of placing honey on children’s lips to stimulate or motivate them!

- 2:4-7** The bride is overwhelmed with his love.
- 1) The groom escorted the bride to the wine house, the place of celebration with his friends. 2:4a
 - * This should not be mistaken for the wedding that occurs in chapter three.
 - 2) The groom demonstrates his love publicly to all as strong as a banner of love. 2:4b
 - 3) The bride cries out for strength. 2:5
 - a) She asks for cakes of raisins to be sustained. 2:5a
 - b) She asks for apples to refresh her. 2:5b
 - c) She declares she is lovesick responding in her passion in respond to his romancing her. 2:5c
 - 4) The bride is caressed by the groom. 2: 6
 - a) His left hand is under her head. 2:6a
 - b) His right hand embraces her. 2:6b
 - 5) The bride warns the daughters of Jerusalem. 2:7
 - a) He uses the animals of spring ready for mating, the gazelles and the does as the means of her oath. 2: 7a-c
 - b) She commands that sexual involvement should not take place till

the honeymoon night, in order to by fully pleased. 2:7d

2:8-17 **The recollection of their courtship**

- 2:8-9** Her recollected anticipation.
- 1) She recalls the days of his coming to her in haste and filled with love. 2:8
 - 2) His arrival is as one of these beautiful animals gazing on his mate, in admiration through the lattice. 2:9, 17, 8:14
 - * There is no hint of perversion in this but romance and love!
- 2:10-14** Her recollected conversation.
- 1) Her beloved requested her to go with him. 2:10
 - 2) Her beloved points out the end of winter. 2:11
 - 3) Her beloved points out the presence of spring a time of rejoicing and love with the backdrop of flowers, singing and turtledoves. 2:12
 - * The turtledoves were migratory birds that appeared in the second week of April, the implication being the seasonal time for their love. Jer. 8:7
 - 4) Her beloved requests that she respond to the season of their love and go with him. 2:13

- 5) Her beloved declares his desire to be alone with her to contemplate beauty and her voice. 2:14
- 6) Her beloved's request is echoes by the chorus' warning about little sins that can ruin a relation before marriage by getting physically involved beyond the boundaries. 2:15
- * Some think this is her brothers speaking, I see it as her voice!

2:16-17 Her recollected response.

- 1) She is assured of his love and he belongs to her and she to him. 2:16a
- 2) She saw him in a romantic way in the fields feeding his flocks. 2:16b
- * **Key verses-** 2:16a; 6:3a-b; 7:10; 8:6-7; 8:14
- 3) She expresses her desire to see him once again. 2:17a-c
- a) The "day breaks and shadows flee" refer to the next day or time they meet. 2:17a-c
- b) The groom is likened to be as a gazelle in the mountains seeking his mate in their separation. 2:17d-f

3:1-5 **The repeated dream.**

- 3:1** Her dream was a repeated one, of losing him.
- 1) She valued his love.

- 2) She was secure in his love.

3:2 Her search for him is in desperation.

- 1) Her search is diligent.
- 2) Her search is throughout the city streets.
- 3) Her search was futile.

3:3 Her presence was make known to the watchman of whom she asked if he had seen her beloved.

- 1) The watchman encountered her.
- 2) She inquired of him for her love.

3:4 Her search found him.

- 1) She found him after the speaking to the watchman. 3:4a
- 2) She found the one she loved. 3:4b
- 3) She found him and would not let him go. 3:4c
- 4) She brought her beloved into her mother's bedroom desiring to be intimate with him. 3:4d-e

3:5 Her refrain from sexual passion and sin was checked by a warning to not stir up nor awaken love until it can be please wholeheartedly at the honeymoon night.

- 1) The word "stir up" means to rouse oneself or incite.

- 2) The word “awaken” means the same thing, re-enforcing the warning and danger of sexual promiscuity!
- a) The law required proof of a woman’s virginity in case of a false charge by her husband. Duet. 22:13-21
 - b) Deceptiveness of being a virgin was punishable by stoning.
 - c) A priest could not marry anyone but a virgin. Lev. 21:13
 - d) Her virginity was her barrier between her and him but it was also the key to gaining him!