

12/29/96

**Song of Sol. 3:6-6:3**

We want to continue with our verse by verse exposition of the song of Solomon as we begin the second major division, the celebration of love and move on into the third division.

Remember that we are approaching the Song of Solomon from the point of view that the primary interpretation of the text is the love relationship between Solomon and the Shunamite and not the allegorical method that many take.

Though we take it literal, we also are aware of the symbolic language and that it is poetry and that many secondary and third applications can be made after the primary interpretation is expounded.

**3:6-11 The bridal procession and wedding.**

- 3:6** As the bridal procession is moving through the journey it calls attention itself.
- 1) The gender is female "who is this", the bride is the focus. 6:10, 8:5
  - 2) The occasion the wilderness, the pasture lands of Lebanon. vs. 9, 4:8
  - 3) The extravagance of costly spices and perfumes filled the air.

\* The intent was to impress and overwhelm the bride!

- 4) The custom was to come at any time and she had to be ready. Matt. 25:1-14
- \* She would be elevated in geographical location going up to Jerusalem and also in society as she became the wife of King Solomon.

**3:7-10** The carriage for the bride is described specifically.

- 1) It belongs to Solomon, an enclosed chair like carriage for the bride to be taken to his house and be married. vs. 7a
- 2) It is guarded by valiant men of war, armed and ready to protect the bride and groom. vs. 7b-8
- 3) It is said to be built by Solomon of the wood from Lebanon, the place of the bride's home. vs. 9
- 4) It was spared no cost of silver, gold, purple and intricate interior work of love by the daughters of Jerusalem. vs. 10
- \* Royalty and majesty is its markings!

**3:11** The bride commands the daughters of Zion to so and see Solomon coming with the crown his mother crowned him with for the day of his wedding, a day of the gladness of his heart.

\* The word espousal means wedding, used only this time in the Old Testament.

#### **4:1-5:1      The honeymoon night.**

**4:1-7**      The husband expresses how he sees her from the physical observation.

1) He declares that she is beautiful, the root means to shine, and calls her his love.

\* A term used throughout for her. 1:9, 15; 2:2, 10, 13; 4:1, 7; 5:2; 6:4 etc.

2) He then proceeds to describe her beauty in romantic figurative language which she is familiar with and begins from her head and works his way down, her eyes are as dove eye behind the veil, innocent, pure and faithful as a dove to her mate. vs. 1c

3) Her black hair is like the goats on Mount Gilead. vs. 1d-e

4) Her teeth are like clean washed sheep, straight aligned and none missing. vs. 2

5) Her lips are as scarlet which makes her mouth attractive. vs. 3a-b

6) Her temples which imply her cheeks also are like pomegranate color, reddish. vs. 3c

7) Her neck is slender but confident and strong in character and integrity. vs. 4

8) Her breast are like two young fawns, graceful and tender and firm. vs. 5

9) She responds to his romance and sexual preparation for the honeymoon night. vs. 6

\* She had uttered a similar statement before marriage as refrain till marriage, now she is saying she welcomes the arousal and is ready for the consummation.

10) He once again affirms her beauty and commends her in her spotlessness, her virginity. vs. 7

**4:8-15**      The husband expresses what she does to him, emotionally.

1) He invites her to give herself to him in the solitude of their celebration. vs. 8

a) The region is her home land, Lebanon. 3:9

b) He calls her “spouse” for the first time and does so five other times.

2) He is helplessly captured by her love. vs. 9

3) He tells her of the satisfaction of her love making to him and overcome by the fragrance of her garments. vs. 10-11

\* The word for love means sexual love making. 1:2, 4; 4:10,;7:12

4) He boast of her virginity by using three metaphors. vs. 12

a) A garden enclosed, locked up or barren, it awaits its proper owner.

- b) A spring shut up, no one has discovered.
  - c) A fountain sealed, no has been able to lay claim to it.
- 5) He declares his sexual passion for her well equipped body that is attractive in appearance and fragrance. vs. 13-14
- 6) He desire her to know that she is all he expected and more to meet his needs. vs. 15

**4:16** The wife responds t the husbands romantic and physical preparation of his wife for the sexual consummation. vs. 16

- 1) She calls for the cold north wind to blow on her for she is aroused to sexual passion. vs. 16a-c
- 2) She calls for the warm south wind to blow on her that she not subside from her aroused state, that her spices flow out. vs. 16d-f
- 3) She is inviting him to come into “his’ garden and eat it’s pleasant fruits, letting him know that she is ready to consummate the marriage. vs. 16g-h

**5:1a-e** The husband affirms his the consummation by four expression.

- a) I have come to my garden.
- b) I have gathered my myrrh with my spice.

- c) I have eaten my honeycomb with my honey.
- d) I have drunk my wine with my milk.
  - \* He is elated, satisfied and content to bar the evidence of her virginity as the law required, no doubt. Duet. 22:2-30

**5:1f-k** The chorus of friends merely echoes the right and pleasure of all husbands to partake as he at the honeymoon.

\* Prov. 5:18; 15-20; 12:4; 18:22; Eccl. 9:9

### **5:2-8** The first falling out in marriage.

**5:2** Like every married couple, no matter how fervent your love is there comes the first disappointment of failure between you.

- 1) The occasion is portrayed through a dream as in chapter three. 3:1-5
- 2) This is marriage in reality not the honeymoon, though some people have conflict in the very honeymoon.
- 3) The husband comes late one night from work and request for her to let him in. vs. 2
- 4) She offers a flimsy excuse due to her hurt feeling and pride. vs. 3
- 5) He attempts to open the door but finds it locked and as she hears her heart is moved to let him in as she should but does not. vs. 4

- 6) She arose but too late only to be left with the myrrh he left on the handle of the door. vs. 5
- 7) She pursued him and called to no avail, therefore she out of guilt afflicts herself in her dream. vs. 6-7
- 8) She charges the daughters of Jerusalem that if they find him, to tell him that she is lovesick, indicating that she was wrong and to forgive her. vs. 8

**5:9-16      The wife praises her husband.**

**5:9** The daughters of Jerusalem ask the wife what is so different about your husband that you charge us to find him, what makes him better than another?

**5:10-16** The wife goes on to describe her husband as she sees and perceived him.

\* This is rare in ancient literature, for it would be totally out of character for a woman to do so.

- 1) He is white and reddish tanned, the idea being manly and the best among ten-thousand. vs. 10
- 2) He is handsome and looked up to with black wavy hair. vs. 11
- 3) He has eyes like doves, pure, loving, faithful and wide eyed. vs. 12
- 4) He is very attractive and pleasant. vs. 13
- 5) He is in top physical shape. vs. 14-15

- a) His hands are strong as rods yet gentle for gold is soft, set with stone gems. vs. 14a
- b) His body is muscular as sculptured ivory rippling with muscle as inlaid sapphires. vs. 14b
- c) His legs are as marble pillars balanced by his large feet, covered with gold colored shoes or sandals, towering as a giant. vs. 15a
- d) His face depicts character as the excellence of cedar. vs. 15b-c
- 6) He is satisfying to her to her sexual needs, affectionate and a great companion who is a friend. vs. 16

**6:1-3 The daughters of Jerusalem inquire about her husband's whereabouts.**

**6:1** The daughters of Jerusalem address her with sympathy and respect by two things.

- 1) They ask where her beloved has gone? vs. 1a, c
- 2) They call her fairest among women? vs. 1b, 1:8; 5:9
- 3) They offer to search for him. vs. 1d

**6:2** The wife responds the daughters of Jerusalem.

- 1) He has gone to his garden, since she denied him her garden. vs. 2a  
\* It is the same word used for her sexual anatomy. 4:16; 5:1
- 2) He is working in the fields and the flocks, overseeing them. vs. 2b-d

**6:3** The wife declares her love for her husband.

- 1) She belonged to him, he had made her his own by the consummation at the honeymoon and marked her for life with his entry to her. vs. 3a
- 2) He was hers by virtue of his pledge and giving of herself sexually to him. vs. 3b  
\* 2:16a, 7:10a-b

The husband will declare his love for her still as she seeks him in the fields to reconcile with him in the next section!