



Love Story



A STUDY OF THE SONG OF SOLOMON

5:10-16



Song 5:10 My beloved *is* white and ruddy, the chiefest among ten thousand.

11 His head *is as* the most fine gold, his locks *are* bushy, *and* black as a raven.

12 His eyes *are as the eyes* of doves by the rivers of waters, washed with milk, *and* fitly set.

13 His cheeks *are* as a bed of spices, *as* sweet flowers: his lips *like* lilies, dropping sweet smelling myrrh.

14 His hands *are as* gold rings set with the beryl: his belly *is as* bright ivory overlaid *with* sapphires.

15 His legs *are as* pillars of marble, set upon sockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

16 His mouth *is* most sweet: **yea, he is altogether lovely**. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

A photograph of a couple holding hands in a field of tall grass at sunset. The scene is bathed in a warm, golden light, with the sun low on the horizon, creating a soft glow. The couple is in the foreground, their hands clasped together. The background shows a vast field of tall grasses, some of which are in focus, creating a sense of depth. The overall mood is romantic and peaceful.

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

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

III. AN HOUR OF TENDERNESS, 1:12—2:7

IV. AN HOUR OF TRUTH, 2:8—3:5

V. AN HOUR OF TALK, 3:6-11

VI. AN HOUR OF TOGETHERNESS, 4:1—5:1



VII. AN HOUR OF TESTIMONY, 5:2—6:3

A. The Dream of the Beloved, 5:2-9

1. It Was a Dream of Excitement, 5:2

2. It Was a Dream of Excuses, 5:3-4b

3. It Was a Dream of Exercise, 5:5-7

a. What She Decided, 5:5

b. What She Discovered, 5:6

c. What She Dared, 5:7

1. She Was Injured

2. She Was Insulted

4. It Was a Dream of Exhortation, 5:8-9

a. The Message She Relayed, 5:8

b. The Mockery She Received, 5:9

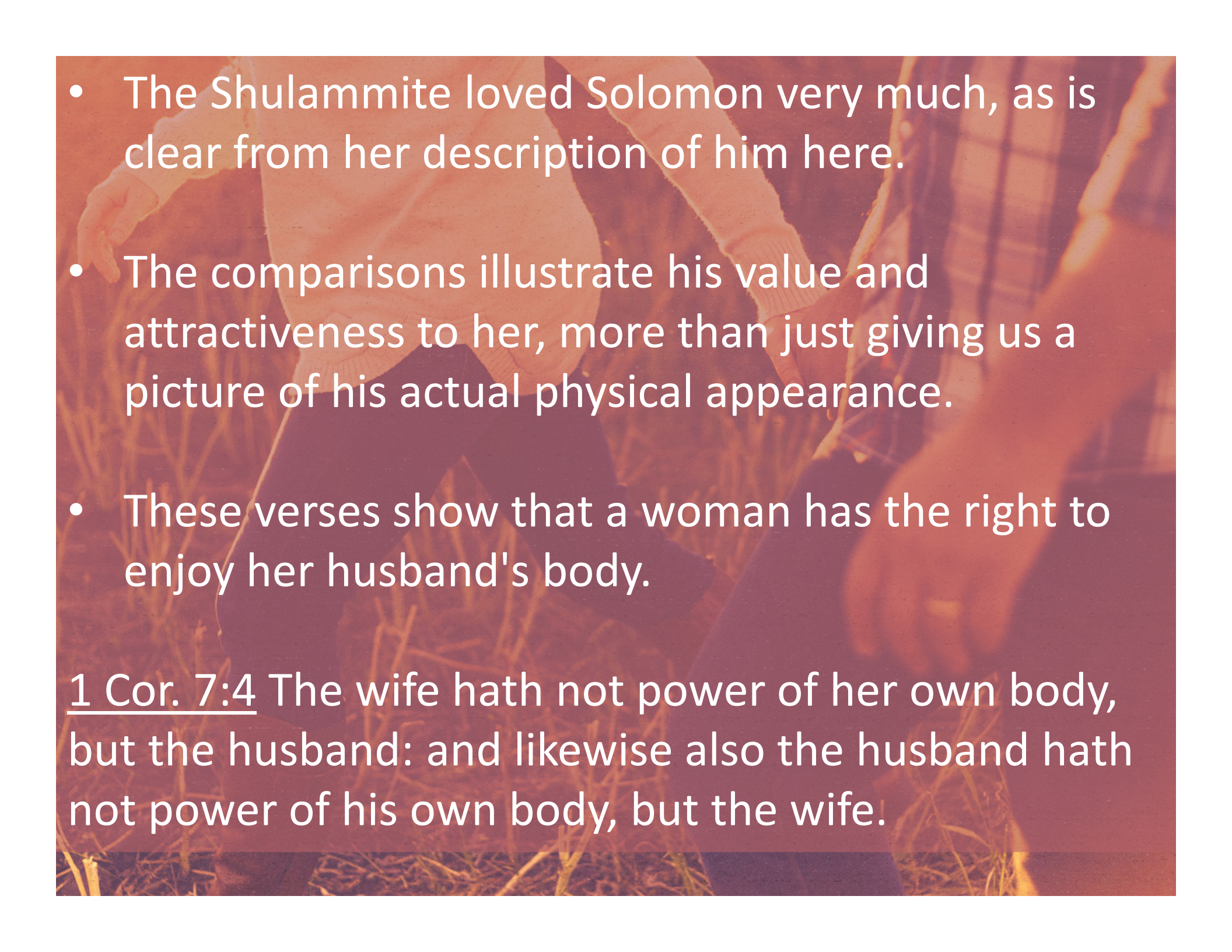
A photograph of a couple holding hands in a field of tall grass at sunset. The scene is bathed in a warm, golden light, with the sun low on the horizon, creating a soft glow. The couple is in the foreground, their hands clasped together. The background shows the silhouettes of the grass and the couple's legs, suggesting they are walking or standing in the field.

Tonight we continue the exegesis of this wonderful book as we return to the beginning of chapter five, to consider...

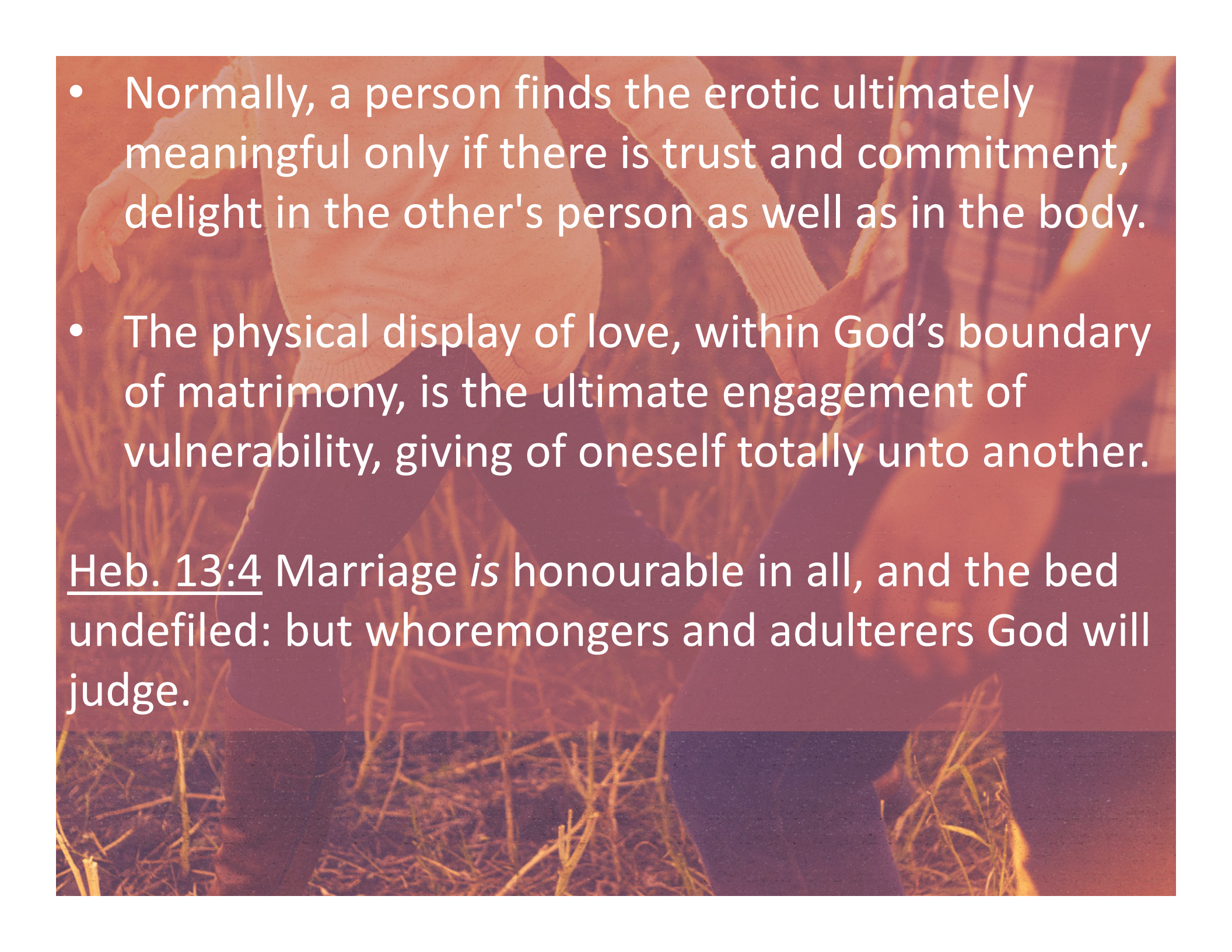
Tonight, we consider “The Description of the Beloved” in Song of Sol. 5:10-16.

- Here is the answer to the question in Song 5:9:

9 **What is thy beloved more than *another* beloved**, O thou fairest among women? **what is thy beloved more than *another* beloved**, that thou dost so charge us?

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- The Shulammite loved Solomon very much, as is clear from her description of him here.
 - The comparisons illustrate his value and attractiveness to her, more than just giving us a picture of his actual physical appearance.
 - These verses show that a woman has the right to enjoy her husband's body.

1 Cor. 7:4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

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- Normally, a person finds the erotic ultimately meaningful only if there is trust and commitment, delight in the other's person as well as in the body.
 - The physical display of love, within God's boundary of matrimony, is the ultimate engagement of vulnerability, giving of oneself totally unto another.

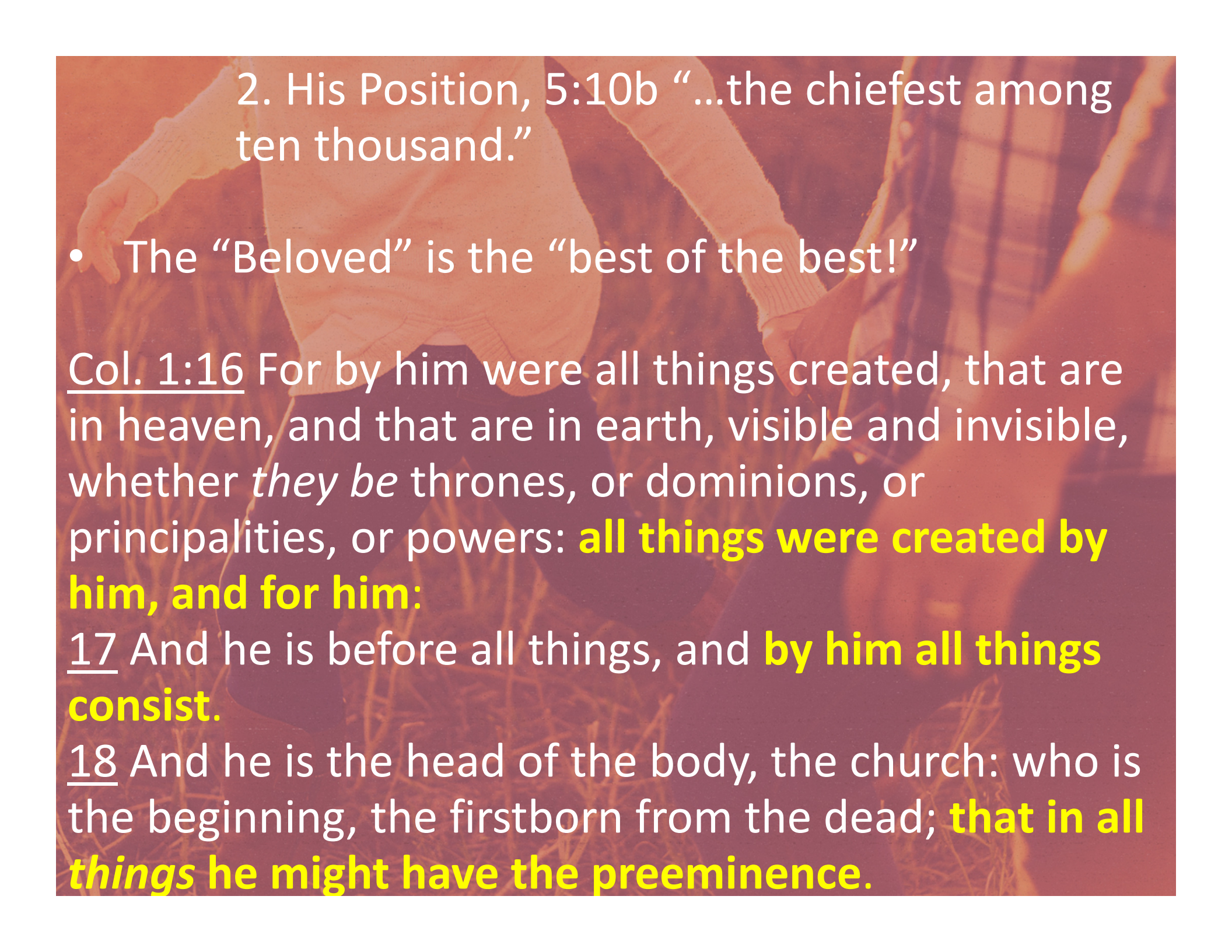
Heb. 13:4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.



B. The Description of the Beloved, 5:10-16

1. His Purity, 5:10a “My beloved *is* white and ruddy...”

- The “Beloved” was Jewish, his complexion was whitish brown – like Adam, or a native American.
- The “white” color is a symbol for purity – and “ruddy” is a picture of the “earthy.”
- The combination of “white and ruddy” is symbolical of the Lord Jesus Christ the theanthropic personage, or hypostatic union as the “God-man.”



2. His Position, 5:10b “...the chiefest among ten thousand.”

- The “Beloved” is the “best of the best!”

Col. 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: **all things were created by him, and for him:**

17 And he is before all things, and **by him all things consist.**

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; **that in all things he might have the preeminence.**



3. His Person, 5:11-16

a. His Sovereignty, 5:11a “His head *is as the most fine gold...*”

- Gold is symbolical of a king, reigning over His domain.

b. His Strength, 5:11b “...his locks *are bushy, and black as a raven.*”

- As a Jewish man, His hair was “black as a raven.” His hands were rugged as a carpenter.

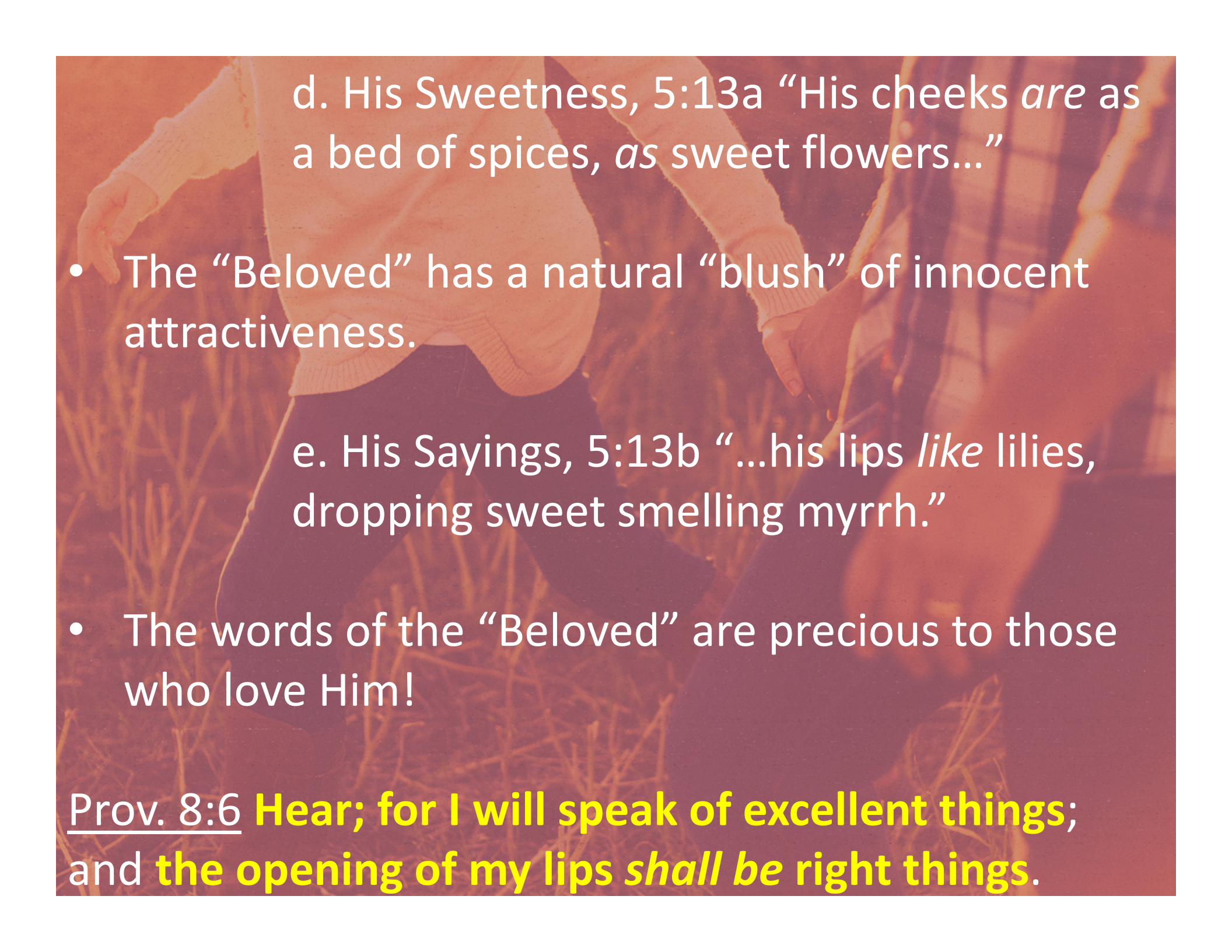


c. His Sight, 5:12

Song 5:12 His eyes *are as the eyes* of doves by the rivers of waters, washed with milk, *and fitly set*.

- His eyes were apparently moist and sparkling, rather than dry and staring.
- Doves are gray, sparkling like “the rivers of waters,” brightly white like “milk,” and “fitly set” like a piece of jewelry (not “beady” like a criminal.)

Hab. 1:13a “*Thou art* of purer eyes than to behold evil, and canst not look on iniquity...”



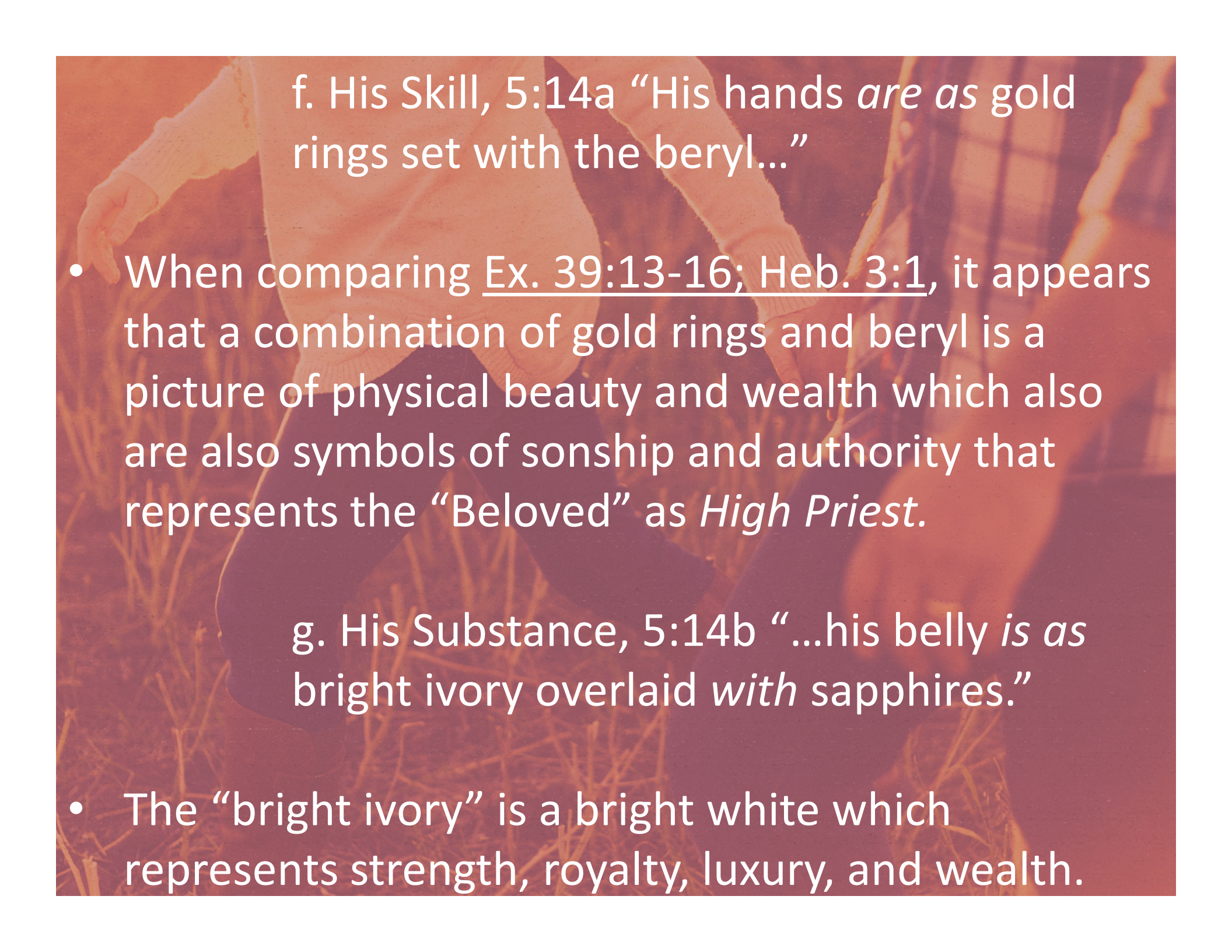
d. His Sweetness, 5:13a “His cheeks *are* as a bed of spices, *as* sweet flowers...”

- The “Beloved” has a natural “blush” of innocent attractiveness.

e. His Sayings, 5:13b “...his lips *like* lilies, dropping sweet smelling myrrh.”

- The words of the “Beloved” are precious to those who love Him!

Prov. 8:6 **Hear; for I will speak of excellent things; and the opening of my lips *shall be* right things.**



f. His Skill, 5:14a “His hands *are as* gold rings set with the beryl...”

- When comparing Ex. 39:13-16; Heb. 3:1, it appears that a combination of gold rings and beryl is a picture of physical beauty and wealth which also are also symbols of sonship and authority that represents the “Beloved” as *High Priest*.

g. His Substance, 5:14b “...his belly *is as* bright ivory overlaid *with* sapphires.”

- The “bright ivory” is a bright white which represents strength, royalty, luxury, and wealth.

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- The sapphires speak of the “Bridegroom’s” attractiveness.

h. His Stand, 5:15a “His legs *are as* pillars of marble, set upon sockets of fine gold...”

- The “legs” represent strength and the “marble” represents endurance, while the “sockets of fine gold” symbolize His deity.

i. His Splendor, 5:15b “...his countenance *is* as Lebanon, excellent as the cedars.”

- His “countenance *is* as Lebanon, excellent as the cedars” represent strength and steadfastness.



j. His Smile, 5:16

Song 5:16 His mouth *is* most sweet: **yea, he is altogether lovely**. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

- The captivation of the bride's heart is multifaceted:
 - “His mouth *is* most sweet” – **it is a joy to hear His voice!**

Psa. 119:103 **How sweet are thy words** unto my taste! **yea, sweeter than honey** to my mouth!

- 
- “yea, he *is* altogether lovely” – **everything about Him is precious!**

1 Pet. 2:7a **Unto you therefore which believe *he is precious...*”**

- “This *is* my beloved, and this *is* my friend...” – **we have a very close relationship!**

1 Cor. 16:22 **If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.**

Conclusion

Psa. 19:7 **The law of the LORD is perfect**, converting the soul: **the testimony of the LORD** is sure, making wise the simple.

8 **The statutes of the LORD are right**, rejoicing the heart: **the commandment of the LORD** is pure, enlightening the eyes.

9 **The fear of the LORD** is clean, enduring for ever: **the judgments of the LORD** are true and righteous altogether.

10 More to be desired *are they* than gold, yea, than much fine gold: **sweeter also than honey and the honeycomb.**