

are they? (Cf. 1:16 and 3:1)

126. In which city does she see her lover in her dream?
127. What was the task of the watchmen? Why ask them?
128. Why take him to her mother's house
129. What dreams could our wives have of us? Discuss.
130. Discuss the article *When Did You Leave Your Wife?*
131. Show how these verses can relate to our communing with our Lord upon our bed. Discuss.

TEXT 3:6-11

*SECOND SCENE—The Royal Procession*

*REMARKS OF THE SPECTATORS*

*First Speaker:* v. 6

“6. Who is this that cometh up from the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?”

*Second Speaker:* v. 7, 8

“7. Behold, it is the litter of Solomon; three score mighty men are about it, of the mighty men of Israel.

8. They all handle the sword, and are expert in war;

Every man hath his sword upon his thigh, because of fear in the night.

*Third Speaker:* v. 9, 10

9. King Solomon made himself a palanquin of the wood of Lebanon.

10. He made the pillars thereof of silver, and the bottom thereof of gold, the seat of it of purple, the midst thereof being paved with love, from the daughters of Jerusalem.

*Fourth Speaker:* v. 11

11. Go forth, O ye daughters of Zion, and behold King

Solomon with the crown wherewith his mother hath crowned him in the day of his espousals, and in the day of the gladness of his heart.

### THOUGHT QUESTIONS 3:6-11

81. An entirely new scene is now presented. What is its basic content?
82. Who is asking the question in verse six?
83. What caused the pillars of smoke?
84. Who is involved that so much perfume is used?
85. What is meant by the term "litter" as used here?
86. Why such a large body guard?
87. The word "palanquin" is only found here in the scripture. What is its meaning?
88. What is the difference between "the palanquin" and "the litter"? Discuss.
89. Please identify the parts of the palanquin and attempt a drawing of this structure.
90. Who are the "daughters of Zion"? Are they the same as the "daughters of Jerusalem"?
91. The King had on an unusual "crown." What was it?

### PARAPHRASE 3:6-11

#### *First Bystander:*

6. What is this coming up from the open country  
Looking like palm trees of smoke,  
Perfumed with myrrh and frankincense  
And all kinds of aromatic powders of the merchants?

#### *Second Bystander:*

7. Look! It is Solomon's litter  
Surrounded by sixty of his bodyguard;

All are heroes in Israel.

8. All have drawn swords flashing,  
The hilts upon their thighs.  
Ready against sudden night attacks.

*Third Bystander:*

9. King Solomon prepared for himself a palanquin  
Of finest timbers from Lebanon,  
10. The supports of its canopy were of silver;  
Its backrest of gold;  
Its seat was of purple;  
Its interior upholstery a love gift  
From the daughters of Jerusalem.

*Fourth Bystander:*

11. Go forth, O daughters of Zion!  
Look upon King Solomon  
Wearing the nuptial chaplet  
Wherewith his mother adorned him  
On the day of his marriage celebrations,  
Even the day of his heart's gladness.

COMMENT 3:6-11

*Exegesis 3:6-11*

We have before us an entirely new scene. We are back in northern Canaan amid the wilderness of this north country. We are witness to a royal procession of Solomon. Perhaps this is the description of what the Shulammitte saw when she was taken captive by Solomon and was brought back to his royal palace (either at Jerusalem or some other nearer city). Compare 6:11, 12 for a brief description of the possible circumstances of her capture.

Let's not forget that Solomon is the writer of this book. Perhaps this paragraph is here because he wants all to know of

his magnificence.

Walter F. Adeney in *An Exposition of the Bible* gives a vivid description of this section:

“It is by one of the gates of Jerusalem, where the country maiden has been brought in order that she may be impressed by the gorgeous spectacle of Solomon returning from a royal progress. The king comes up from the wilderness in clouds of perfume, guarded by sixty men-at-arms, and borne in a magnificent palanquin of cedar-wood, with silver posts, a floor of gold, and purple cushions, wearing on his head the crown with which his mother had crowned him. Is the mention of the mother of Solomon intended to be specially significant? Remember—she was Bathsheba! The allusion to such a woman would not be likely to conciliate the pure young girl, who was not in the least degree moved by this attempt to charm her with a scene of exceptional magnificence.”

If the above description is accurate then the Shulammitte is the first bystander and the words of verses seven and eight are addressed to her.

Perhaps the dialogue in verses nine and ten as well as eleven are spoken by a third and fourth bystander. The “palanquin” of verse nine deserves comment. We quote from Arthur G. Clarke: “This Hebrew word is found only here in Scripture and is not the same as that translated *litter* in verse seven, which was simply a couch for reclining. This word indicates a state conveyance of elaborate construction, a kind of portable house. The speaker may have been comparing unfavorably the litter the King was then using with the gorgeous palanquin used on state occasions. Here is another hint that the cortege was not a marriage procession. *made himself*—(i.e., by his direction and perhaps according to his own design; *wood of Lebanon*—(i.e., the famous timber of that region such as cedar or cypress, fir or pine); *wood*—(lit., woods). Probably more than one kind of timber had been used.

Verse ten—*pillars*—(i.e., light columns to support the canopy or roof); *bottom*—the Hebrew is used here only in the Old Testament and with a meaning not clear. It probably

refers to the back rest against which the occupant leaned. *Seat*—(i.e., riding seat), the same Hebrew word is translated “saddle” (Leviticus 15:9). “Purple”—this and crimson were royal colors. The last two lines present difficulties and are variously interpreted. The Hebrew for “paved” is found only here in the Old Testament. The lines are best understood as meaning that the vehicle was lined or upholstered as a love-gift from the ladies of the royal entourage, possibly their own handiwork (Cf. Dr. Robert Young’s literal translation) (*ibid*, p. 59).

### *Marriage 3:6-11*

Solomon hoped that the maiden would remember this procession as part of her marriage to Him. Some commentators see this as the wedding procession of the marriage of Solomon with an Egyptian princess. The eleventh verse does mention Solomon wearing the crown his mother gave him when he was married. Since no time element is mentioned it could easily be a reference to the past when he did wear such a crown or “nuptial chaplet.” Solomon is looking forward to such an occasion again. These words were probably sung or spoken to every one of the prospective brides of Solomon. At least the King was acquainted with what made the wedding meaningful to women. Ceremony and attendants along with the clothes are what is remembered by the bride. The finest of clothes, the best of food and a beautiful place is associated in memory with the wedding. Love and marriage should produce the finest qualities in both the bride and the groom regardless of the physical circumstances or the economic limitations at the time of marriage. Love and marriage does indeed at times transform a careless young man into a responsible adult. But at other times the very opposite seems to happen. Why? Marriage always completely alters the life-style of the young women—some for better and some for worse—why? The commitment of our total selves to another is the answer. The example of

the Shulammitte should be a real help to us. If riches or convenience or escape is at the foundation of our decision for marriage we can expect nothing but unhappiness. When we are truly given to each other, the ceremony will be remembered with joy.

*Communion 3:6-11*

Do these verses in any way describe our marriage to our Lord? It comes as a shock to some that the scriptures teach that we are "joined to the Lord." Please read I Corinthians 6:17. We wish to quote from Boyce Mouton, Minister at Carthage, Missouri—He says: The miracle of conversion is like a marriage. When God and man are committed to one another in this type of covenant, our thoughts and intents are so intertwined it is difficult to determine who does what.

Take for example, the flight of Paul from Jerusalem in Acts 9:28-30. This passage indicates that the brethren heard of a plot against Paul's life and took it upon themselves to send him away to safety. In Acts 22:17-18 Paul ascribes this same event to a revelation which he received directly from God while in a trance in the temple. Instead of a contradiction it is a confirmation. Instead of arousing our suspicions it enhances our wonder. The church is a body directed by Jesus in mysterious ways. The rapport between Deity and man is sometimes so subtle that we respond to the impulse of His Spirit without even being aware of it.

Or consider the selection of Timothy as Paul's traveling companion. Acts 16:3 ascribes the choice to Paul; I Timothy 1:18 indicates that Timothy was pointed out to Paul by prophetic utterance. Acts 15:2 seems to indicate that the journey of Paul to the Jerusalem Council came as a result of a decision made by the brethren at Antioch; Galatians 2:2 relates that Paul went up by revelation from God. Philippians 2:12 commands us to "work out your own salvation . . ." and the very next verse reminds us, "For it is God that worketh in you both to

will and to do of His good pleasure." To "will" and to "do" seems to teach that both the desire and the ability to live the Christian life are somehow associated with God. How beautiful!

When we are crucified with Christ, our egotistical personality is replaced by a new creation. Old things are passed away and all things become new. When our spirit becomes one with Deity, nothing is viewed from a human point of view and the life we live is a direct result of the Spirit of God married to our human spirit by the process of conversion.

Our text in I Corinthians 6 is strategically placed between a section dealing with human behavior and a section dealing with the subject of marriage. Paul's censure of their conduct in Christ is tempered by a reminder that they were "washed . . . sanctified . . . and justified in the name of the Lord Jesus." An animal may be controlled by his physical appetites, but the Christian is motivated by desires in harmony with the indwelling of the Holy Spirit. Our bodies are members of Christ. God forbid that we abandon our marriage vows and grieve His blessed Spirit by conduct out of character with our Christian commitment. "The body is not for fornication, but for the Lord, and the Lord for the body." Fleshly appetites will pass away, but the hunger of the Spirit is of eternal significance. It is in this context that the Corinthians are reminded: "He that is joined to the Lord is one Spirit."

The age in which we live knows nothing of holy places or holy things, only holy people. Our bodies are temples of the Holy Spirit which we have of God, and we are not our own. We have been bought with a price and are thus to glorify God in our body and also in our spirit which are the Lord's.

The marriage of our spirits has obliterated our identity so that it is no longer we that live but Christ who lives in us. He that is joined to the Lord is one Spirit. The old man of sin was put to death, and the new man was raised up from the grave of baptism through faith in the operation of God. But we were raised up "with Him." Our plans are "in Him." Our hopes are "in Him." Whatever we do in word or deed we do "in Him" so that nothing is secular to the person who has become a

temple of the Holy Spirit. It is Christ in you, the hope of glory! His power in us can accomplish exceeding abundantly above all that we ask or think. We are laborers together with God. Our spirit is yoked together with His Spirit so that we function as one. We are in Christ, Christ is in us.

“He that is joined to the Lord is one Spirit.”

We can easily see a number of analogous comparisons in these verses. As example: (1) We, too, have “come up out of the wilderness.” The bride of our Lord has indeed been called forth out of the wilderness of this world. We are so glad to remember the day when we heard His words of love. (2) We have been perfumed by the fragrant presence of the blessed Holy Spirit—His presence is made known to others by the virtues of the Spirit. (3) We are on our way to the marriage supper of the Lamb. (4) This is a spectacle of great interest to angels—it should be of beauty to observers.

#### FACT QUESTIONS 3:6-11

132. Just where does this scene take place—we have at least two views—what is your opinion? Why?
133. Show how 6:11, 12 could relate to this incident.
134. Why would Solomon wish to write this paragraph?
135. Who is the first bystander? Discuss his possible response.
136. What is the “palanquin”? Identify “the pillars”; the “bottom”; “seat”; “paved.”
137. What was Solomon’s purpose in the procession?
138. What is the significance of the reference to the “wedding crown”?
139. How much meaning could the Shulammitte attach to the words of Solomon? Why?
140. Solomon was doing the right thing as related to the memory of the bride. Discuss.
141. Why is it true that love and marriage can produce the best of qualities or the worst of qualities in both bride and groom? What makes the difference?

142. Discuss how the miracle of conversion is like a marriage.

143. Discuss, in context, I Corinthians 6:17.

### TEXT 4:1-7

#### THIRD SCENE—*The Lover's Interviews* 4:1 to 5:1

##### First Meeting (Jerusalem?): Shepherd's Monologue, 4:1-7

1. Behold, thou art fair, my love; behold, thou art fair.  
Thine eyes are as doves behind thy veil.  
Thy hair is as a flock of goats, that lie along  
The side of Mount Gilead.
2. Thy teeth are like a flock of ewes that are newly shorn,  
Which are come up from the washing,  
Whereof every one hath twins, and none is bereaved among  
them.
3. Thy lips are like a thread of scarlet, and thy mouth is  
comely. Thy temples are like a piece of pomegranate be-  
hind thy veil.
4. Thy neck is like the tower of David builded for an armory,  
Whereon there hang a thousand bucklers, all the shields  
of the mighty men.
5. Thy two breasts are like two fawns. That are twins of a  
roe, which feed among the lilies.
6. Until the day be cool, and the shadows flee away,  
I will get me to the mountain of myrrh,  
And to the hill of frankincense.
7. Thou art all fair, my love;  
And there is no spot in thee.

### THOUGHT QUESTIONS 4:1-7

92. How is the word "fair" used as in verse one? The terms "my love" are better translated with a less personal meaning. What is a better word?