

Song of Solomon 4 - Foreplay on the Wedding Night; The Marriage is Consummated; What Happy Couples Say About Sex

III. Wedding (3:6—5:1)

(2) Consummation of the marriage (Song 4:1—5:1)

(A) King speaks to his bride (4:1-11)

(a) He extols her beauty (4:1-7)

(b) He invites her to rest in his security (4:8)

(c) He explains how her beauty has enraptured him (4:9-11)

(B) Marital lovemaking (Song 4:12—5:1)

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Song of Solomon 4

(2) Consummation of the marriage (Song 4:1—5:1)

God gave us the gift of sex for six important reasons:

(1) Knowledge (Gen 4:1)

(2) Intimate oneness (Gen 2:24)

(3) Comfort (Gen 24:67)

(4) The creation of life (Gen 1:28)

(5) Play and pleasure (Song 2:8-17; 4:1-16)

(6) To avoid temptation (1 Cor 7:2-5)

The husband is commanded to find satisfaction (Prov 5:19) and joy (Eccl 9:9) in his wife and to concern himself with meeting her unique needs (Deut 24:5; 1 Peter 3:7). A wife also has the responsibility to (1) be available to her husband (1 Cor 7:3-5); (2) preparation and planning (Song 4:9ff); (3) interest (Song 4:16; 5:2); and (4) sensitivity to unique masculine needs (Gen 24:67).

(A) King speaks to his bride (4:1-11)

(a) He extols her beauty (4:1-7)

1 "How **beautiful** you are, my darling, How **beautiful** you are! Your eyes are *like* doves behind your veil; Your hair is like a flock of goats That have descended from Mount Gilead.

1 "How beautiful you are, my darling, How beautiful you are! Your eyes are *like* doves behind your veil; Your hair is like a flock of goats That have descended from Mount Gilead.

1 Look at you! You are beautiful, my darling. Look at you! You are so beautiful. **Your eyes behind your veil are doves, your hair is like a flock of goats** coming down from Mt. Gilead.

1 Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from mount Gilead.

- The time for the sexual consummation of their marriage has finally arrived (but the sex part doesn't happen until v16)

— True romance is an environment of affection in which the sexual union will occur more often and with greater satisfaction

— Instead of pouncing on her like a predator to his prey, he begins with the most important sex organ we have: the mind

— He first chooses to cultivate an atmosphere of acceptance through carefully chosen words

- "...beautiful" [2x] - twice at the beginning and again once at the end of this song, Solomon tells her she is beautiful. Twice he calls her "darling" and he tells her that there is no imperfection in her (v7).

— Solomon understands that while men are visual creatures, women are verbal creatures. They are moved by what they hear and feel. To a great extent, she thinks and feels about herself the way a man leads her to think and feel.

— A husband must learn to touch her heart through her ear. This helps her feel good about herself, and it relaxes, prepares, and motivates her to give herself in passionate lovemaking to her husband.

— A great and satisfying sex life in marriage depends extensively on the husband's ability to meet his wife's need for verbal stimulation

- "...Your eyes behind your veil are doves" - her eyes speak peace; they communicate to him that she has been calmed and set at rest by his kind and affirming words

- "...your hair is like a flock of goats" - as she prepared to give herself over to her husband, she let her hair down

- If the wife is a creature of the ear, the husband is a creature of the eye. A husband is moved by what he sees rather than what he hears.

— In v1-6, Solomon praises eight different parts of his wife's body. These verses teach us something about the male and how important his visual stimulation is when it comes to his wife and sex.

— Her veil both conceals and enhances her beauty, similar to lingerie

2 "Your teeth are like a flock of *newly* shorn *sheep* Which have come up from *their* watering place, All of which bear twins, And not one among them has lost her young.

2 "Your teeth are like a flock of *newly* shorn ewes Which have come up from *their* washing, All of which bear twins, And not one among them has lost her young.

2 Your teeth are like a flock of sheep about to be sheared, who are coming up from being washed. All of them are twins, not one has lost her young.

2 Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them.

- Verses 2-3 focus on the beauty of her mouth

3 "Your lips are like a scarlet thread, And your **mouth** is beautiful. Your temples are like a slice of a **pomegranate** Behind your veil.

3 "Your lips are like a scarlet thread, And your mouth is lovely. Your temples are like a slice of a pomegranate Behind your veil.

3 Your lips are like a scarlet thread, and your mouth is lovely. Behind your veil, your temple is like a slice of pomegranate.

3 Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks.

- "...mouth" - *midbār*, an unusual Hebrew word for mouth; it's unclear whether Solomon is thinking about the physical or verbal pleasures that come from her mouth. Likely both.

- "...pomegranate" - an aphrodisiac during the time of Solomon; her attractiveness appeals to both his sight and his taste

4 "Your neck is like **the tower of David**, Built with layers of stones On which are hung a thousand shields, All the round shields of the warriors.

4 "Your neck is like the tower of David, Built with rows of stones On which are hung a thousand shields, All the round shields of the mighty men.

4 Your neck is like the tower of David, built with rows of stones. A thousand shields are hung upon it, all the shields of the warriors.

4 Thy neck is like the tower of David builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men.

- "...the tower of David" - she stands tall and graceful; her posture and position convey a sense of strength and dignity

5 "Your two breasts are like two fawns, Twins of a gazelle That graze among the lilies.

5 "Your two breasts are like two fawns, Twins of a gazelle Which feed among the lilies.

5 Your two breasts are like two fawns, twins of a gazelle grazing among the lilies.

5 Thy two breasts are like two young roes that are twins, which feed among the lilies.

- Verses 5-6 draw attention to her breasts...

— They are soft and attractive, tender and delicate, drawing her husband to lovingly touch and caress them

6 **"Until the cool of the day When the shadows flee, I will go my way** to the mountain of myrrh And to the hill of frankincense.

6 "Until the cool of the day When the shadows flee away, I will go my way to the mountain of myrrh And to the hill of frankincense.

6 Until the day breaks and the shadows flee, I'll go to the mountain of myrrh and to the hill of frankincense.

6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

- "Until the cool of the day When the shadows flee" - Solomon desires to make love to his wife all night long

- Solomon names her breasts "mountain of myrrh" and "hill of frankincense"

— Both spices were expensive and used as perfume for both the body and the marriage bed

— Solomon's senses of both sight and smell are aroused

- "...I will go my way" - Solomon's complete attention has been on his bride. This is the only first-person reference in v1-7.

— Biblical sex always focuses on the other person before it is focused on themselves. This is the right time to take lovemaking to the next level.

Time and tenderness are essential for a sexually and romantically attractive bedroom. At this point, slow, romantic foreplay is underway. Solomon visually and literally undresses his bride. He praises her in detail for everything he sees. He gives before receiving. He is more concerned about her pleasure and satisfaction than his own.

7 "You are altogether beautiful, my darling, And there is no blemish on you.

7 "You are altogether beautiful, my darling, And there is no blemish in you.

7 My darling, you are altogether beautiful and there is no blemish in you.

7 Thou art all fair, my love; there is no spot in thee.

(b) He invites her to rest in his security (4:8)

8 "Come with me from Lebanon, *my* bride, You shall come with me from Lebanon. You shall come down from the summit of Amana, From the summit of Senir and Hermon, From the dens of lions, From the mountains of leopards.

8 "Come with me from Lebanon, *my* bride, May you come with me from Lebanon. Journey down from the summit of Amana, From the summit of Senir and Hermon, From the dens of lions, From the mountains of leopards.

8 Come with me from Lebanon, my bride, come with me from Lebanon. May you journey from the top of Amana, from the tops of Senir and Hermon, from the dens of lions, from the mountain lairs of leopards.

8 Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

- Solomon invites (not demand) her to come to him

- The "dens of lions" and "mountains of leopards" perhaps represent fears or anxieties that she had, that he is calling her out of

(c) He explains how her beauty has enraptured him (4:9-11)

9 "You have enchanted my heart, **my sister**, *my* bride; You have enchanted my heart with a single *glance* of your eyes, With a single strand of your necklace.

9 "You have made my heart beat faster, my sister, *my* bride; You have made my heart beat faster with a single *glance* of your eyes, With a single strand of your necklace.

9 You have made my heart beat faster, my sister, my bride. You have made my heart beat faster with one glance of your eyes, with one strand of your necklace.

9 Thou hast ravished my heart, my sister-bride; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

- His bride responded positively to his invitation (v8)

- Solomon begins to tell her that she has captivated his heart; her love was so overpowering that he could not resist her

— Just a glance of her eye or a single link in her necklace sent him out of control, and he was powerless to resist her

- "...my sister" - used 5x by Solomon to describe his bride (Cf. 4:9-10,12; 5:1-2)

— In this context, "sister" was a term of affection and friendship; true lovers will also be best friends

10 "How beautiful is your love, my sister, *my* bride! How much sweeter is your love than **wine**, And the fragrance of your oils Than *that of* all *kinds of* balsam oils!

10 "How beautiful is your love, my sister, *my* bride! How much better is your love than wine, And the fragrance of your oils Than all *kinds of* spices!

10 How beautiful is your love, my sister, my bride. How much better is your love than wine, and the fragrance of your perfume than all kinds of spices.

10 How fair is thy love, my sister-bride! how much better is thy love than wine! and the smell of thine ointments than all spices!

- "...wine" - was is intoxicating and sweet, but it could not compare to his bride; Solomon was intoxicated with her

11 "Your lips drip honey, *my* bride; Honey and milk are under your tongue, And the fragrance of your garments is like the fragrance of Lebanon.

11 "Your lips, *my* bride, drip honey; Honey and milk are under your tongue, And the fragrance of your garments is like the fragrance of Lebanon.

11 Your lips drip honey, my bride; milk and honey are under your tongue. The scent of your garments is like the fragrance of Lebanon.

11 Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.

- Her aroma/smell again gets Solomon's attention

— His bride knew that her husband was enticed both visually, as well as with his sense of smell, and she indulged him in both areas

- This verse moves the couple into deeper sensual territory...they begin to kiss passionately, using their tongues

— Their kisses are long and wet...they are making out!

(B) Marital lovemaking (Song 4:12—5:1)

(a) Bride's virginity compared to a locked garden (4:12-15)

12 "A locked garden is my sister, *my* bride, A locked spring, a sealed fountain.

12 "A garden locked is my sister, *my* bride, A rock garden locked, a spring sealed up.

12 My sister, my bride, is a locked garden a locked rock garden, a sealed up spring.

12 A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed.

- Vivid imagery to describe his bride as a virgin...she has been a "locked garden and spring" and a "sealed fountain" and Solomon had the privilege of "unlocking" her

— She had sealed herself from sexual union until the right time, and the right time was right now

13 "Your branches are an orchard of pomegranates With delicious fruits, henna with nard plants,

13 "Your shoots are an orchard of pomegranates With choice fruits, henna with nard plants,

13 Your shoots are an orchard of pomegranates, with choice fruit, henna with nard,

13 Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard,

- Solomon extends the imagery of the garden, describing his bride as an exotic array of fruits, flowers, plants, trees, and spices
- She was unique and valuable, rare and desirable

14 Nard and saffron, spice reed and cinnamon, With all the trees of frankincense, Myrrh, and aloes, along with all the finest balsam oils.

14 Nard and saffron, calamus and cinnamon, With all the trees of frankincense, Myrrh and aloes, along with all the finest spices.

14 nard and saffron, calamus and cinnamon, with all the trees of frankincense, along with myrrh and aloes, and all the finest spices.

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

- She was a fantasy garden, a lover's dream. You would never find all of these expensive and rare spices in one garden, yet he found it in his bride.

— She satisfied his sense of taste, smell, and most importantly sight. He would never be bored. He would continue to enjoy the multiple pleasures of this garden for the rest of his life.

15 "*You are* a garden spring, A well of fresh water, And flowing *streams* from Lebanon."

15 "*You are* a garden spring, A well of fresh water, And streams *flowing* from Lebanon."

15 You are a garden spring, a well of fresh water, streams flowing from Lebanon.

15 A fountain of gardens, a well of living waters, and streams from Lebanon.

- To other men, his bride was locked up, enclosed, sealed, forbidden, but for Solomon she was wide open, accessible, and available

— What she now withheld back from others, she now gives to Solomon fully, passionately, unreserved, and with abandon

— Why? Because she had saved herself for this day and this time and this man

What Happy Couples Say About Sex

- (1) They make sex a priority; it is important to them
- (2) They make time for sex
- (3) They stay emotionally intimate
- (4) They know how to touch and what works
- (5) They keep romance alive by meeting each other's needs
- (6) They keep their sexual anticipation alive
- (7) They know how to play and foreplay, both in and out of the bedroom
- (8) They know how to talk to each other
- (9) They remain lovers and friends

- (10) They maintain a sense of humor and know how to laugh
- (11) They want to please each other
- (12) They cherish each other as a sacred and precious gift from God

(b) Consummation of the marriage compared to an open garden (4:16)

16 "Awake, north *wind*, And come, *wind of the south*; Make **my garden** breathe out *fragrance*, May its balsam oils flow. May my beloved come into **his garden** And eat its delicious fruits!"

16 "Awake, O north *wind*, And come, *wind of the south*; Make my garden breathe out *fragrance*, Let its spices be wafted abroad. May my beloved come into his garden And eat its choice fruits!"

16 Awake, north wind, and come, south wind. Make my garden breathe out, let its fragrance flow. Let my beloved come into his garden, and let him eat its choicest fruits.

16 Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

- His bride invites Solomon to make love to her...

— She has twice warned to not awaken love until the right time (Cf. 2:7; 3:5), but now she tells Solomon that the time is right, now is the time, come take me

- North winds are strong and south winds are more gentle...in lovemaking, the bride wants and needs both, sometimes at the same time and sometimes at different times

- "...my garden" - her vagina, her primary sexual organ

— She had listened and heard the words of Solomon and picks up on the imagery of the garden

— She invites him to come into her garden and enjoy; she guides him, she tells him what she is feeling and what she wants and needs

— Great sex is always the result of good communication. Communication makes sex less mechanical and more of a personal, spiritual, and emotional union.

- "...his garden" - notice that the Shulammitte now calls her garden "his" garden; it is now his place for sexual satisfaction and pleasure