

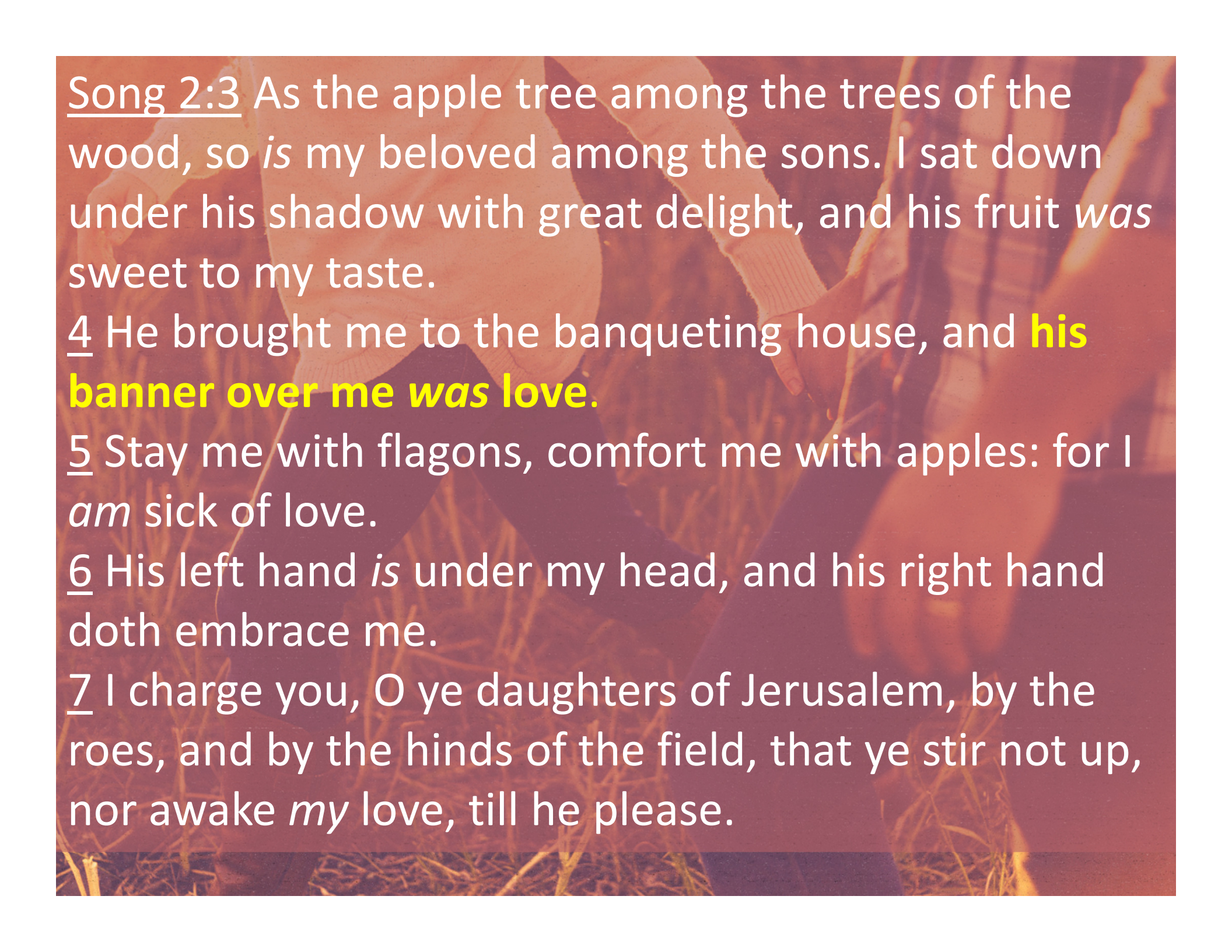


Love Story



A STUDY OF THE SONG OF SOLOMON

2:3-7



Song 2:3 As the apple tree among the trees of the wood, so *is* my beloved among the sons. I sat down under his shadow with great delight, and his fruit *was* sweet to my taste.

4 He brought me to the banqueting house, and **his banner over me was love.**

5 Stay me with flagons, comfort me with apples: for I *am* sick of love.

6 His left hand *is* under my head, and his right hand doth embrace me.

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.



Let's review what we have covered thus far in this wonderful book of the Song of Solomon.

I. AN HOUR OF TROUBLE, 1:1-8

Introduction, 1:1

The Shulamite remembers:

- A. The Fervor Her Beloved Had Shown toward Her, 1:1-2
- B. The Fragrance Her Beloved Had Shed upon Her, 1:3-6
- C. The Freedom Her Beloved Had Shared with Her, 1:7-8

II. AN HOUR OF TEMPTATION, 1:9-11

- A. A Word of Praise, 1:9-10
- B. A Word of Promise, 1:11



III. AN HOUR OF TENDERNESS, 1:12—2:7

A. Love's Bravery, 1:12-14

B. Love's Beauty, 1:15—2:2

1. The Shepherd Thinks of Her and Thinks of Peace, 1:15

2. The Shulamite Thinks of Him and Thinks of Paradise, 1:16—2:1

a. The Prospect She Covets, 1:16

b. The Place She Contemplates, 1:17

c. The Person She Considers, 2:1

3. The Shepherd Thinks of Her and Thinks of Purity, 2:2

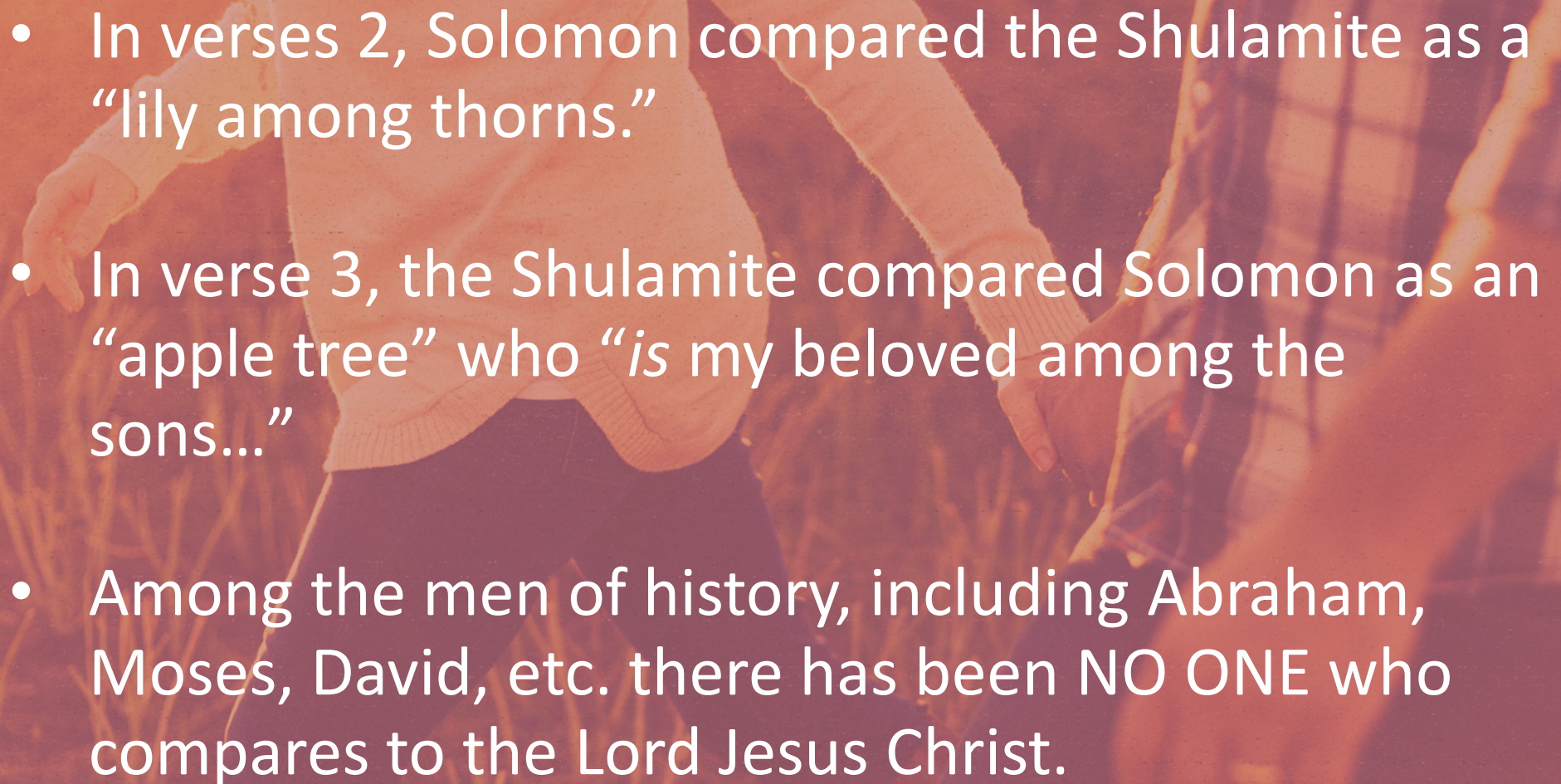


Tonight we continue the exegesis of this wonderful book in chapter two.

C. Love's Bounty, 2:3-6

1. The Bounty of a Forest, 2:3

a. Its Protection, 2:3a “As the apple tree among the trees of the wood, so *is* my beloved among the sons. **I sat down under his shadow** with great delight...”

- 
- In verses 2, Solomon compared the Shulamite as a “lily among thorns.”
 - In verse 3, the Shulamite compared Solomon as an “apple tree” who “*is my beloved among the sons...*”
 - Among the men of history, including Abraham, Moses, David, etc. there has been NO ONE who compares to the Lord Jesus Christ.

1 Tim. 1:17 Now unto **the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.**

A group of people, including children and adults, are holding hands in a circle. The scene is set outdoors with dry grass or straw on the ground. The image has a warm, reddish-orange tint. The text is overlaid on the image in white and yellow colors.

Heb. 7:26 For such an high priest became us, *who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*

1 Tim. 6:15 Which in his times he shall shew, *who is the blessed and only Potentate, the King of kings, and Lord of lords;*

Rev. 17:14 These shall make war with **the Lamb**, and **the Lamb** shall overcome them: **for he is Lord of lords, and King of kings**: and they that are with him *are called, and chosen, and faithful.*

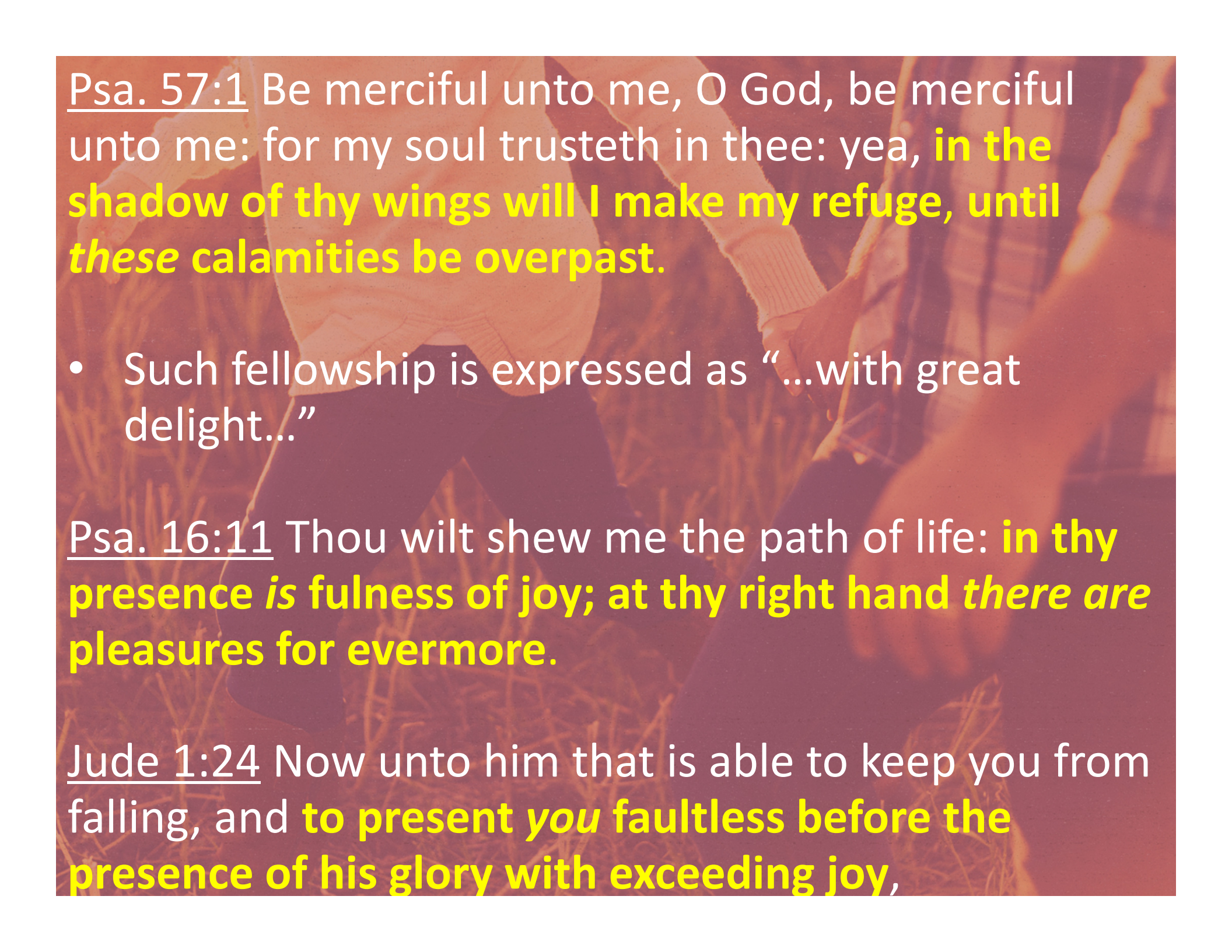


Rev. 19:16 And he hath on *his* vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS.**

- Sitting “under his shadow” is a picture of protection.

Psa. 17:8 Keep me as **the apple of the eye, hide me under the shadow of thy wings,**

Psa. 36:7 How excellent *is* thy lovingkindness, O God! therefore **the children of men put their trust under the shadow of thy wings.**

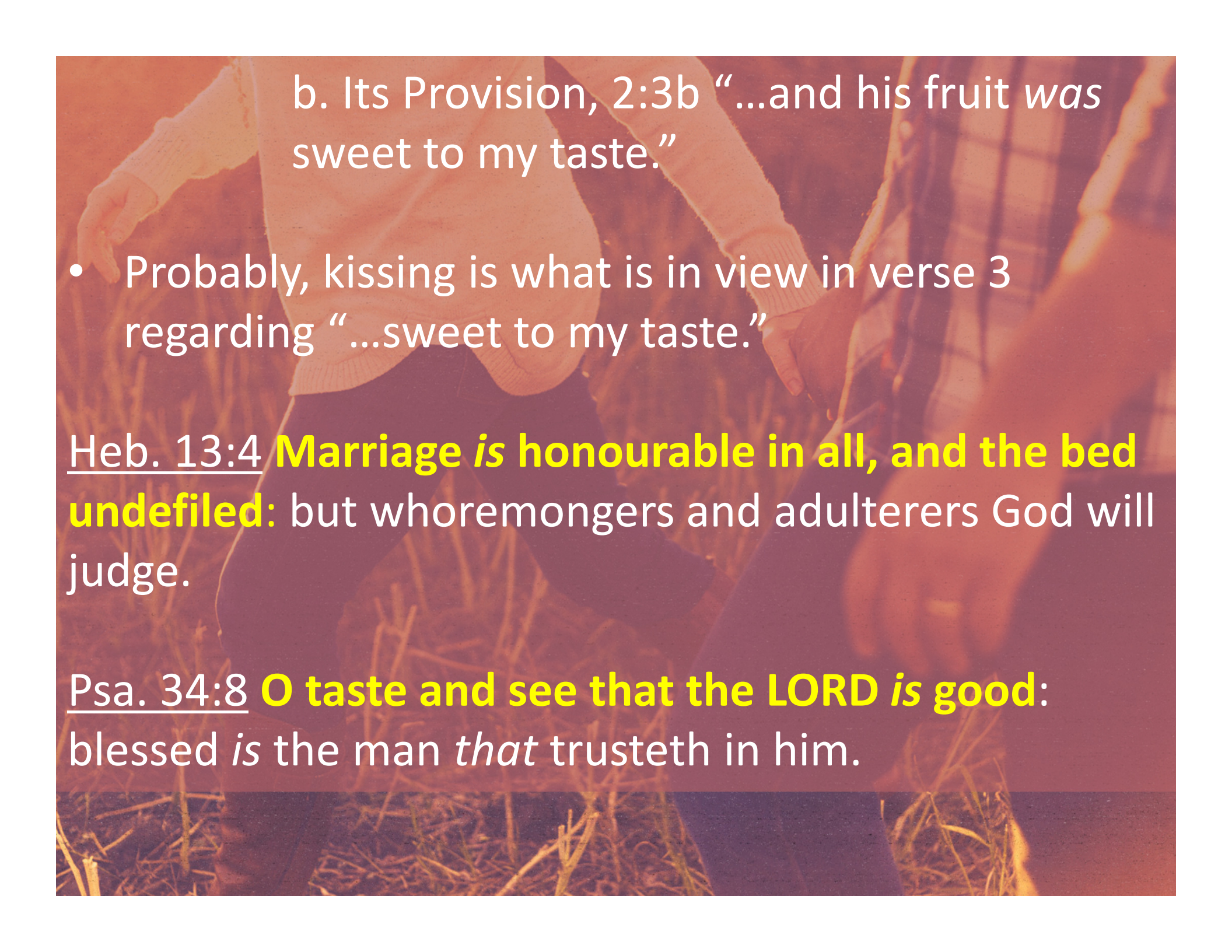


Psa. 57:1 Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, **in the shadow of thy wings will I make my refuge, until these calamities be overpast.**

- Such fellowship is expressed as “...with great delight...”

Psa. 16:11 Thou wilt shew me the path of life: **in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.**

Jude 1:24 Now unto him that is able to keep you from falling, and **to present you faultless before the presence of his glory with exceeding joy,**



b. Its Provision, 2:3b “...and his fruit *was* sweet to my taste.”

- Probably, kissing is what is in view in verse 3 regarding “...sweet to my taste.”

Heb. 13:4 **Marriage is honourable in all, and the bed undefiled:** but whoremongers and adulterers God will judge.

Psa. 34:8 **O taste and see that the LORD is good:** blessed *is* the man *that* trusteth in him.

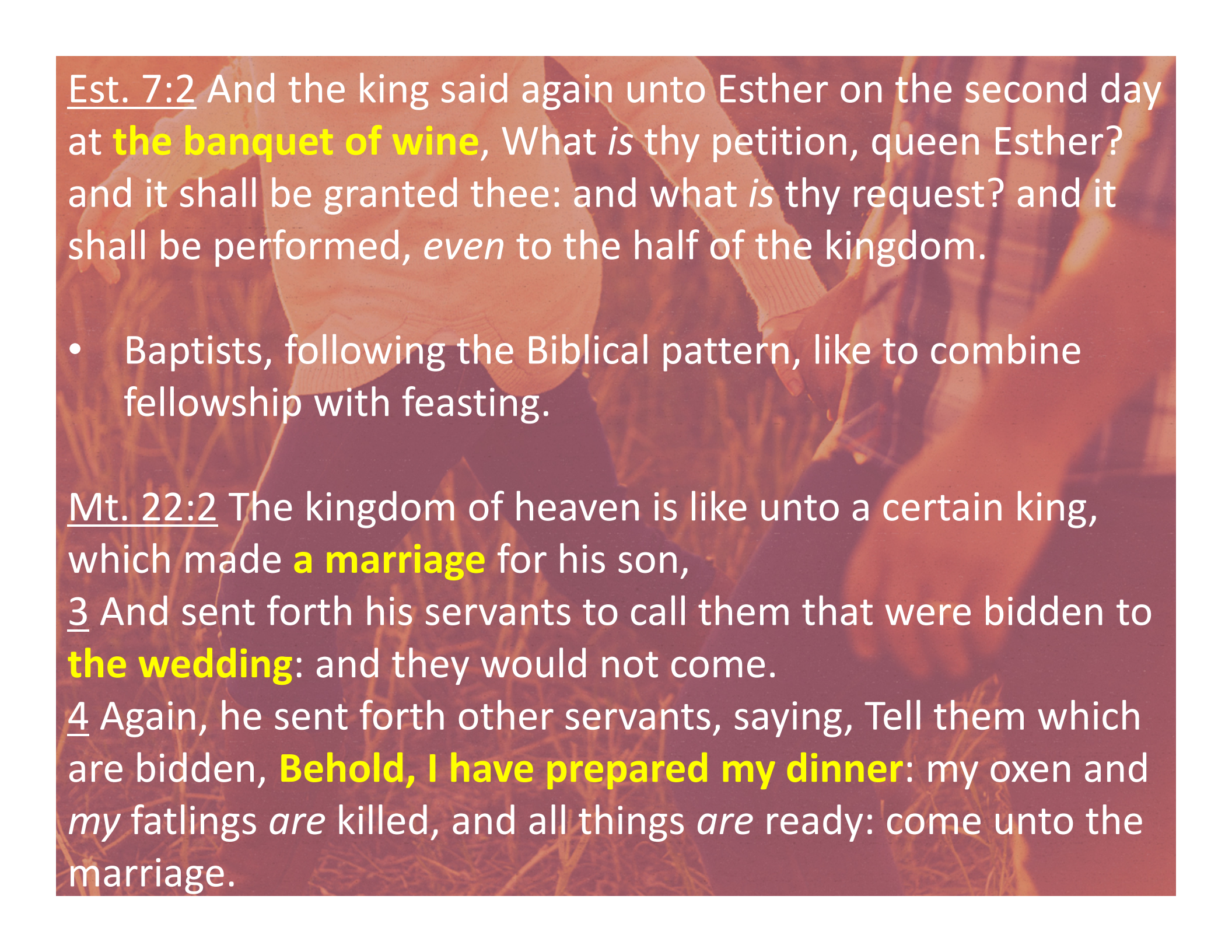


2. The Bounty of a Feast, 2:4-6

a. The Banquet, 2:4a “He brought me to the banqueting house...”

- The “banqueting house” was like a “fellowship hall.”

Est. 5:6 And the king said unto Esther at **the banquet of wine**, What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

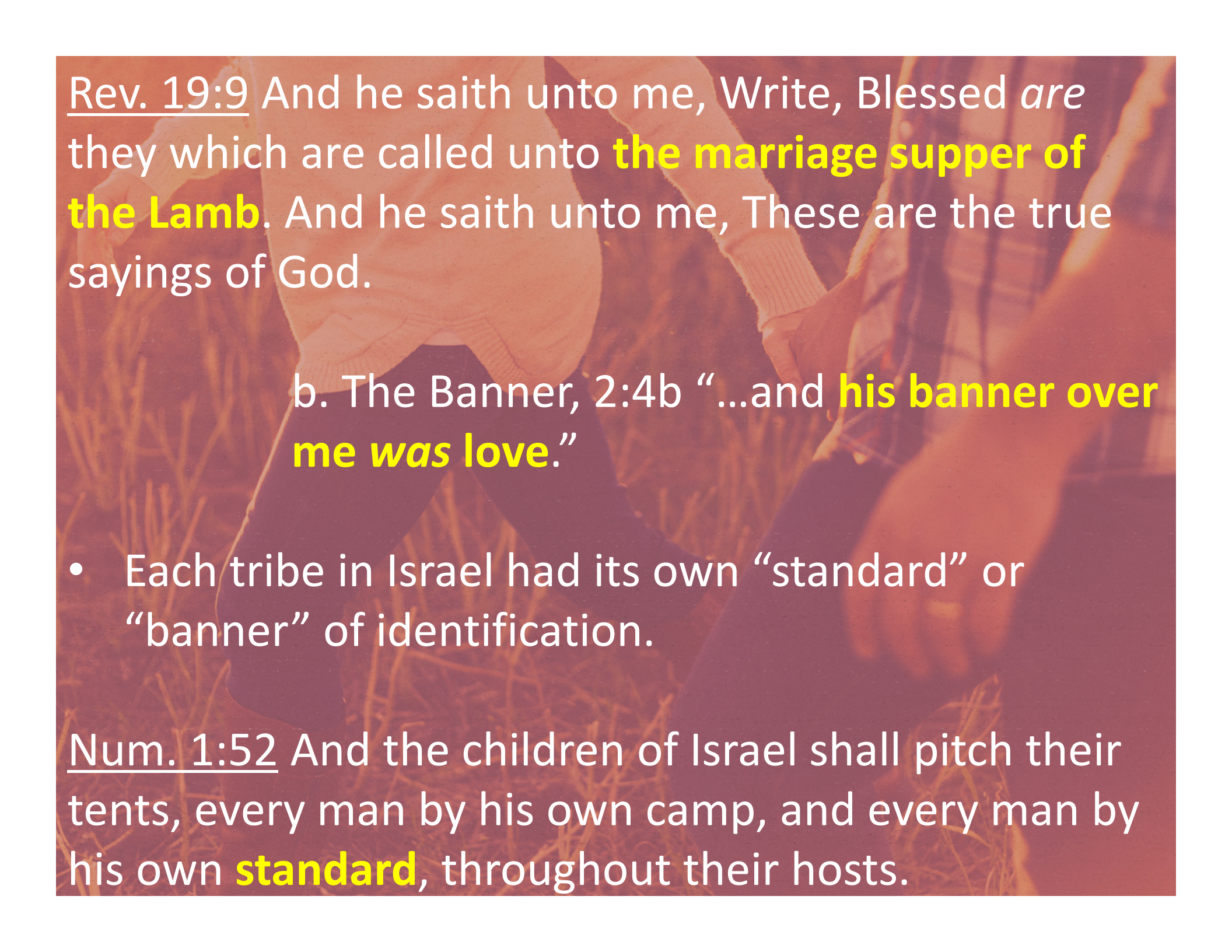


Est. 7:2 And the king said again unto Esther on the second day at **the banquet of wine**, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

- Baptists, following the Biblical pattern, like to combine fellowship with feasting.

Mt. 22:2 The kingdom of heaven is like unto a certain king, which made **a marriage** for his son,
3 And sent forth his servants to call them that were bidden to **the wedding**: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, **Behold, I have prepared my dinner**: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

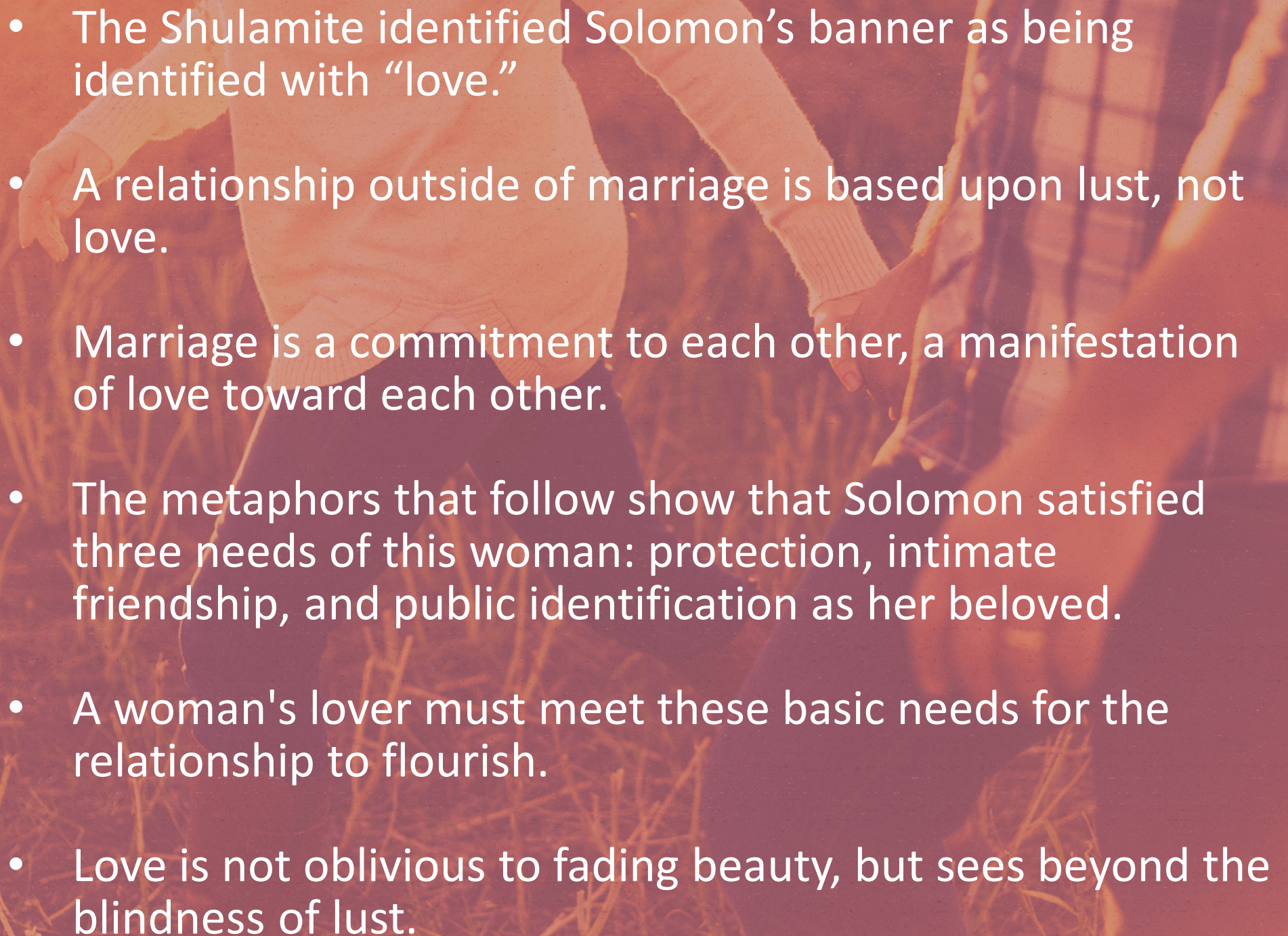


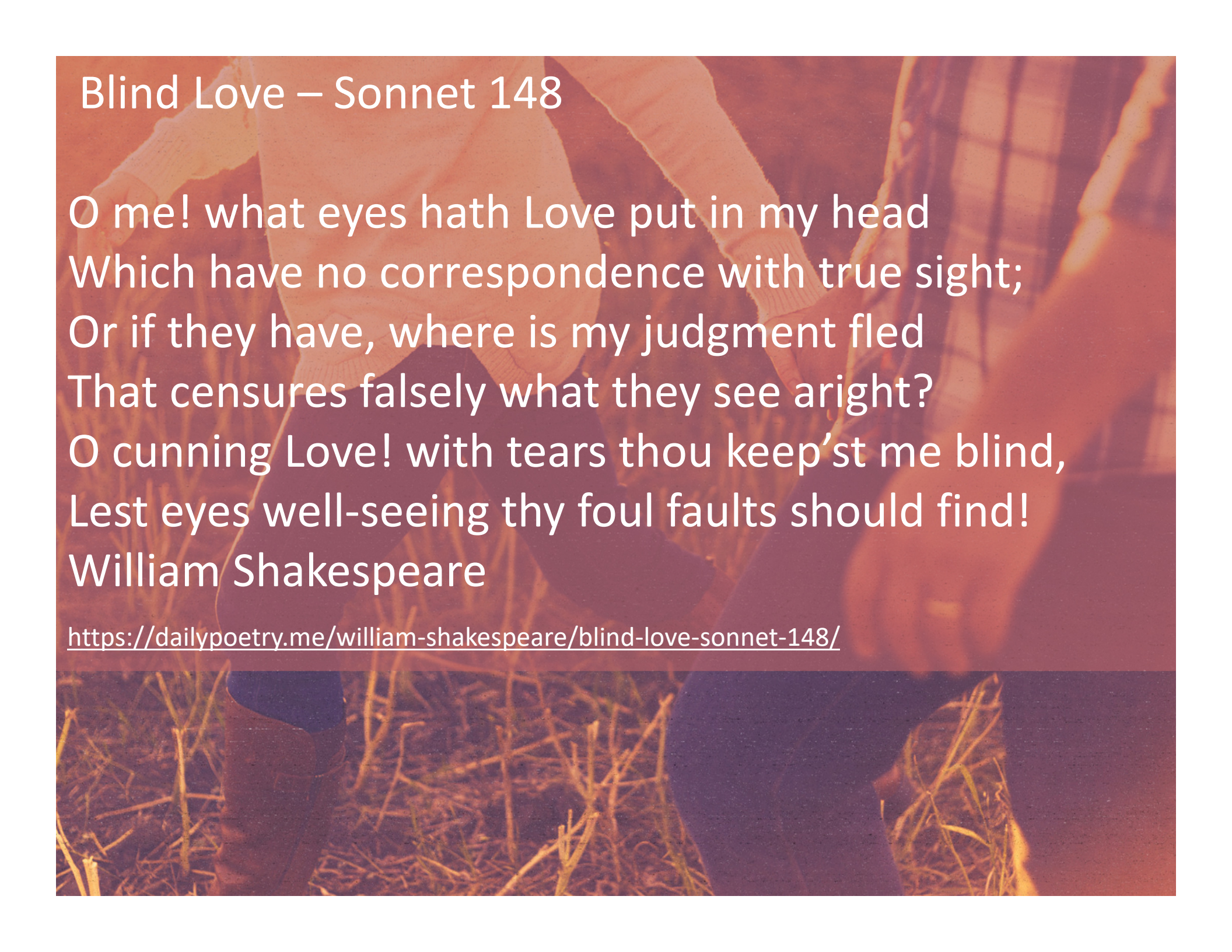
Rev. 19:9 And he saith unto me, Write, Blessed *are* they which are called unto **the marriage supper of the Lamb**. And he saith unto me, These are the true sayings of God.

b. The Banner, 2:4b “...and **his banner over me was love.**”

- Each tribe in Israel had its own “standard” or “banner” of identification.

Num. 1:52 And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own **standard**, throughout their hosts.

- 
- The Shulamite identified Solomon's banner as being identified with "love."
 - A relationship outside of marriage is based upon lust, not love.
 - Marriage is a commitment to each other, a manifestation of love toward each other.
 - The metaphors that follow show that Solomon satisfied three needs of this woman: protection, intimate friendship, and public identification as her beloved.
 - A woman's lover must meet these basic needs for the relationship to flourish.
 - Love is not oblivious to fading beauty, but sees beyond the blindness of lust.



Blind Love – Sonnet 148

O me! what eyes hath Love put in my head
Which have no correspondence with true sight;
Or if they have, where is my judgment fled
That censures falsely what they see aright?
O cunning Love! with tears thou keep'st me blind,
Lest eyes well-seeing thy foul faults should find!

William Shakespeare

<https://dailypoetry.me/william-shakespeare/blind-love-sonnet-148/>

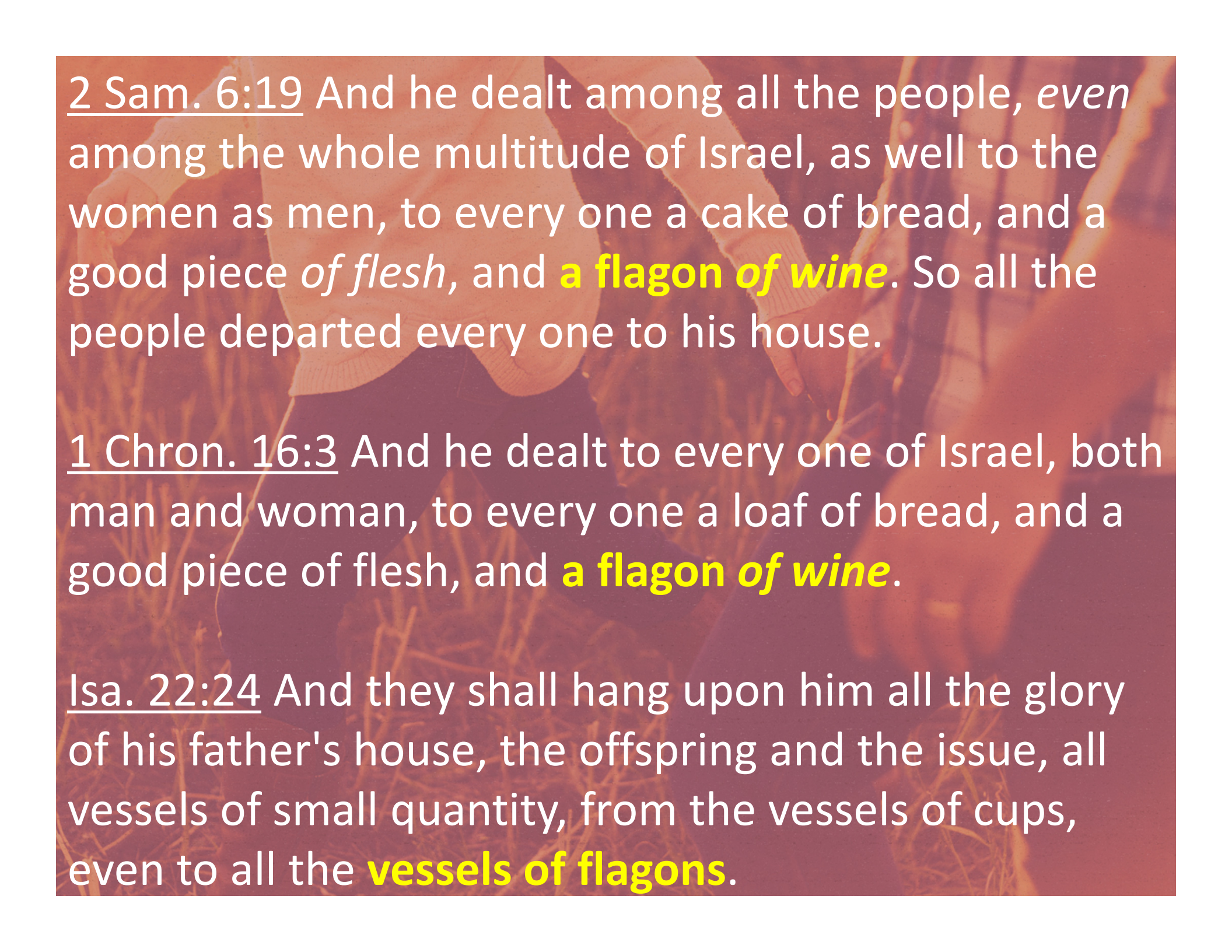


c. The Beloved, 2:5-6

(1) His Love Overwhelms Her, 2:5

Song 2:5 Stay me with flagons, comfort me with apples: for I *am* sick of love.

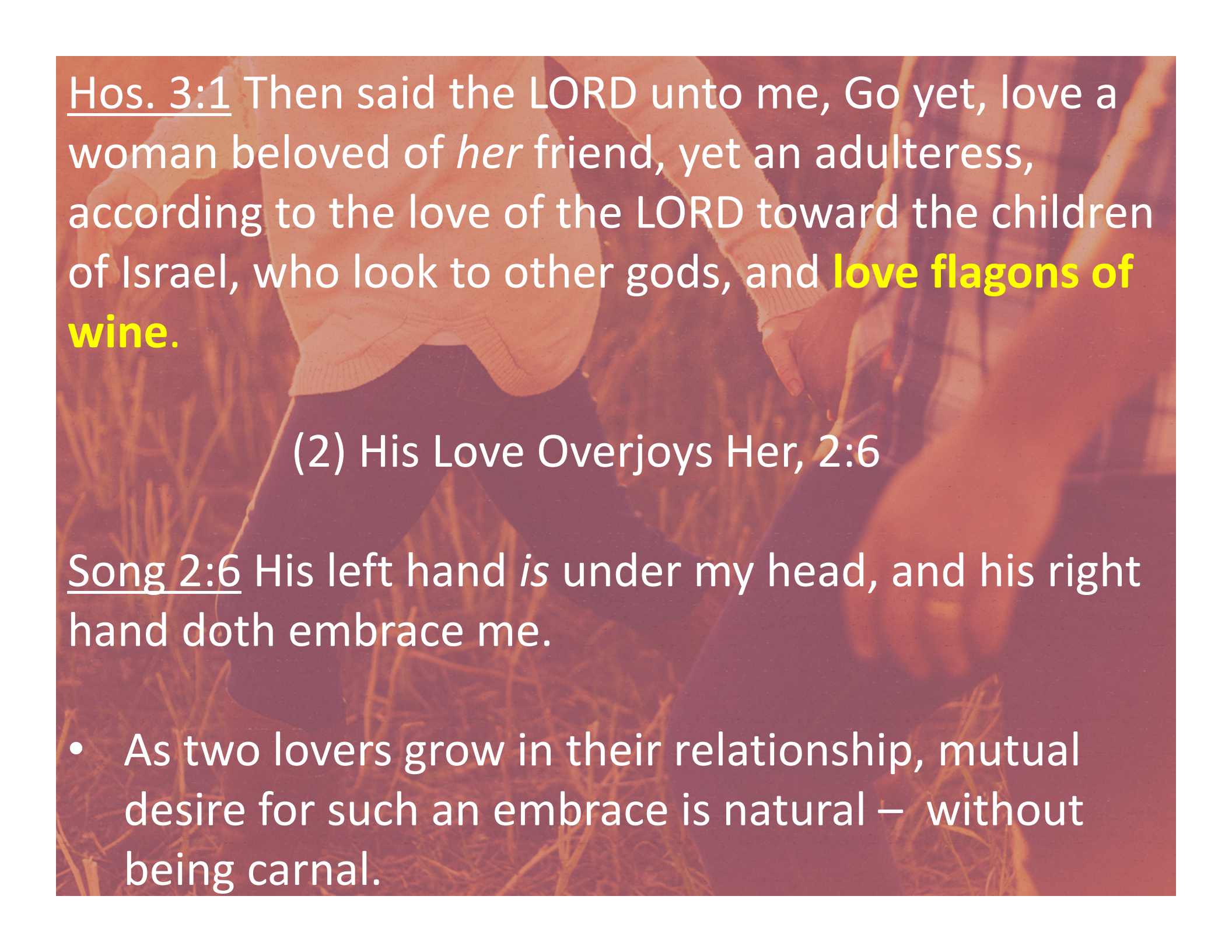
- ❖ "...sick of love..." means full of and faint from love = lovesick.
- ❖ The "flagons" are containers, like bottles, of wine indicating the intoxicating effect which love has upon the Shulamite.



2 Sam. 6:19 And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and **a flagon of wine**. So all the people departed every one to his house.

1 Chron. 16:3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and **a flagon of wine**.

Isa. 22:24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the **vessels of flagons**.



Hos. 3:1 Then said the LORD unto me, Go yet, love a woman beloved of *her* friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and **love flagons of wine.**

(2) His Love Overjoys Her, 2:6

Song 2:6 His left hand *is* under my head, and his right hand doth embrace me.

- As two lovers grow in their relationship, mutual desire for such an embrace is natural – without being carnal.

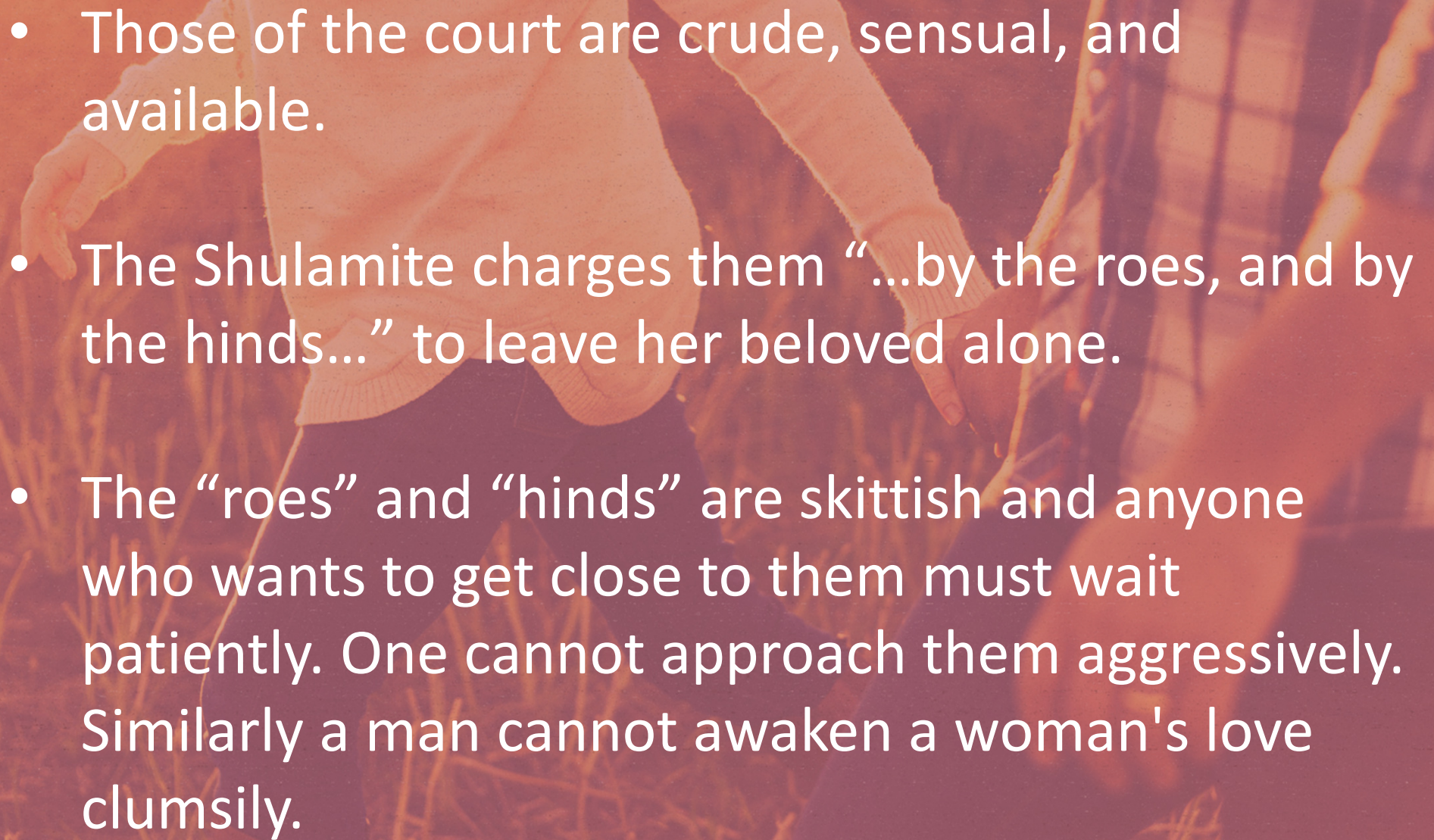


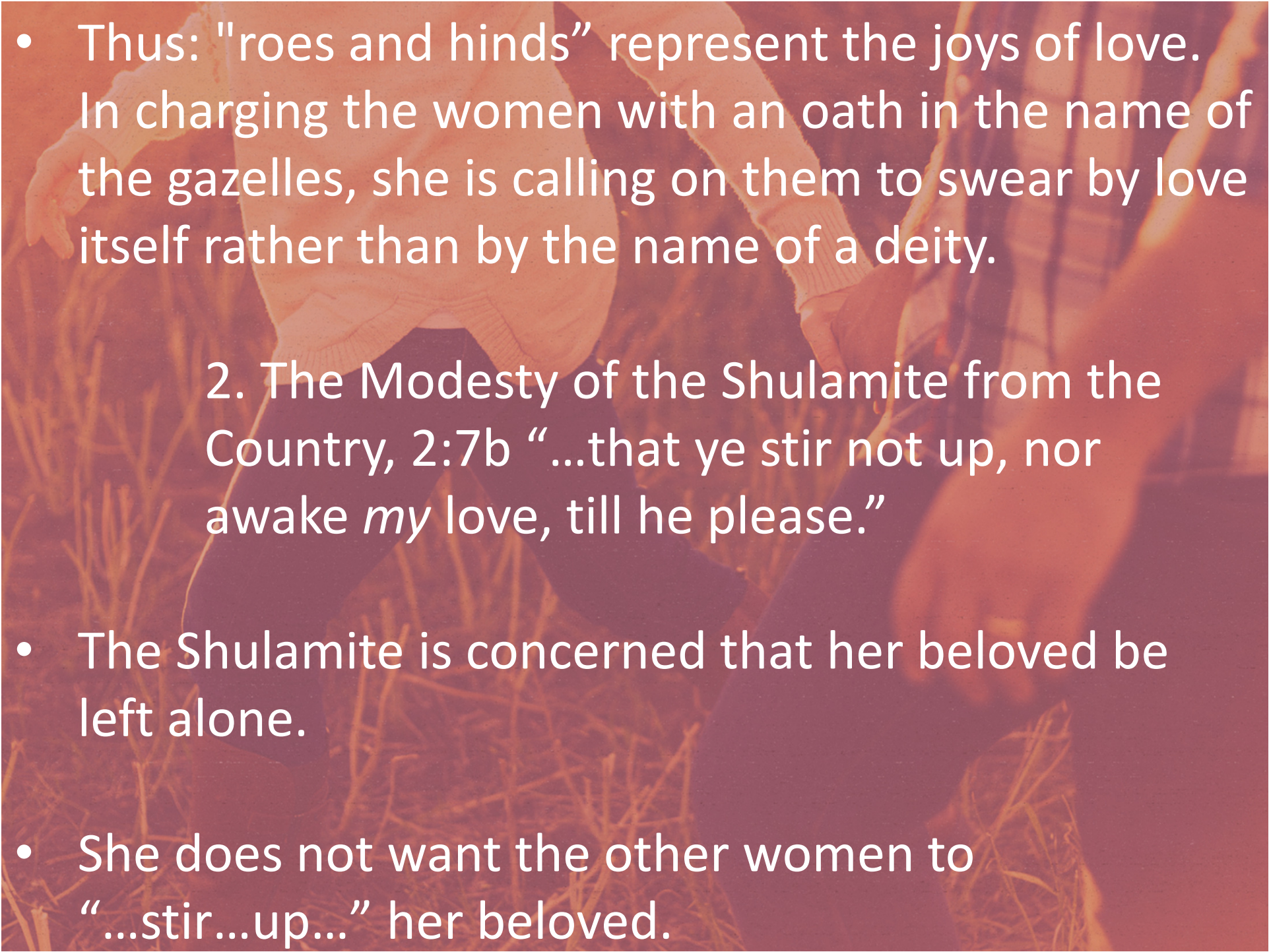
❖ The admonition of 1 Cor. 7:1-9 would apply to the unmarried lovers.

D. Love's Boundary, 2:7

1. The Masculinity of the Worldly Women of the Court, 2:7a "I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field..."

❖ The Shulamite expresses concern regarding the carnality of the "daughters of Jerusalem."

- 
- Those of the court are crude, sensual, and available.
 - The Shulamite charges them “...by the roes, and by the hinds...” to leave her beloved alone.
 - The “roes” and “hinds” are skittish and anyone who wants to get close to them must wait patiently. One cannot approach them aggressively. Similarly a man cannot awaken a woman's love clumsily.

- 
- Thus: "roes and hinds" represent the joys of love. In charging the women with an oath in the name of the gazelles, she is calling on them to swear by love itself rather than by the name of a deity.

2. The Modesty of the Shulamite from the Country, 2:7b "...that ye stir not up, nor awake *my* love, till he please."

- The Shulamite is concerned that her beloved be left alone.
- She does not want the other women to "...stir...up..." her beloved.

- The Shulamite wants he beloved's attention for herself – "...nor awake *my* love, till he please."

Jas. 1:12 **Blessed is the man that endureth**

temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But **every man is tempted, when he is drawn away of his own lust, and enticed.**

15 Then **when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.**

- The Shulamite is aware of women seeking to entice her beloved and stakes her claim to “stand by” her man!

1 Cor. 6:18 **Flee fornication**. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

Eph. 5:3 But **fornication**, and all uncleanness, or covetousness, **let it not be once named among you, as becometh saints**;

1 Thess. 4:3 For **this is the will of God**, *even your sanctification*, that ye should **abstain from fornication**:

Conclusion

- Psa. 63:1 O God, thou *art* my God; early will I seek thee: **my soul thirsteth for thee**, my flesh longeth for thee in a dry and thirsty land, where no water is;
- 2 To see thy power and thy glory, so *as* I have seen thee in the sanctuary.
- 3 **Because thy lovingkindness is better than life, my lips shall praise thee.**
- 4 Thus will I bless thee while I live: I will lift up my hands in thy name.
- 5 My soul shall be satisfied as *with* marrow and fatness; and my mouth shall praise *thee* with joyful lips:
- 6 When I remember thee upon my bed, *and* meditate on thee in the *night* watches.
- 7 Because thou hast been my help, **therefore in the shadow of thy wings will I rejoice.**
- 8 My soul followeth hard after thee: thy right hand upholdeth me.