

Supplemental Notes:

The Song of Songs

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Audio Listing

Acknowledgments

These notes have been assembled from speaking notes and related materials which had been compiled from a number of classic and contemporary commentaries and other sources detailed in the bibliography, as well as other articles and publications of Koinonia House. While we have attempted to include relevant endnotes and other references, we apologize for any errors or oversights.

The complete recordings of the sessions, as well as supporting diagrams, maps, etc., are also available in various audiovisual formats from the publisher.

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Song of Songs: The Path to Intimacy

Session 1: Introduction

The “Me” Generation

Fewer than half of all adult Americans today regard the idea of sacrifice for others as a positive moral value.

The adult quest for freedom, independence, and choice in family relationships conflicts with a child’s developmental needs for stability, constancy, harmony, and permanence in family life.

Each divorce is the death of a small civilization. It inflicts wounds that never heal.

Survey after survey demonstrates that Americans are less inclined than they were a generation ago to value sexual fidelity, lifelong marriage, and parenthood as worthwhile personal goals.

Welfare dependency tends to be passed on from one generation to the next. Daughters of single parents are:

- 53% more likely to marry as teenagers;
- 111% more likely to have children as teenagers;
- 164% more likely to have premarital birth;
- 92% more likely to dissolve their own marriages.

Broken Families

Our national policies contribute to family instability and breakup. Divorce is the public acknowledgment of failure. This has been a big problem since the 1960s: *after the Supreme Court outlawed mentioning God in schools*. Divorce was 10/1000; then sudden growth to (1979) 23/1000.

Hollywood celebrates divorce and unwed motherhood. Federal policy celebrates social and sexual variance.

Postwar generation: 80% grew up in a family with two biological parents who were married to each other. By 1980: less than 50% expect to spend their entire childhood in an intact family. An increasing number of children will experience family breakup two or even three times during childhood.

Scientific evidence demonstrates that children in disrupted families do worse than those of intact families: they are 6 times more likely to be poor; 22% of one-parent families will experience poverty during childhood for seven years or more, vs. 2% of children in two-parent families.

[Source: Barbara Dafoe Whitehead, “Dan Quayle was Right,” *Atlantic Monthly* (April 1993), <http://www.theAtlantic.com/atlanti...ion/connection/Family/danquayl.htm>]

Some Preliminaries

Marriages are in trouble—both inside and outside the Church. The subjects addressed in Song of Songs are marriage and intimacy. Intimacy is more than sex: it is spiritual and emotional.

One of the secrets to success—both *get “on the same page.”*

A threefold cord is not easily broken.

Ecclesiastes 4:12

Review

Here is a book with only 117 verses and 470 Hebrew words (47 of which appear *only* in this book), yet it is among the least studied and most emotionally controversial.

This book is inspired; it was part of the Scriptures when Jesus Christ was here on the earth. He put His imprimatur on the entire volume when He said, “The Scripture cannot be broken” (Jn 10:35). It was the favorite book of D.L. Moody, C. H. Spurgeon, and St. John of the Cross.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

2 Timothy 3:16

Song of Songs is perhaps the most difficult and mysterious book in the entire Bible. A cursory glance at the Song’s history of interpretation reveals a diversity of opinion unequalled in the study of any other Biblical work.

The Song of Songs

No discussion of personal lovemaking should miss an allusion to the ultimate opera written by Solomon himself (Solomon is mentioned

by name in six other verses (1:5; 3:7, 9, 11; 8:11-12). As Israel's third king, Solomon ruled from 971 to 931 B.C. and was perhaps more gifted with literary skill than any other king of Israel for he wrote over 3,000 proverbs and 1,005 songs (1 Kgs 4:32). Of the more than 1,000 songs Solomon wrote, *only this one* was designed by God to be included in the Biblical canon.

Many evangelical scholars interpret the Song of Songs as a lyric poem that has both unity and logical progression.

The major sections of the Song deal with:

- | | |
|------------------------------|--------------|
| • courtship | Song 1:2-3:5 |
| • a wedding | Song 3:6-5:1 |
| • and maturation in marriage | Song 5:2-8:4 |

The Song concludes with a climactic statement about the nature of love (8:5-7), and an epilogue explaining how the love of the couple in the Song began (8:8-14).

The Story Behind the Opera

In the mountain district of Ephraim, King Solomon had a vineyard (8:11), and he let it out to an Ephraimite family as keepers. The husband and father were apparently passed away, but there was a mother and at least two sons and two daughters. The older daughter, called *Shulamite*, is the "Cinderella" of the piece.

Her brothers did not appreciate her and foisted hard tasks upon her, denying her the privileges that a growing girl might have expected in a Jewish home.

"My mother's sons were angry with me" (half-brothers?). "Mine own vineyard I have not kept." She had no opportunity to look after herself. She was sunburned but naturally very comely.

One day she encounters a handsome stranger-shepherd, who views her as without blemish. Friendship ripens to affection, and finally, love. He promises to return and make her his bride.

Her brothers, skeptical, regard her as deceived by this stranger. He is gone for a long time. She would dream of him in the darkness; she trusted him.

One day a glorious cavalcade arrives, and the attendants announce, "The King has sent for you." In obedience, she responds. When she looks into the face of the King, behold the King was the shepherd who had won her heart: "I am by beloved's, and his desire is toward me."

This appears consistent to the Biblical presentation—from Genesis to Revelation—of the Shepherd who came from heaven's highest glory down to this dark world that He might woo and win a bride for Himself. He went away, but He said, "I will come again, and receive you unto Myself."

Literal Views

There are those who feel that this lyric poem deals only with the subject of Biblical lovemaking. A number of books focus on this aspect (Fruchtenbaum, Hocking, et al.).

The love relationship between a man and a woman—the courtship, the wedding night, and the subsequent sexual adjustments of the young couple—all are fruitfully treated.

Shulamite in Hebrew is merely the feminine form of the masculine name of Solomon. The story is of "Mr. and Mrs. Solomon" (Fruchtenbaum).

Indeed, of all the many books on marriage that are available in Christian and secular bookstores, none of them can possibly improve on the Biblical teaching found in this Song of Songs. Here is romantic love for married couples that exceeds our greatest dreams and expectations.

Here is a manual on sex that beats all secular viewpoints on how a man and a woman should make love. So explicit are these aspects that because of its erotic content, the rabbis forbade the book to be read by anyone under the age of 30.

There is no way to escape the fact that this book is quite sensual. Glickman summarized it this way:

Sensuous love with erotic overtones is God's intent for the marriage relationship. The distortion of that relationship has no doubt abased this dimension of life, but that does not justify placing such experience—or Scripture's Song about it—into the inactive file of living.

—Glickman, p. 9

The secular world has drowned us with its encouragements toward illicit affairs, easy divorce, the glories of promiscuity and joys of adulterous relationships. While critical of Christian viewpoints, it has done nothing to improve our marriages or satisfy the longings of our hearts.

The exploitation of sex—and the disavowal of the marriage and the family itself in our culture—has sown the wind and we now are reaping the whirlwind.

This book is intended to improve dying or empty, boring marriages; to increase your love for your spouse; and, to illuminate true sexual and romantic understanding. But there's more...

Allegorical

Another common view among both Jewish and Christian evangelicals is the *allegorical view*. The classic Rabbinical view sees this as an allegory of YHWH and the nation Israel. (Israel is, indeed, portrayed as the “wife” of Yahweh in Hosea, Ezekiel, et al. Cf. Isa 49:18; 61:10; 62:5; Joel 2:16.)

Others see it as a “type” of Christ’s love for the Church (Ironside, Hudson Taylor, et al.) The early church saw this as an allegory of Christ and the Church. John the Baptist, the last of the Old Testament prophets, recognized Christ as the Bridegroom (Jn 3:29),

as Christ Himself also claimed (Mt 9:15). Paul goes even further (Eph 5:22-32). Also, John in Revelation (Rev 18:23; 21:2, 9; 22:17). All Scripture speaks in some way of the glory and beauty of our Messiah (Ps 40:7; Lk 24:44).

Courtship and Marriage (1:2–5:1)

1st Idyll: The Wedding Day Reflections

- 1st Reflection: Shulamite Preparing for the Wedding Feast (vv. 1:2–8)
- 2nd Reflection: At the Wedding Feast (vv. 1:9–14)
- 3rd Reflection: In the Bridal Chamber (vv. 1:15–2:7)

Chapter 1

- 1] The song of songs, which is Solomon’s.

The repetition of the noun in the genitive makes it a superlative. *The* song, surpassing all other songs (cf. Holy of Holies, King of Kings, Lord of Lords, etc.)

Solomon

As mentioned earlier in this session, Israel’s third king, Solomon, ruled from 971 to 931 B.C. Solomon was perhaps more gifted with literary skill than any other king of Israel for he wrote 3,000 proverbs and 1,005 songs (1 Kgs 4:32). It is appropriate that a subject as wonderful as romantic love is described in sublime language by a competent human author, writing of course under the Holy Spirit’s inspiration. Of the more than 1,000 songs Solomon wrote, only this one was designed by God to be included in the Biblical canon.

Solomon “...exceeded all the kings of the earth in riches and in wisdom” (1 Kgs 10:23). He controlled the caravan trade in gold and spices, and his merchant fleet brought back sandalwood, precious stones, gold, silver, ivory, apes, and peacocks (1 Kgs 9:26-28; 10:11, 14-15, 22).

He imported horses from Cilia and chariots from Egypt for sale to the kings of the Hittites and Aram, while building his own force of 12,000 horses and 1400 chariots (1 Kgs 10:26-29). He also imported wives from Moab, Ammon, Edom, Phoenicia, and from the Hittites. His harem included 700 wives and 300 concubines (1 Kgs 11:1-3).

Outline

	Reflections	
• Courtship and Marriage		
1 st Idyll: * Wedding Day	1 - 3	1:2 - 2:7
2 nd Idyll: The Courtship Period	3 - 5	2:8 - 3:5
3 rd Idyll: Marital Union	6 - 7	3:6 - 5:1
The Consummation	4:16-5:1	
• Sexual Adjustments in Marriage		
4 th Idyll: Sexual Problem	8 - 9	5:2 - 6:9
5 th Idyll: The Return to Galilee	10 - 13	6:10-8:14

*An idyll is a short poem or musical work descriptive of rustic life.

His building exploits included the Temple and his elaborate palace complex, which included a separate dwelling for the daughter of Pharaoh—his most politically consequential of the wives (1 Kgs 6:38-7:1, 8).

His throne was of ivory overlaid with gold. No one valued silver much in the days of Solomon (1 Kgs 10:18-21).

The Law of the King (Deut 17:14-20) instructs the king not to multiply horses, wives, silver, and gold (listed in that order!). It was Solomon's love of foreign women that led to idolatry and the dissolution of the kingdom (1 Kgs 11:1, 4, 9-11). In the book of Ecclesiastes, the jaded connoisseur declares them all “vanity” (Eccl 2:4-11).

Solomon's Identities

הַמֶּלֶךְ <i>Shelomoh</i>	His royal name.
הַיְדִידִיָּה <i>Yedidiah</i>	His name at birth by Nathan (2 Sam 12:25).
לֵאמֹוֹל <i>Lemuel</i>	Bathsheba's private pet name (Prov 31).
תְּהִלָּה <i>Koheleth</i>	“The Preacher” (Ecclesiastes).
רוֹגֵץ <i>Agur</i>	“The Collector” of riddles, et al. (Prov 30).

King David and King Solomon lived very wicked lives, with half a hundred concubines and quite too many wives. But when old age came creeping on, they both were filled with qualms, so Solomon wrote the Proverbs, and David wrote the Psalms.

—Bloch, p. 22

Abishag

Abishag was a beautiful young woman who spent her youth working in the fields and vineyards and was selected to lie beside the elderly King David and serve his needs during his dying years.

She came from an area called Shunam, presumably in the Galilee. (Attempts to locate the historical site have proven fruitless.) The text is clear that her virginity was not taken away by the elderly King David (1 Kgs 1:4). Her ministry to him was completely a matter of physical care, not sexual pleasure.

Solomon, part of the household at that time, became deeply attached to her. When his brother Adonijah tried to get his mother's approval for taking Abishag to wife (since he had lost the kingdom to Solomon), Solomon was enraged and had Benaiah his executioner kill Adonijah (1 Kgs 2:21-25).

Abishag was not a lady of the courts—she was a country girl. She worked in the fields under the hot sun and was not used to expensive clothes or the exotics of the nobility. She was also a natural beauty (like my Nan!).

1st Reflection: Shulamite Preparing for the Wedding Feast (1:2-8)

2] Let him kiss me with the kisses of his mouth: for thy love is better than wine.

“Kiss”: the father of the Prodigal Son kissed him upon his neck—for-giveness and restoration. Here, however, they are on the mouth: the kiss of *intimacy*.

There appears to be phonetic word play between “kiss” and “wine.”

- נִשְׁקָה, *nesh-ee-kaw*, kisses; kiss.
- שָׁקָה *shaqah*, drink; to give to drink, irrigate, drink, water, cause to drink water. [The association between kissing and wine is made more explicit in 8:1-2.] The kisses appear to a yearning for foreplay.

Sexual love is initiated by the man. It is the husband's leadership. Christ initiates His love toward us (Rom 5:8); our capacity to love is based on His love for us (1 Jn 4:19).

Sexual love is to be enjoyed. Wine is here used as a symbol of celebration (Prov 31:6, 7). She sees her husband's sexual responses to her as better than any human celebration on earth!

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

Hebrews 13:4

This is a key point for those who have hesitancy in enjoying sex.

“...bed”: κοιτη *koite*, *coitus*, refers to sexual intercourse (cf. Rom 9:10; 13:13).

3] Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.

At the banquet, the entire palace will be sprinkled with perfume. It is interesting how our prayers are synonymous with fragrance: the Golden (incense) Altar (cf. Ps 141:2; Jer 44:5, 8, 17; Mal 1:11; Rev 8:3, 4; et al.). How does your lover *smell*?

“...name”: character, temperament, inward spirit. “A good name [character] is better than precious ointment” (Eccl 7:1).

- 4] Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

“love” (first mention in v.4): דָּדִים *dodim* equivalent to the Greek *eros*.
 “love” (second mention in v.4) אָהַב *‘ahab* - love 169X, lover(s) 19X, friend(s) 12X.

אהב *‘ahab* - love 169X, lover(s)

Aleph א = First; leader; strength.

Beth ב = house.

AB אב = leader of the house: father.

Add the Heh ה (the breath, the Spirit)

אהב

The essence of the Father? Love.

Three Words for Love

- 1) דָּדִים *dodim* (6X in the Song), is referring to sexual love; equivalent to the Greek *eros* (Song 1:2; 1:4; 4:10 (2X); 5:1; 7:13; cf. Prov 7:18; Ezek 16:8; 23:17). The root word means to carouse, swing, rock, fondle, love, and to move by thrusts and pushes. From both the usage and the root, sexual love is clearly in view.
- 2) אָהַב *‘ahav*, equivalent to the Greek *agapé*, a commitment of the will.
- 3) רָצִיתָ *ra‘eya*, equivalent to the Greek *phileo*, a love of the emotions in response to attraction, friendship, etc. The root means to guard, to care for, to tend, to delight in someone particularly, to take pleasure in.

- 4] Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love [dod] more than wine: the upright love [ahab] thee.

“Draw me”: unless you draw me, invite me, reach out to me...I can’t come. But if you draw me, I will run! Another desire is to be drawn, pulled, enveloped by love itself (Jn 15; 6:44). Before the king became her lover, she acknowledged him as her lord.

Intimacy requires commitment as its prelude. Sexual love (*dod or eros*) is only to be practiced within the concept of *ahab or agape*, commitment love. Otherwise, it is merely lust.

Are you still at the “holding hands” stage with Him? Are there other things and priorities that you are clinging to keeping you from that intimacy?

- 5] I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

“...black”: used of skin, hair, and color, but never of race.

“...the tents of Kedar”: the black tents of the Bedouins, made of black goat skins and hair. Kedar: known for opulence (Isa 21:16; 60:7; Jer 49:28-29; Ezek 27:21). Also, because the name Kedar involves a word-play on the root קָדַח, “to be dark, black.”

“...curtains”: used for the sides of a tent (Isa 54:2; Jer 4:20; 10:20; 49:29; Hab 3:7). Used also of the Tabernacle (Ex 26:27; 2 Sam 7:2; 1 Chr 17:1).

“...daughters of Jerusalem”: a kind of chorus; a foil to the Shulamite **and** the audience. Like the women who accompany Jephthah’s daughter in her mourning, or the women of Bethlehem who come out to greet Naomi, they represent the social milieu in which the lovers move, answering to their need for public testimony and public validation.

- 6] Look not upon me, because I am black, because the sun hath looked upon me: my mother’s children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.

“...mine own vineyard”: her own feminine beauty and charms. She failed to maintain her appearance. This seems to be her only regret; there is no reason for a Christian not to take care of themselves.

During courtship, we took special pains to look our best. Why not now? *Cosmos*, to bring order out of chaos—the same root as cosmetics. This reminds her of her lover posing as a simple shepherd, concealing his

true identity...When we come into the company of the Lord, we, too, are overwhelmed by our inadequacy (Isa 6:5; et al.).

"In my flesh dwelleth no good thing."

Romans 7:18

- 7] Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

"...where thou makest thy flock to rest": Where can I find you at work?

"...turneth aside" = as a veiled one; as a prostitute (Gen 38:14-15).

The Shepherd King

Our King is, indeed, a Shepherd:

- | | |
|-------------------------|---------------|
| • The Good Shepherd | John 10:14 |
| • The Suffering Savior | Psalm 22 |
| • The Great Shepherd | Heb 13:20, 21 |
| • The Living Shepherd | Psalm 23 |
| • The Chief Shepherd | 1 Peter 5:4 |
| • The Exalted Sovereign | Psalm 24 |

- 8] If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

The "Daughters of Jerusalem" respond...

"...go thy way forth": the concept of marriage includes the concept of "leaving" as well as "cleaving" (Gen 2:23-24; quoted by Christ, Mt 19:5; Mk 10:7). Many "in-law" problems might be solved by application of this one principle.

2nd Reflection: At the Wedding Feast (1:9–14)

- 9] I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

Have you compared your wife to a horse lately? (Perhaps she has used certain parts of the equine anatomy in regards to you?)

In the ancient world it was different. Note the order in the Law of the King: horses, wives, and then silver, and gold, in that order (Deut 17:14-20). Solomon was a great lover of horses (1 Kgs 4:26; 10:26) and many came from Egypt (1 Kgs 10:28-29).

Some positive features of horses are found in Job 39:19-25. [I prefer mine several hundred at a time under a hood.] However, the Hebrew text here is feminine singular. Mares were never used to draw chariots—only stallions. She is compared to a filly among the royal stallions.

"...O my love": The word "love" is רַעְיָהּ *ra'eyah*, "darling."

- 10] Thy cheeks are comely with rows of jewels, thy neck with chains of gold.

Women then wore headdresses with straps that hung down upon their cheeks.

- 11] We will make thee borders (braids) of gold with studs of silver.

How is gold braided? By pounding and beating it. Silver is the metal of redemption. (The Tabernacle rested on silver sockets; silver was the redemption coin; it was also the blood money.) He is taking care of her, reassuring her. Notice that he only has good things to say about her. There's nothing like encouragement—every day...

[Note the plural "we." The Trinity?]

- 12] While the king sitteth at his table, my spikenard sendeth forth the smell thereof.

Shulamite responds (vv. 12-14).

"...the king sitteth at his table": The King's table (daily): 190 bushels of fine flour, 390 bushels of meal, 10 fat oxen, 20 oxen out of pasture, 100 sheep besides harts, roebucks, fallow deer, and fatted fowl (1 Kgs 4).

"...spikenard": Spikenard came from the stem and leaves of a fragrant plant of the Himalayas (cf. 4:13-14); it was sweet and very expensive. It was also a spice that aroused sexual passion (Isa 3:24; Esther 2:12). Cf. Mary, and Judas' disdain (Mk 14:3-9; Jn 12:3-5).

We are reminded how believers—like the bride of Jesus Christ—should be a sweet smell in His nostrils (cf. 2 Cor 2:14-16; Eph 5:2; Phil 4:18).

- 13] A bundle of myrrh is my wellbeloved unto me; he shall lie all night betwixt my breasts.

"...lie...betwixt my breasts": Referring to the ancient practice of women wearing a bundle of myrrh from a chain hanging around their necks to counteract body odor. Myrrh is an aromatic resin from the stems and branches of a shrub that grows in Arabia, Abyssinia and Somalia,

which was used to perfume clothing (Ps 45:9) and for the body (Esther 2:12). In another book of Solomon's, the book of Proverbs, it is used in terms of sexual passion (Prov 7:17). We may joke about it, but smells are important...

- 14] My beloved is unto me as a cluster of copher in the vineyards of En Gedi.

“...copher”: Copher was the cypress or henna flower, a plant with fragrant yellow and white flowers. En Gedi was an oasis where David hid from Saul.

Application: Note the importance of verbalizing your appreciation of your mate. This can be physical beauty, behavior, little things...whatever. Do you tell your wife—each day—that you love her and what she means to you? Also, note the importance of addressing the physical aspects. Cleanliness and adornments have a critical purpose here.

3rd Reflection: In the Bridal Chamber (1:15–2:7)

The Bridal Chamber: The Man begins (1:15); she responds (1:16,17).

- 15] Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes.

“...thou art fair” = excellent; ravishing; wonderful. He returns her expressions of excellence.

“...doves' eyes”: The dove is faithful to its mate for life. It is also the symbol for peace.

“...my love”: *Ra'eyah* for love. My darling.

- 16] Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.

Same as before, but a grammatical change of gender. In v.7 she asked for two things: to be fed and that she might have rest. She is fed in v.12; she finds rest in his house in v.16.

“...green”: *רָאָה* *ra`anan*, to be or grow luxuriant or fresh; adj: luxuriant, fresh, verdant (origin: from an unused root meaning to be green).

- 17] The beams of our house are cedar, and our rafters of fir.

Note: “Our” – “we,” *not* “I”... Cedars and firs are not native to Jerusalem, but came from the north, near Shulamite's home.

Chapter 2

- 1] I am the rose of Sharon, and the lily of the valleys.

She then describes her unworthiness, comparing herself to a simple country flower, an autumn crocus common in the Plain of Sharon and to a common lily found in the valleys of Israel (Isa 35:1-2; Hos 14:6-8). But Solomon, recognizing her need for reassurance, interrupts her comparison... [Of 117 verses, 55 are clearly from her lips; another 19 probably hers. Unusual for an ancient love poem.]

- 2] As the lily among thorns, so is my love among the daughters.

A common flower perhaps, but one that surpasses everything around it.

“Thorns”: not the thorn of a flower stem, such as a rose, but the thorn bushes plentiful in the area (2 Kgs 14:9).

Shulamite speaks and begins to describe their first sexual union (it will also be discussed in greater detail later in the book).

- 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.

How poor are the similes of the bride as compared with those of the Bridegroom: to Him she is a “lily among thorns”; she can only say that He is “as the apple tree among the trees of the wood.”

—C.I. Scofield

Apples (actually, apricots?) were, in the ancient world, erotic symbols. (Some commentators have viewed this verse as a possible reference to oral sex being performed by the bride.)

“Under his shadow”: Ps 17:8; 36:7; 57:1; 63:7; 91:1.

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

“Banqueting house” = Lit. “house of wine”; a common reference to the bridal chamber.

“...banner”: A banner was a device to find your place in a crowd. It was also used to acknowledge a victory or triumph.

“...love”: The word is *ahavah*.

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

Aroused through the foreplay, satisfaction is now sought by the act itself. This is the sense of “I am lovesick.”

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

They become one. In the sex act a man and woman become one: in the marriage (Gen 2:23-25; Mt 19:4-6) or outside of marriage (1 Cor 6:16). This experience gives rise to Shulamite’s critical admonition:

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 awaken love, till it pleases.

“...stir up”: “Arouse”; to excite the passions.

“...till it pleases”: to satisfy or to fulfill.

Sexual passions should not be aroused unless they can also be satisfied or fulfilled; otherwise they will lead to frustration. This verse is a refrain repeated three times (2:7, 3:5, 8:4). It emphasizes that sex should be enjoyed the way God intended. It is a defense of *marital* love; it warns against premarital or extramarital sex.

Consider:

- Adultery is prohibited (Ex 20:14).
- Incest, adultery, homosexuality, and bestiality is condemned (Lev 18:6-23 and 20:10-21).
- Adultery, prostitution, extramarital sex is condemned (Prov 5:15-23; 6:24-35).
- Homosexuality and all kinds of sexual immorality is condemned (Rom 1:24-32; 13:13).
- Incest and all kinds of sexual immorality is condemned (1 Cor 5:1-13).

Furthermore, 1 Cor 6:9, 10; Gal 5:19-21; Eph 5:3-5; Col 3:5, 6; and Rev 21:8; 22:15 not only condemn sexual immorality—they warn that its continual practice reveals that you are *not saved*!

*It isn't the parts of the Bible that I don't understand that bother me.
It is the parts of the Bible that I do understand!*

—Mark Twain

[Some commentators see the following section (2:8 - 3:5) as retrospective reflections on the courtship period...]

2nd Idyll: The Courtship Period Reflections

4th Reflection: A Springtime Visit 2:8–17

5th Reflection: Dreams of Separation 3:1–5

Next Session

Study Song of Songs, Chapters 2 and 3.

Song of Songs: The Path to Intimacy Session 2

Review

No discussion of personal lovemaking should miss an allusion to the ultimate opera written by Solomon himself. As Israel’s third king, Solomon ruled from 971 to 931 B.C. Solomon was perhaps more gifted with literary skill than any other king of Israel for he wrote over 3,000 proverbs and 1,005 songs (1 Kgs 4:32). Of the more than 1,000 songs Solomon wrote, only this one was designed by God to be included in the Biblical canon.

Outline

Reflections

- **Courtship and Marriage**

1 st Idyll: * Wedding Day	1 - 3	↑ 11 Lines	1:2 - 2:7
2 nd Idyll: The Courtship Period	3 - 5		2:8 - 3:5
3 rd Idyll: Marital Union	6 - 7		3:6 - 5:1
The Consummation			4:16-5:1
- **Sexual Adjustments in Marriage**

4 th Idyll: Sexual Problem	8 - 9	↓ 11 Lines	5:2 - 6:9
5 th Idyll: The Return to Galilee	10 - 13		6:10-8:14

*An idyll is a short poem or musical work descriptive of rustic life.

Courtship and Marriage (1:2–5:1)

1st Idyll: The Wedding Day Reflections

- 1st Reflection: Shulamit Preparing for the Wedding Feast (1:2–8)
- 2nd Reflection: At the Wedding Feast (1:9–14)
- 3rd Reflection: In the Bridal Chamber (1:15–2:7)

2nd Idyll: The Courtship Period Reflections

- 4th Reflection: A Springtime Visit (2:8–17)
- 5th Reflection: Dreams of Separation (3:1–5)

4th Reflection: A Springtime Visit (2:8-17)

- 8] The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

This seems to reflect on a springtime in the Galilee where her lover paid her a visit, with the eagerness of a gazelle... As Solomon approached his beloved's home, she excitedly described him coming as a gazelle or a young stag (cf. v. 17; 8:14). This emphasized his attractive appearance, strength, and agility. He approached the wall around her parents' home and then peered through the lattice. He was anxious to see her.

- 9] My beloved is like a roe [gazelle] or a young hart [stag]: behold, he standeth behind our wall, he looketh forth at [through] the windows, shewing himself through the lattice.

“...like a roe”: What is a gazelle? It looks like a deer, runs swiftly, and is most graceful. (In this book it is mentioned 7X). It was a symbol of sexual virility, a most complimentary term.

“...wall”: This refers to the wall of the house itself, rather than the outer wall surrounding the house, which would require a different Hebrew word. It would seem that he is looking through the window...

“...looking forth” means by fixation for reflection and meditation.

“...shewing himself”—peering, with a twinkle; a gleam of the eye. He is feasting his eyes...

Most guys are more like a “bull in a china shop.” Biblical standards for masculinity emphasize strength and beauty dwelling together in the same body. Men need to be romantic. Are you a “gazelle type?” Or a gorilla?

- 10] My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

He has come north after a long winter; he seems to desire her and to defer his business... Solomon, her lover, asked his darling to go for a walk in the countryside. At the beginning and ending of his invitation he said, “Come with me” (vv. 10, 13; cf. 8:14).

- 11] For, lo, the winter is past, the rain is over and gone;
12] The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle[dove] is heard in our land;

Turtledove: not so much a singing bird; a migratory bird, a bird of passage. It signals that spring has arrived.

- 13] The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

Spring is in the air. Several statements refer to the beauty of spring:

- The winter is past. The word for winter (*setaw*, used only here in the OT) refers to the cloudy season of March and April with the “latter” rains.
- Flowers appear in the spring, adding delightful colors to the landscape, causing people to sing for joy.
- Doves coo, “announcing” spring’s arrival.
- Fig trees put forth their early fruit (cf. Nah 3:12). The early figs were either those that had remained unripened on the trees from the previous summer and then ripened at the beginning of spring, or were small edible buds that appeared in March.
- Grape vines blossom, giving off their fragrance just before the grapes appear

The elaborate description of spring was probably meant to do more than simply emphasize the beauty of the setting. It is likely that he was also describing their relationship.

In a sense when one falls in love the feeling is like spring for everything seems fresh and new. The world is seen from a different perspective, which is how Solomon felt when he was with his beloved.

- 14] O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

Her lover's pleading concludes; she is remaining in her house like a dove or wood-pigeon that hides in the rocky places (cf. Jer 48:28). [Like the *Refuge in Edom*?]

"...thy countenance" is in the plural, as an amplification. The fullness of her beauty...

"...cleft in the rock": are you *in the "rock"*? (1 Cor 10:4; Rom 9:33; 1 Pet 2:8).

Rock of Ages, cleft for me, Grace hath hid me safe in Thee.

She goes forward, and speaks as they walk:

- 15] Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

Foxes were noted for their destructive tendencies in crop fields, so her reference to those animals probably suggested metaphorically some problems in their relationship. (Foxes are proverbial destroyers in Neh 4:3; Lam 5:18; and Ezek 14:4.)

The beloved was asking her lover to take the initiative in solving the problems that were potentially harmful to their relationship.

The foxes represent as many obstacles or temptations as have plagued lovers throughout the centuries. Perhaps it is the fox of uncontrolled desire which drives a wedge of guilt between a couple. Perhaps it is the fox of mistrust and jealousy which breaks the bond of love. Or it may be the fox of selfishness and pride which refuses to let one acknowledge his fault to another. Or it may be an unforgiving spirit which will not accept the apology of the other. These foxes have been ruining vineyards for years and the end of their work is not in sight.

S. Craig Glickman, *A Song for Lovers*, pp. 49-50

Here the "foxes" are the little (and great) enemies which threaten, gnaw, and destroy love before it ripens to full enjoyment. She is suggesting that everything that will challenge the peace of love be rendered harmless or removed early. "Catch the little foxes..." Cf. root of bitterness (Heb 12:15).

Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

Hebrews 12:15

The root of bitterness: The most dangerous hurts or resentments are the *most justified* ones—they are the ones most likely to keep you in bondage to them.

- 16] My beloved is mine, and I am his: he feedeth (shepherds) among the lilies.

Speaking to herself (using the personal pronouns mine, his, and he) in 2:16, it is likely that verse 17 is also a soliloquy.

"...he feedeth": He browses (lit., "he pastures" his flock) among the lilies (cf. 6:3).

She pictures him at work; he has business to attend to; but she is confident of their love remaining true to each other. Commitment is the foundation of a good marriage—not sex or "falling in love." When we make vows, God expects us to keep them. "Till death do us part" (Rom 7:1-3; 1 Cor 7:39).

- 17] Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

"Bether" = separation.

She frees him to attend to his work (Fox #1) in the confidence that when it is done he will give her his undivided attention (Fox #2).

Application

Couples in courtship often defer potential problems areas with the attitude that "we can work these things out when we are married." This brings unnecessary baggage into the union, and result in tensions.

Little "foxes" need to be identified and dealt with. It is a question of priorities. This includes the need for the husband to attend to "earning the bread" (and a future; cf. Prov 24:27-34—v.27 is not popular with the ladies!).

The coin can be flipped over—there is another side to this issue: The husband also needs to put suitable boundaries around the demands of his work to reserve (quality) time for the family. [In my own case: I have major guilt on this one!]

But *both* need to schedule their activities to provide for quality time for the love relationship. This is especially difficult for the self-employed; and for those in ministry, where demands placed have little to do with

“economic” boundaries... But this goes for the girls and housework, too. Among of the biggest rivals for the husband are *the children!* (Check your refrigerator when you get home: *whose favorite things are there?*) Part of the solution can be the tailoring of the career goals... See the *Vortex Strategy* briefing for further suggestions.

5th Reflection: Dreams of Separation (3:1–5)

After her lover leaves, she recalls a recurring dream during the winter months when she was separated from him...

Chapter 3

- 1] By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

“By night”: Night is in the plural, implying a recurring dream. Nothing is more frightening than to lose the sense of the Lord’s presence. David: “Thou didst hide thy face and I was troubled” (Ps 30:7).

Sometimes it is admonitory. It can be Love’s way of bringing the soul to a realization of something cherished or allowed that grieves the Holy Spirit of God. Or it may be the testing of faith to see whether one can trust in the dark as well as in the light.

But flowers need night’s cool sweetness, The moonlight and the dew; So Christ from one who loved Him, His presence oft withdrew.
—Rutherford

What do a skydiver and a surfer have in common? There are some invitations you can’t postpone. When it’s time to move, you need to respond or you miss out.

- 2] I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

The pain of absence... Is He playing hard to get? Or teaching us not to take Him for granted!

- 3] The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth?

Are they of any help? No, she must find Him herself. She no sooner inquires of his whereabouts when she spots him...

And ye shall seek Me, and find Me, when ye shall search for Me with all your heart.

Jeremiah 29:13

- 4] It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother’s house, and into the chamber of her that conceived me.

The dream that began as a nightmare ends happily in the first opportunity of privacy and security. While only a dream, it reflects the long winter of separation. This passage ends with the same words of 2:7:

- 5] 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.

Again, the key thought is that arousal should not occur until it can be satisfied. God has such a high view of sex that He does not want it to be cheapened by lust.

The rest of the chapter is of an entirely different character. It sets forth the truth of union rather than of restored communion.

Summary of Reflection 5

Shulamite recalls a recurring dream in which she is separated from Solomon and cannot find him. The long winter of separation in the previous reflection created a longing, giving rise to these dreams. In her dreams she sees herself looking for him but unable to find him (3:1).

She begins to walk around the city looking for him and is still not able to find him (3:2). She runs into the watchmen and asks them if they saw her beloved (3:3).

In this dream there is no response from them. Just as she passes them, she finds him. Seizing him tightly, refusing to let him go, she hangs on to him until she has brought him into her mother’s house (3:4).

The reflection ends with the adjuration to the Daughters of Jerusalem against the arousal of sexual passion unless it can be satisfied (3:5).

But this time, being in the context of courtship rather than marriage, this was intended to avoid fornication. The previous time, being in a context of marriage, it meant to avoid frustration.

Application

While within the marriage bond sexual passion must not be aroused unless it can also be satisfied lest it lead to frustration; outside the marriage bond it can lead to fornication. Any kind of activity that tends to arouse the passions must be avoided by the courting couple.

Sex is a beautiful thing and the wedding should mark the climax of the courtship and the commencement of sexual life together. Foreplay in the form of petting must not be practiced because this leads to sexual arousal that cannot at this time be satisfied.

Courtship and Marriage 1:2–5:1

- 1st Idyll: The Wedding Day Reflections
- 2nd Idyll: The Courtship Period Reflections
 - 4th Reflection: A Springtime Visit 2:8–17
 - 5th Reflection: Dreams of Separation 3:1–5
- 3rd Idyll: Marital Union Reflections
 - 6th Reflection: The Wedding Procession 3:6–11
 - 7th Reflection: The Wedding Night 4:1–5:1

6th Reflection: The Wedding Procession (3:6-11)

There are five distinct steps in the ancient Jewish marriage:

- 1) **The Betrothal:** the time when the marriage arrangement for the marriage was contracted.
- 2) **The Wedding Procession:** accomplished when the groom went to the house of the bride to fetch her (e.g. Mt 25:1; Ps 45), or sent a wedding party to fetch her to his home, and he would go out to meet her (1 Macc 9:37-39).
- 3) **The Wedding Ceremony:** the two are recognized to be husband and wife in a legal sense.

- 4) **The Wedding Feast or Banquet:** Follows the wedding ceremony;
- 5) **The Wedding Night:** the married couple become one in the flesh through the first sexual union.

The Wedding Procession

Solomon sends a wedding party from Jerusalem to Galilee to fetch Shulamite for the wedding ceremony in Jerusalem. We see the party returning towards Jerusalem, with the bride in their midst...

- 6] Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

“...myrrh”: Ingredient of holy oil (Ex 30:23-25).

“...frankincense”: Ingredient of holy incense (Ex 30:34-35).

Royal honors are accorded as seen in the lavish expenditure of spices making smoke and fragrance. The royal accouterments are recognized. She is being treated like a queen.

- 7] Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel.

“...his bed, which is Solomon's”: מִטָּה *mitah*, or travel-couch, or royal litter.

“...threescore men”: Sixty men—royal palace guard; not just window dressing, but real capable warriors.

- 8] They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night.

“...because of fear in the night”: Cf. 1 Maccabees 9:37-41: Jonathan and Simon attack the children of Jambri and the wedding procession...

- 9] King Solomon made himself a chariot of the wood of Lebanon.

“Chariot” or “bed of state?”: אֶפְרִיָּה *apiryon*, a bed with a canopy (probably of Egyptian derivation); the wedding bed. Made of cedar, in accord with the decor of the bridal chamber (1:17).

- 10] He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for [by] the daughters of Jerusalem.

Cushion of purple, adorned with a tapestry procured by the daughters of Jerusalem.

- 11] Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

“...the crown”: עֲטָרָה *‘atarah*, crown, wreath. This was not the royal crown, but a wedding crown, a custom of ancient Israel, made by his mother, Bathsheba. (This practice was discontinued with the destruction of Jerusalem in 70 A.D.)

Today a wine glass is broken during a Jewish wedding ceremony to symbolize that destruction. Even on the occasion of a Jew’s happiest day—the wedding day—Jerusalem must be remembered.

At this point the wedding ceremony occurs. The wedding banquet was reflected in 1:9-14. The following reflection describes, again, in more detail, the wedding night.

The earlier (3rd) reflection of the wedding night was from Shulamite; this (7th) reflection is from the groom’s point of view (except for 4:16, it is he that speaks...).

7th Reflection: The Wedding Night (4:1–5:1)

He begins with a sevenfold praise of her beauty.

Chapter 4

- 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.

“...thou art fair”: Four times he will declare her fair (2X, v.1; v.10) “without spot” (v.7).

“...within thy locks” = behind your veil. It was customary for the bride to be veiled on the wedding night (Gen 24:65; 29:21-30).

“...thy hair is as a flock of goats”: In Israel, Syrian goats are mostly black, with silken hair. On a steep slope, giving the appearance of hanging down on the sides of cliffs.

“...mount Gilead”: The slopes of Mt. Gilead rising from the Jordan Valley are very bare with a brown-bronze color...Hair is the woman’s glory.

Hair speaks also of two things: consecration and submission. The Nazarites were not to cut their hair as a sign of their commitment (Num 6:5); cf. Samson (Judg 13:5; 16:5). Paul alluded to the long hair of a woman as her glory (1 Cor 11:15 vs. v.14!).

- 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.

“...teeth are like a flock of sheep”: Sheep, washed, shorn, and white. Matched; none missing... a set of pearls half-hidden in the mouth. Teeth also speak of our ability to assimilate truth; Heb 5:12-14.

- 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.

“...thread of scarlet”: cf. Rahab’s salvation. The scarlet thread from Gen 3:15 to His vesture in Rev 19.

“...pomegranates”: redness, tempered with ruby color. Mentioned over 30X in the Bible. Used as an indication of rank in the hem of the garment (Ex 28; 39) and emblazoned on the Temple (1 Kgs 7:2; 2 Kgs 25:17; Jer 52:22). [Is there a “temple” pun here?]

Pomegranate

The circular calyx at the end of the fruits looks like a little crown, and a tradition claims that Solomon used it as a model for the one he wore. The leaves are shiny, dark green; the flowers coral and waxy. The fruits make a syrup called grenadine.

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

“...neck like the tower of David”: Long neck, adorned with ornaments...

“...shields of mighty men”: Shields were often hung on tower walls (Ezek 27:11; 1 Macc 4:57). Is your peace a result of the Armor of God? (Eph 6:10-18).

Solomon made 200 golden targets and 300 golden shields, and they were put into the house of the Forest of Lebanon (1 Kgs 10:16), which served

as the royal armory (Isa 22:8) and may have been known as the Tower of David. These shields were later carried away by Pharaoh Shishak at the time of Rehoboam, Solomon's son, who replaced them with brass shields for his bodyguard to use (1 Kgs 14:25-28; 2 Chr 12:9-11).

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

Soft, attracting stroking. Having described the sevenfold beauty of his bride (from the top down: her eyes, hair, teeth, mouth, temples, neck, and breasts), he anticipates their first intercourse.

- 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.

What in other literature is called "the mount of Venus..." ...the pubic area.

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

"...there is no spot in thee": He is totally satisfied with his bride...*This is the key message throughout the book. One of the primary purposes of this book is to show you how our Shepherd-King sees you.*

- 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.

...to travel to ecstatic heights...

[He is also the God of the Second Chance. The first time He said, "Come, let's go up to the mountains" she put Him off and lost the moment. But He comes back and says, "Let's go for it!"]

- 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.

"...sister-bride": "Spouse" and "Bride" (for the first time). The Hebrew word comes from a root which means to pierce through, and carries the meaning of that which is brought to completion (Cf. Ezek 27:4, 11).

Putting the two concepts together, the Hebrew word used for "bride" refers to one who has reached the goal of her womanly calling, that of becoming a sexual partner to her husband, thus perfectly completing herself and him.

- 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!

"...thy love": *Dod*, sexual love. Foreplay begins. Previously he used the Hebrew word, *yaphu*, for "beautiful" (v.1), referring to visual impression (vv.1-5). Now, using the word, *tovu*, he describes his physical experience of her.

- 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.

This is a description based on experience and not on sight alone. Previously her lips were described as to their color in accordance with how they appeared to his sight (v. 3). Now, however, he is describing them according to his physical experiences with them. The senses of taste and smell are intricately involved.

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

Describing the female genitals in terms of a garden is not unusual in the literature of the ancient world.

"...sealed": locked, with access only to the rightful owner. A virgin.

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

..for arousal...

"...orchard": פֶּרְדִּים *pardace*, foreign origin; similar to the Persian word for "paradise."

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

Saffron was obtained from the crocus in Israel and used as a condiment. Calamus was plant with a reed-like stem and tawny color imported from India. Cinnamon came from the East Indies, and aloes from India.

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

Spouting up from within: Shulamite up to now has been a virgin (4:12). It is her that Solomon now passionately desires and only by her will he be satisfied. He describes the lubrication process which will allow for the satisfaction of what he now desires (4:13-15).

The Winds

At this point, the bride speaks:

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.

- The west wind brings rain (1 Kgs 18:44-45);
- The east wind is hot and withering (Gen 41:23; Job 27:27);
- The north wind clears the air with cool breezes (Job 37:21-22);
- The south wind bring warmth (Job 37:17).

The north and south winds promote growth if they come and interchange at proper times. As a result the entire garden becomes a sea of incense and fragrance, blowing out its odor with fragrant plants.

The north wind may be blowing to teach us to walk by faith and not by feeling. To demonstrate our love for Him through diligence—and not tingling feelings, or the like. Feelings are fickle. They are affected by what you ate, by what someone said this morning, by the media, the weather, or the current news. Not so with faith. *It is totally independent of the circumstances*

Chapter 5

1] I am come into my garden, my sisterbride: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: Eat, O friends; drink, yea, drink abundantly, O beloved.

“...spice”: The spice referred to is balsam brought to Solomon in abundance by the Queen of Sheba (1 Kgs 10:10). All point to the pinnacle of full enjoyment and satisfaction.

“...Eat, O friends; drink, yea, drink abundantly”: This pronounces a sanction on the wedding union, and encourages them, now that they are husband and wife, to be drunk with sexual pleasure. A refrain from the daughters of Jerusalem? *...or words from God Himself?*

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

Hebrews 13:4

(This is a key point for those who have hesitancy in enjoying sex.)

The Centerpiece of the Song

1:2 – 4:15

(111 lines)

4:16 – 5:1

The Centerpiece

(111 lines)

5:2 – 8:14

A very deliberate *design*...

Hebrews 13:4

Applications

Two previous applications are re-emphasized here. First is the importance of verbalizing to your mate what you like about your mate. The frequency with which this has been emphasized shows the importance of this aspect of the marriage relationship.

A second application being repeated is the importance of learning proper foreplay for the purpose of arousing the passions for the total enjoyment of the sex act.

The third application focuses on the importance of virginity. Shulamite entered the marriage as a virgin totally reserved for her mate. But we live in a day of loose morality and the existence of virgins at the time of marriage is becoming more and more rare. Many single Christians today have already lost their virginity before accepting Christ, and this is one area that cannot be rectified.

...But at the same time, if one finds himself or herself in this position, it is necessary to remember that the believer is now a new creature in Christ, and all sins have been forgiven. One has been purified by Christ and is now to act as if one was still a virgin and reserved totally for the future mate. It is impossible to become a virgin again, but one can become as one from this point on and enter into all the joys of sexual union at marriage.

Song of Songs: The Path to Intimacy

Session 3

Chapter 5

- 1] I am come into my garden, my sisterbride: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: Eat, O friends; drink, yea, drink abundantly, O beloved.

Intimacy

All point to the pinnacle of full enjoyment and satisfaction.

“Eat, O friends; drink, yea, drink abundantly, O beloved”: A refrain from the daughters of Jerusalem. The chorus pronounces a sanction on the wedding union, and encourages them, now that they are husband and wife, to be drunk with sexual pleasure.

Applications from the Previous Session

Importance of verbalizing reemphasized. Importance of foreplay as a prelude to total enjoyment of the union. The importance of virginity. (But remember the comprehensiveness of His cleansing!) The mutual obligations that our bodies belong to each other (1 Cor 7:1-5). Spiritually, He loves us individually and radically. But it is a courtship.

Outline

Courtship and Marriage

	Reflections	Song Ch.
1 st Idyll: Wedding Day	1 - 3	1:2 - 2:7
2 nd Idyll: The Courtship Period	4 - 5	2:8 - 3:5
3 rd Idyll: Marital Union	6 - 7	3:6 - 5:1

Sexual Adjustments in Marriage

4 th Idyll: Sexual Problems	8 - 9	5:2 - 6:9
5 th Idyll: The Return to Galilee	10 - 13	6:10-8:14

8th Reflection: Troubled Dream of Love Refused (5:2-6:2)

- 2] I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

A fourth application comes from Shulamite’s recognition that what had been her “garden” was now his. Her body, especially sexually, was now his as his was now her’s. This is the same point Paul makes in 1 Corinthians 7:1–5.

The lesson is that one mate has the obligation of sexually satisfying the other mate because the ownership of the body has been transferred to the other upon marriage. Withholding sexual satisfaction from a mate is forbidden by Scripture.

Part 2: Sexual Adjustments

Part 2 of the book will discuss two areas of adjustment: First is the area of sexual problems that arise in the marriage; this is the issue in the 4th Idyll.

The second area of adjustment concerns experimentation with new types and acts of sexual activity in the marriage, and this is the concern of the 5th and final Idyll.

Outline

Courtship and Marriage

	Reflections	Song Ch.
1 st Idyll: Wedding Day	1 - 3	1:2 - 2:7
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Sexual Adjustments in Marriage

4 th Idyll: Sexual Problems	8 - 9	5:2 - 6:9
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Next Session

Study the remainder of the book: Song of Songs, Chapters 5 - 8.

“I sleep, but my heart waketh” = a dream (cf. 3:1-4). It is a troubling dream in which her lover seeks admittance to her (cf. 5:6).

“...my love”: Love = רַעְיָהּ *ra'yah*, singling her out as one freely chosen by him for intimate relationship.

His head and hair were covered with dew, as he had been outside. Dew in Israel was often heavy (after midnight).

Bad timing? She refuses, with the excuse in 5:3. Withholding oneself from one's mate is not Scriptural (1 Cor 7:1-5).

The fact that the lover no longer addressed her as “my bride” suggests there is a time lapse between verse 1 (the wedding night) and verse 2. The couple should no longer be regarded as newlyweds. But he did address her by other affectionate terms: my sister (five times he called her his sister 4:9-10, 12; 5:1-2) because in the ancient Near East “sister” was an affectionate term for one's wife), my darling (cf. 1:9, 15; 2:2, 10, 13; 4:1, 7; 6:4), my dove, and my flawless one (cf. 4:7). This is the first record of his using all these terms of endearment.

- 3] I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

It all appears inconvenient. (It is only a dream...) She said in her dream that she had already gotten ready for bed. But this trivial excuse for not opening the door revealed her indifference or apathy toward her husband.

Somehow she had grown cool toward his advances. But he did not accept her excuse. He tried to open the door but failed and then left.

Love is very sensitive. We are in a courtship! Have you responded to Him? Are you guilty of the sin of lethargy?

- 4] My beloved put in his hand by the hole of the door, and my bowels were moved for him.

Reaching through the opening, attempting to gain entrance. She has begun to respond, but too late. Then her compassion was aroused for him and she decided to open the door.

The Hebrew expression translated “my heart began to pound for him” is used elsewhere to express pity or compassion (e.g., Isa 16:11; Jer 31:20). It may not necessarily imply sexual arousal as some scholars

have maintained. [Walvoord, John, and Zuck, Roy, in *The Bible Knowledge Commentary*, see bibliography.]

- 5] I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock.

For practical purposes, she may as well not have been home.

When the beloved in her dream went to the door to open it for her husband (my lover; used of him six times in vv. 2, 4-6, 8), she found myrrh on the door handles and got some on her hands.

Myrrh was sometimes associated with lovemaking (Prov 7:17; Song 4:6; 5:13). This may refer to the custom of a lover placing perfumed ointment on the bolt of the door when he comes and she is not in. Perhaps the lover had put liquid myrrh on the door handles as a token of affection for his beloved. He had wanted more than relief from the discomfort of the night air.

- 6] I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

He appears to have departed. “What, could ye not watch with me one hour?” (Mt 26:40). She runs into the streets to search for him.

[Jeanne Guyon uses this passage to comment on “the dark night of the soul”; she was imprisoned in the Bastille for her commentary on Song of Songs! Cf. *Faith in the Night Seasons*, Nancy Missler.]

- 7] The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

When she set out to look for him she was found and beaten by the city watchmen. In her first dream the watchmen helped her look for her lover (3:3). This time they mistook her for a prostitute; she loses her upper garment in her escape (cf. Gen 39:12). She suffers the trauma of losing her position of her bridegroom's protection.

- 8] I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love.

Daughters of Jerusalem = a kind of chorus; a foil to the Shulamite and the audience. They represent the social milieu in which the lovers move, answering to their need for public testimony and public validation.

Waking from this troubling dream, she implores their aid in finding Him!

- 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?

What makes him so special? Why is He more to you than any other?

“O Fairest among women” could be sarcastic. Are you so self-centered that you fail to appreciate the uniqueness of your spouse? She responds vv 10-16.

- 10] My beloved is white and ruddy, the chiefest among ten thousand.

“...white”: dazzling; stunning!

“...ruddy”: masculine; manly; macho.

“...chiefest among 10,000”: Have you noticed how some women berate their husband among others! (Are they surprised when they then learn of a subsequent affair with one who made them feel special? Not justified, but understandable...)

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

“...gold”: value, not color.

“...raven”: frequently used in the Scripture to remind us of God’s provision (Job 38:41; 1 Kgs 17:2-6).

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

“...doves”: fidelity, faithful for life. (Acceptable in the Old Testament for sacrifice.) Didn’t your wedding vows include an everlasting commitment of loyalty and fidelity until death? God expects us to keep our vows.

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

How do you taste to your wife?

- 14] His hands are as rods of gold set with the beryl: his belly is as bright ivory overlaid with sapphires.

[Some fitness club he belongs to! Them are some abs.]

“...rods”: from a root meaning circle: fingers. For caressing as well as providing...

“...ivory”: Ivory was usually carved, telling a story... (What does your belly tell?)

“...overlaid with sapphires”: Deilitsch: veins visible.

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

Pillars of dignity and strength. (Before the battles with the Muslims, Lebanon was legendary in its beauty: “the Paris of the Middle East”...)

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

“His mouth is most sweet”: Is your mouth sweet? What is your communication with her like?

“...altogether lovely”: Lovely is plural; it intensifies what she is saying. Beloved, indeed!

“...this is my friend”: Are you *her friend*? Can she share everything with you, without being judged or attacked? Or do you take her for granted (as I did for so many—too many—years!)

Despite their apparent marital problems, she refrains from criticizing him. (She is still catching those little foxes!) As the dream comes to an end (6:2) he has returned...

Chapter 6

- 1] Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

We’re convinced. We will seek Him also.

- 2] My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

As the dream comes to an end he has returned! “He hath said, I will never leave thee, nor forsake thee” (Heb 13:5).

3] I am my beloved's, and my beloved is mine: he feedeth among the lilies.

“...I am by beloved's...”: 3X:

- Song 2:16 (Have you given yourself to Him?);
- Song 6:3 (Confirmed);
- Song 7:10 (Every doubt gone).

An Acrostic

In the Hebrew, 6:3 reads:

אני לדודי ודודי לי הרועה בשושנים

which is an acrostic on אֱלוּל, *Elul*, the sixth Jewish month corresponding to August or September, the Month of Preparation for the fall feasts: Feast of Trumpets, Yom Kippur, and Feast of Tabernacles, which, in addition to their commemorative relevance, are also prophetic (Col 2:17) of His Second Coming. (See the *Feasts of Israel* briefing package.) The Jew's catechism is his calendar.

9th Reflection: The Return of Solomon (6:4 - 9)

4] Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.

In their reconciliation the first words of the lover to his beloved were words of praise. The name Tirzah means “delightful.”

“As beautiful ... as Tirzah”: A lovely oasis which later became the royal residence of four kings of the Northern Kingdom: Baasha, Elah, Zimri, and Omri (1 Kgs 14:17; 15:21, 33; 16:8, 15, 23).

The beloved was also as lovely as Jerusalem: called “the perfection of beauty”:

All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth?

Lamentation 2:15

Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

Psalms 48:1,2

“The sides of the north”? (Cf. Isa 14:13). Golgotha was north of the city (Lev 1:11).

He is totally vanquished. The beloved's beauty was so awesome that it unnerved him as if he faced an army with banners (cf. v.10?).

5] Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead.

Her eyes were so stunningly beautiful that they overwhelmed him (cf. Song 1:15; 4:1).

[*hiphil* = one of the *binyanim* or forms of Hebrew verbs. Often the *hiphil* has a causative meaning e.g. “to make someone do something” ... This *hiphil* stem: “to press overpoweringly against one, to infuse terror!”]

By repeating part of the praise he had given her on their wedding night (Song 4:1-3) he was indirectly telling her that his love for her had not diminished since that first night. It was not based on performance; it was *unconditional*.

“...flock of goats”: In Israel, Syrian goats are mostly black, with silken hair. On a steep slope, giving the appearance of hanging down on the sides of cliffs. The slopes of Mt. Gilead rising from the Jordan Valley are very bare with a brown-bronze color... Hair is the woman's glory (1 Cor 11:15. cf. v.14!).

6] Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them.

“...teeth are as a flock of sheep”: Sheep that are washed, shorn, and white. Matched; none missing... a set of pearls half-hidden in the mouth... Teeth also speak of our ability to assimilate truth (Heb 5:12-14).

[For the meaning of the metaphors on her hair . . . teeth, and temples in Song 6:5-7, review our comments on Song 4:1-3.]

7] As a piece of a pomegranate are thy temples within thy locks.

“...pomegranates”: Redness, tempered with ruby color. Mentioned over 30X in the Bible. Used as an indication of rank in the hem of the garment (Ex 28; 39); and emblazoned on the Temple (1 Kgs 7:2; 2 Kgs 25:17; Jer 52:22).

The circular calyx at the end of the pomegranate fruit looks like a little crown, and a tradition claims that Solomon used it as a model for the one he wore. The leaves are shiny, dark green; the flowers coral and waxy. The fruits make a syrup called grenadine.

Our temples suggest our thought life. Are our thoughts fruitful and good? (Phil 4:8).

- 8] There are threescore queens, and fourscore concubines, and virgins without number.

This might be simply a rhetorical device. Not that “I have” but that “there are” 60, 80 ...without number... She’s the best; beyond all others... [Some use this verse to support the view that Solomon cannot be, thus, a type of Christ in this passage... John Phillips, et al.]

In fact his love and appreciation for her had grown since then. *He* assured her that she was: totally unique (6:8-9a); as his dove (cf. 5:2); an opinion shared by her mother (6:9b) and also the maidens (lit., “daughters”), queens, and concubines (6.9c).

- 9] My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.

“...blessed her”: אָשָׁר *ashar*, “make progress,” “to pronounce happy,” “to congratulate.” On seeing the husband and wife reconciled, the women were amazed at her beauty.

Sexual Adjustments in Marriage

- 4th Idyll: Sexual Problem Reflections 5:2–6:9
- 5th Idyll: The Return to Galilee 6:10–8:14
 - 10th Reflection: The Dance of the Mahanaim 6:10–7:10
 - 11th Reflection: Shulamit's Desire to Visit Home 7:11–8:4
 - 12th Reflection: Journey to the Country 8:5–7
 - 13th Reflection: At Shulamit's Country Home 8:8–14

10th Reflection: The Dance of the Mahanaim (6:10 - 7:10)

- 10] Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

She is likened to the morning dawn.

“..fair as the moon”: Of the two Hebrew words for moon, this one emphasizes the whiteness of the moon (rather than other one which emphasizes yellow).

“...clear as the sun”: Of the two Hebrew words for sun, this one emphasizes warmth, rather than the other which pictures the sun as unwearied.

“..army with banners”: As Solomon did in v.4, they also liken her beauty to a bannered army going forth confident of victory. They praised her (v. 9), he said, by stating that she was as fair as the dawn . . . the moon... the sun, and the stars.

- 11] I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.

“Garden of nuts” (and “chariots” of v.12). I don’t think it refers to Southern California?!

Verses 11-13 tell the story of the couple’s reconciliation from the beloved’s point of view. She knew that he had “gone down to his garden” (v. 2), so she went there to see if their love was still in bloom (v.11). We all need continual reassurances!

“..and to see”:As a person would look in the spring for new growth, buds on grape vines, and pomegranate blossoms, so she looked for fresh evidence of their love. When she found him there his first words were words of praise (vv. 4-10), indicating that their love was in fact flourishing.

- 12] Or ever I was aware, my soul made me like the chariots of Amminadib.

One of the most difficult verses in the Bible to interpret is verse 12. The Hebrew can be translated in several ways. Amminadib can also be translated “chariots of my people,” “the noble,” or “my noble people.”

One translation which has much to commend it is this: “I became enraptured, for you placed me on the chariots of the people of the prince.”

When the husband's first words in the garden were words of praise, she "became enraptured;" she was beside herself with joy. He then placed her on his own chariot at the head of his entourage.

[The Hebrew and Greek texts place the next verse at the beginning of Chapter 7.]

- 13] Return, return, O Shulamite; return, return, that we may gaze upon thee. What will ye see in the Shulamite? As it were the company of two armies.

(This is the first use of the term Shulamite in the book.) The Hebrew word rendered Shulamite is actually the feminine form of the name Solomon. Thus it means the "Solomoness" or "Mrs. Solomon."

Shulem may be the same as Shunem, a village just north of the Jezreel Valley and mentioned several times in the OT, and today known as Sulam. (The "l" and the "n" sounds are often interchanged in Hebrew and other Semitic languages.) It may be the town of the tribe of Issachar located at the foot of the Hill of Moreh, also known as the Little Hermon (Josh 19:17-18).

It was known for its beautiful women: Abishag was a Shunamite (1 Kgs 1:3, 4) and Elisha's hostess also lived there (2 Kgs 4:8-11).

The Dance of Mahanaim (7:1-5)

מִיְּחֹלָה *Micholah, dancing, dance;*
מִיְּמָנָה *machaneh.*

[Used 216x: camp 136x, host 61x, company 6x, tents 5x, armies, 4x, bands 2x, battle 1x, drove 1x; thus, an encampment; those who encamp; company; body of people.]

Also, the town of Mahanaim ("two camps") may be somehow associated here with the dance, though the point of the association is not clear. Mahanaim was east of the Jordan River where Jacob met the angels (Gen 32:1-2); it was also where David fled from Absalom (2 Sam 17:24).

Chapter 7

- 1] How beautiful are thy feet with sandals, O prince's daughter! the curves (vibrations) of thy thighs are like jewels, the work of the hands of an artist (or cunning workman).

In Chapter 4, he started at the top, and stopped at her breasts. Here, he starts at her feet, and gets even more intimate.

"...feet": The Hebrew word translated "feet" signifies "step and foot," portraying her as dancing with her feet going back and forth.

"...thighs": In describing the vibrations of her dancing thighs, Solomon points to the manifold twistings and windings of the upper part of her body by means of the thigh joints, for the Hebrew words signify movements of a circular kind.

The Hebrew word translated "curves" refers to the thighs in motion and not the beauty curves of the thighs at rest. The entire Hebrew passage points towards a dancing female. The thighs in motion are described as jewels. The Hebrew word signifies female ornaments consisting of gold, silver, and precious stones.

The figure seems to be suggesting the bending of thighs and loins full of life and beauty like the free swinging of such ornaments when connected to a chain.

- 2] Thy navel is like a round goblet, which lacketh not mingled wine: thy belly is like an heap of wheat set about with lilies.

"...naval": The navel is described in the shape of a half moon with the roundness of a basin, the kind of basin used for the mixing of fine wines. [Some suggest that this is really referring to her genitals.]

"...belly": The belly or waist is a "heap of wheat" points to the color of her flesh, a mixture of wheat yellow along with some lily white.

- 3] Thy two breasts are like two young roes (fauns), twins of a gazelle.

[Just as in Song 4:5.]

- 4] Thy neck is as a tower of ivory; thine eyes like the pools in Heshbon, by the gates of Bat Rabbim: thy nose is as the tower of Lebanon which looketh toward Damascus.

Her eyes like pools; her nose well defined.

[Analysis above was substantially excerpted from Arnold Fruchtenbaum's incisive works.]

- 5] Thine head upon thee is like Carmel, and the flowing locks of your head like purple; the king is captive in the tresses.

Her head is majestic; her hair red-purple. Solomon is totally captivated by her—a prisoner in her tresses. The dancing ends and lovemaking begins in 7:6-9. (On the majesty of Mount Carmel see Isa 35:2; Jer 46:18.)

There are many vestiges of the ancient wedding customs, which included parallels to what is pictured here. In the week succeeding the marriage, the villagers assemble; a thrashingboard is set up as a throne, on which the newly married pair take their seats as “king” and “queen”; there are songs of the physical charms of the pair, and dances, in which the bride and bridegroom take part; including a “sword dance,” performed by the bride with a naked sword in one hand.

The bridegroom is sometimes called “Solomon” as an imaginative designation of a person of ideal beauty, etc.

[Source: Syrian wedding customs from *The Jewish Encyclopedia*, Funk and Wagnalls, London 1905; also, cf. Jdges 14:10-12; Jer 16:9; Ps 19:6; Mt 25:1 ff.]

Suggested Lessons

There is a need for continual creativity in marriage. Ruts are to be avoided; overcome. All things are permissible if agreeable to both parties.

- 6] How fair and how pleasant art thou, O love, for delights!

Following the erotic dance, lovemaking begins.

- 7] This thy stature is like to a palm tree, and thy breasts to clusters of grapes.

“...palm”: The Hebrew word תָּמָר, *tamar*, translated “palm tree,” or date palm, refers to the flower out of which develops large clusters of juicy sweet fruit.

“...clusters”: The Hebrew word אֶשְׁכּוֹל, *eshkol*, “clusters,” refers to the dark brown or golden yellow cluster which grows at the summit of the branches and beautifies the appearance of the palm tree. (Joshua and Caleb, carrying the “Grapes of Eshkol” are the symbol of the Ministry of Tourism in Israel.)

- 8] I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;
9] And the roof of thy mouth [palate] like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.

Like the song, “Kisses sweeter than wine.”

“...lips of those...to speak”: or, “moving the lips of the sleeping.”

- 10] I am my beloved’s, and his desire is toward [or upon] me.

Three Stages of Commitment

- 1) During courtship, **security**:
My beloved is mine, and I am his (Song 2:16).
- 2) After the marriage, **submission**:
I am my beloved’s, and my beloved is mine (Song 6:3).
- 3) During adjustment periods and their accompanying doubts, **stability**:
I am my beloved’s, and his desire is toward me (Song 7:10).

Application

It has been suggested that this passage is encouraging creativity in sexual relations; couples should not allow themselves to get into a rut in this or any other aspect of their lives. No kind of sexual activity between a married couple is sinful or unclean *as long as it is acceptable to both parties*. Many marital tensions derive from an inappropriate prudishness and misunderstanding in this area. Denial on the one hand, and imposition on the other, are two limits to be avoided.

11th Reflection: Shulamite’s Desire to Visit Home (7:11–8:4)

- 11] Come, my beloved, let us go forth into the field; let us lodge in the villages.

A longing for home; or a desire for a recreational break—a weekend away! We all need that occasional respite.

- 12] Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves.

Ostensibly, a return to the region of their original courtship.

“...give thee my loves”: This word “loves” is the Hebrew *dod*, and is in the plural, referring to sexual loves.

- 13] The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.

Mandrakes

Mandrakes are in flower and are giving off a fragrance. The Hebrew word for mandrakes is *דודי* *dodai*, from the same root as sexual love, as exciting sexual desire, and favoring procreation.

Mandrakes are known as the “lover’s flower,” and also as “love apples.” (The Arabs call them the “Devil’s apples.”) It is a whitish green flower with yellow apples the size of nutmeg and has a strong and pleasant odor. The fruits and roots were used as an aphrodisiac and were thought to stimulate sexual arousal. [They are also the background of Genesis 30:14-16.]

Some authorities regard their reputation as fanciful. Some associate them with the *Mandragora officinarum*, but it has no definite scent. Some argue that the plant must be the *Citrus medica*, the Citron.

So as we head up to the Galilee, with the mandrakes blooming...

Chapter 8

- 1] O that thou wert as my brother, that sucked the breasts of my mother! When I should find thee without, I would kiss thee; yea, I should not be despised.

Desiring to express affection without restraint. In the ancient Near East public displays of affection were frowned on except in the case of certain family members. Thus the beloved wished that her husband were like a brother to her so that it would be acceptable to display her affection for him at any time.

- 2] I would lead thee, and bring thee into my mother’s house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.

Despite her lover’s previously expressed complete satisfaction, she still seeks to learn and improve. The beloved playfully assumed the role of an older sister.

“I would lead thee”: the verb is always used of a superior leading an inferior; she even assumes the role of the mother. The lady of the house would give special wine to the guests. So the beloved shared the characteristics of a sister, an older sister, and a mother in her relationship to her husband. The Song also portrays the lovers as friends (cf. 5:1, 16).

- 3] His left hand should be under my head, and his right hand should embrace me.

...and instruction continues.

- 4] I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

[Remember: this is a choral work.] The now familiar refrain, slightly altered.

- Song 2:7 in the context of marriage;
- Song 3:5 in the context of courtship;
- Song 8:4 here in the proper place.

Sexual passion should not be aroused in any place where cannot—or shouldn’t—be satisfied (cf. 1 Cor 7:5).

Applications

- 1) As before, creativity in nurturing the relationship.
- 2) Notice how often Shulamite takes the initiative in the relationship. She is not on a performance basis, yet this stimulates her toward continual refinement and improvement. Expressing unconditional love should not lead to complacency.
- 3) Sexual passion should not be aroused where it cannot be satisfied. (What does this imply for sexually oriented movies? No place for a believing Christian.)
- 4) The value of “getaway” weekends—without the kids, etc. Creative time alone together *is essential*.

12th Reflection: Journey to the Country (8:5–7)

- 5] Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee.

The question starts out in the same way as 3:6 and 6:10, and is always in reference to Shulamite. Coming to the apple tree where she first won his love, they now renew their love covenant in vv. 6 & 7.

Seen “coming up from the wilderness” suggests that they left Jerusalem via the Jericho Road, came up the Jordan Valley, and left the wilderness by coming through the Beth Shean Pass to Shunem. This would be the same route she took when going up to Jerusalem in the wedding procession.

“...wilderness”: The wilderness or desert had two symbolic associations in the Old Testament.

- 1) The wilderness was associated with Israel’s 40-year period of trial. In their love the couple had overcome trials which threatened their relationship (e.g., the insecurity of the beloved, cf. 1:5-6, the foxes, and indifference); cf. 2:15; 5:2-7.
- 2) The desert or wilderness was used as an image of God’s curse (cf. Jer 22:6; Joel 2:3).

The couple’s coming up out of the wilderness suggests that in a certain sense they had overcome the curse of disharmony pronounced on Adam and Eve (Gen 3:16b).

- 6] Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

“Set me as a seal”: A seal or signet ring was the emblem of authority (cf. Gen 41:42; 1 Kgs 21:8), worn on the right hand (Jer 22:24) or against the heart by a string from the neck (Gen 38:18). It was a jewel from which one did not separate himself; a most prized possession.

“for love...”: Love (here, *ahavah*) embraces both *dod* and *ra’eyah*, plus much more. The energy of this love is compared to the energy of death and Sheol.

“...strong as death” means powerful; irresistible (Num 13:28; Judg 14:18; Jer 9:21). The jealousy of love is [hard, cruel, firm] as *Sheol*: jealousy, here, is simply asserting the right of possession or ownership, just as *Sheol* takes full possession of the dead (Ps 49:13-15).

Jealousy also burns against everyone who will try to violate the right of ownership. She hides in this jealousy as security against any unfaithfulness...

Love of the right kind is a flame kindled not by man but by God: the “flame of Jehovah,” in Hebrew, a flame of the most vehement kind.

- 7] Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

This kind of love cannot be extinguished nor drowned; it is inextinguishable. Nor can this love be purchased, and any attempt to buy it would be scorned and viewed as madness.

Application

A periodic celebration—and renewal—of the love covenant is a good thing. *Be creative*. Some have a second wedding ceremony; others return to their place of original courtship; a renewal of the love covenant before the Lord is never out of order.

13th Reflection: At Shulamite’s Country Home (8:8–14)

- 8] We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

Returning home she converses with her brothers about their little sister: [or a flashback?] Referring to younger years:

“...in the day when she shall be spoken for”: This refers to the day when suitors come courting (1 Sam 25:39).

- 9] If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar.

In the ancient world, brothers often served as the nearest guardians and counselors of the sister; in the area of marriage, often had precedence over the father and mother (Gen 24:50-60; 34:1-17).

“...wall”: The Hebrew word for “wall” is the one chosen that implies a wall that stands firm and withstands every assault against it.

She will be rewarded for chastity. If she proves to be like a door, they will bar it with planks of cedar. They will not give her an opportunity for promiscuity.

- 10] I am a wall, and my breasts like towers: then was I in his eyes as one that found favour.

Her breasts, unlike her sister’s, were fully developed and ready, like towers; but only for her husband. She maintained her virginity and purity.

She now begins to see the reason behind what seemed like harsh treatment by her brothers earlier—simply attempting to maintain her purity. Should not this faithful guardianship by her brothers be rewarded?

- 11] Solomon had a vineyard at Baalhamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver.

She reminds Solomon that he owns nearby vineyards which earn 1000 pieces of silver from his tenants.

- 12] My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.

Her own vineyard—protected by her brothers—is also nearby (which also explains the supervision of vv. 9, 10, and 1:6).

Solomon “has his thousand”—Shulamite herself. Her brothers were keepers of her—as his “vineyard”—and are also entitled to the earnings of 20%. [Gematria possibility? Thousand...]

- 13] Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.

He responds favorably (and may also be asking for a song...)

- 14] Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

“Make haste”: flee, so we can again be alone. Repeating in invitation similar to 2:17, but this time unlimited... As she begins her song, and they go outside to do what they planned in the earlier reflections (7:12-13, 8:1) and disappear into the flower hills... The Song of Songs comes an end.

Applications

Diligence and discipline to preserve chastity prior to marriage, on the one hand; and openness, intimacy, and creativity within the marriage, on the other.

The Song of Songs shows that sex in marriage is not “dirty.” The physical attractiveness of a man and woman for each other and the fulfillment of those longings in marriage are natural and honorable. But the book does more than extol physical attraction between the sexes. It also honors pleasing qualities in the lovers’ personalities.

Also moral purity before marriage is praised (Song 4:12). Premarital sex has no place in God’s plans (Song 2:7; 3:5). Faithfulness before and after marriage is expected and is honored (Song 6:3; 7:10; 8:12). Such faithfulness in marital love beautifully pictures God’s love for and commitment to His people. Many suspect that Paul had this book in mind when he penned 1 Corinthians 13...

Though I speak with the tongues of men and of angels, and have not agapé, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not agapé, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not agapé, it profiteth me nothing. Agapé suffereth long, and is kind; agapé envieth not; agapé vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Agapé never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, agapé, these three; but the greatest of these is agapé.

1 Corinthians 13:1-13

Active Participles	Song	1 Corinthians
1) Stability	8:5	13:8
2) Security	8:6	13:7
3) Strength	8:6	13:8
4) Stubbornness	8:6	13:4, 7
5) Sacrifice	8:7	13:7
6) Self-control	8:8	13:5, 11
7) Selflessness	8:11,12	13:1-3, 5

Next Session

We have completed our *Literal* view of this remarkable and practical book. But there’s more: Review your notes and the text and explore the ostensible *Allegorical* allusions for our next session...

Song of Songs: The Path To Intimacy

Session 4: Allegorical Views

Review

Here is a book with only 117 verses and 470 Hebrew words (47 of which appear only in this book), yet it is among the least studied and most emotionally controversial. This book is inspired; it was part of the Scriptures when Jesus Christ was here on the earth. He put His imprimatur on the entire volume when He said, “The Scripture cannot be broken.” (Jn 10:35). It was the favorite book of D.L. Moody, C. H. Spurgeon, and St. John of the Cross.

Divinely Authorized

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.
2 Timothy 3:16

“All Scripture is . . . profitable” in four ways: for doctrine—that’s what’s right; for reproof—that’s what’s not right; for correction—that’s how to get right; and for instruction in righteousness—that’s how to stay right.

Outline

- **Courtship and Marriage**
 - 1st Idyll: * Wedding Day
 - 2nd Idyll: The Courtship Period
 - 3rd Idyll: Marital Union
- **Sexual Adjustments in Marriage**
 - 4th Idyll: Sexual Problem
 - 5th Idyll: The Return to Galilee

Reflections

1 - 3 1:2 - 2:7

3 - 5 2:8 - 3:5

6 - 7 3:6 - 5:1

The Consummation 4:16-5:1

8 - 9 5:2 - 6:9

10 - 13 6:10-8:14

*An idyll is a short poem or musical work descriptive of rustic life.

Key Lessons: Literal View

- **God’s High View of Marriage**

Highest view of sexuality: the deepest aspects of our personhood;
Only in the marriage context;
Profaned by either extreme of asceticism or lust.

- **How the Bridegroom Views His Bride**

His similes always eclipse hers.
He invariably views her without defect.
This may be the most important lesson in the Song.

- **Importance of Communication**

(Continual) verbal affirmations. Be the:

- Cheerleader
- Champion
- Companion
- Complement

- **Dealing with “Foxes”**

The foxes represent as many obstacles or temptations as have plagued lovers throughout the centuries. Perhaps it is the fox of uncontrolled desire which drives a wedge of guilt between a couple. Perhaps it is the fox of mistrust and jealousy which breaks the bond of love. Or it may be the fox of selfishness and pride which refuses to let one acknowledge his fault to another. Or it may be an unforgiving spirit which will not accept the apology of the other. These foxes have been ruining vineyards for years and the end of their work is not in sight”
S. Craig Glickman, *A Song for Lovers*, pp. 49-50

- **One Flesh: Each Now “Owns” the Other**

All permitted which is mutually acceptable. [NT perspectives: Cf. Ephesians 5; 1 Corinthians 7.]

Literal View

This book is intended to improve dying or empty, boring marriages; to increase your love for your spouse; and, to illuminate true sexual and romantic understanding. But there’s more...

Agenda for Session 4

- Allegorical Views - Introduction
- Use of Rhetorical Devices
- Hebrew Hermeneutics
- The Collector of “Dark Sayings”
- Sampling of Allegorical Allusions
- Rahab’s Scarlet Cord
- Our Life = His Garden

Agenda for Session 4: Allegorical Views

Other common views among both Jewish and Christian evangelicals are the *allegorical* views.

1) Jewish tradition (the *Mishnah*, the *Talmud*, and the *Targum*) viewed the book as an allegorical picture of the love of God for Israel. Israel is, indeed, portrayed as the “wife” of Yaweh Hosea, Ezekiel, et al. (cf. Isa 49:18; 61:10; 62:5; Joel 2:16).

2) Others see it as a “type” of Christ’s love for the Church (Ironside, Hudson Taylor, et al.) All Scripture speaks in some way of the glory and beauty of our Messiah (Ps 40:7; Lk 24:44):

Then said I, Lo, I come: in the volume of the book it is written of me,
Psalm 40:7

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.
Luke 24:44

Church leaders, including Hippolytus, Origen, Jerome, Athanasius, Augustine, and Bernard of Clairvaux, have viewed the book as an allegory of Christ’s love for His Bride, the Church.

3) However, a third allegorical view—the courtship between Christ and the individual believer—should also be considered. The figure of the bride and the bridegroom is a frequent symbol in Scripture (Isa 61:10; 62:5; Jer 7:34; 16:9; 25:10; 33:11; Mt 9:15; 25:1-10; Mk 2:19,20; Jn 3:29; Rev 18:23; Cf. Eph 5:22-32; 2 Cor 11:2).

No one has ever entered into the truth of communion with Christ until He Himself has become the all-absorbing passion of the soul.

John the Baptist, the last of the Old Testament prophets, recognized Christ as the Bridegroom (Jn 3:29) as Christ Himself also claimed (Mt 9:15). Paul goes even further (Eph 5:22-32). Also, John in Revelation (Rev 18:23; 21:2, 9; 22:17).

Personal Spiritual Application

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”

Revelation 3:20

Remember, this was spoken of the *Laodicean* church... Have you responded to Him? Are you guilty of the sin of lethargy?

Agenda for Session 4: Use of Rhetorical Devices

I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

Hosea 12:10

Similitudes, metaphors, allegories, analogies, and “types,” are but a few of the rhetorical devices found in the Bible. (Over 200 different kinds have been catalogued with specific references and applications.)

Rhetorical Devices in Song of Songs

- Gazelle, roe, hart, et al.
- Horses, goats; sheep; et al.
- Dove, turtledove, etc.
- Foxes
- Spices, fragrances...

Types

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

1 Corinthians 10:6

τύπος *tupos*: the mark of a stroke or blow, print; an example; in the technical sense, the pattern in conformity to which a thing must be made; an example to be imitated; a person or thing prefiguring a future (Messianic) person or thing.

And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

1 Corinthians 10:4

Examples of “Types”

- | | |
|-------------------------------|----------------------|
| • The Rock | 1 Cor 10:4 |
| - at Rephidim | Ex 17 |
| - at Meribah | Num 20 |
| • The Brazen Serpent | Num 21 |
| • The <i>Akedah</i> | Gen 22 |
| • Jonah in the Fish | Mt 12:40 |
| • Joseph as type of Christ | Gen 37-50 |
| • The Ancient Jewish Marriage | Song of Songs; Eph 5 |

The Jewish Marriage

Five distinct steps in ancient Jewish marriage:

- 1) **The Betrothal:** the time when the marriage arrangement for the marriage was contracted.
- 2) **The Wedding Procession:** accomplished when the groom went to the house of the bride to fetch her (e.g. Mt 25:1; Ps 45) or sent a wedding party to fetch her to his home, and he would go out to meet her (1 Maccabees 9:37-39).
- 3) **The Wedding Ceremony:** the two are recognized to be husband and wife in a legal sense.
- 4) **The Wedding Feast or Banquet:** Follows the wedding ceremony;
- 5) **The Wedding Night:** the married couple become one in the flesh through the first sexual union.

The Wedding Procession (Idyll 3, 6th Reflection)

Solomon sends a wedding party from Jerusalem to Galilee to fetch Shulamite for the wedding ceremony in Jerusalem.

The Wedding Night (Idyll 3, 7th Reflection)

The Consummation: the Centerpiece of the Song:

- | | |
|------------------|---------------|
| • The Man begins | 1:15; 4:1-15 |
| • She responds | 1:16,17; 4:16 |

Eschatological Parallels

- The Betrothal
 - The Commitment
- The Separation
 - The Time of Preparation
- The Gathering of the Bride
 - The *Harpazo*
- The Wedding
 - In the Father’s House
- The Wedding Feast
 - In the Kingdom with the King

Agenda for Session 4: Hebrew Hermeneutics

Parallelism of Ideas

Hebrew poetry does not have rhyme or meter as our poetry does. Hebrew poetry consists of a parallelism of ideas.

- 1) Synonymous Parallelism
- 2) Antithetic (Contrast) Parallelism
- 3) Synthetic Parallelism

1. Synonymous Parallelism

The second clause restates what is given in the first clause:

Judgments are prepared for scorners, And stripes for the back of fools
Proverbs 19:29

It expresses the same thought in a different way. Sometimes every unit in one line is matched in the next line. This is called complete synonymous parallelism. Other times only some of the units in one line are matched in the next line. This is called incomplete synonymous parallelism.

2. Antithetic (Contrast) Parallelism

A truth, which is stated in the first clause, is made stronger in the second clause by contrast with an opposite truth:

The light of the righteous rejoiceth, But the lamp of the wicked shall be put out.
Proverbs 13:9

You can see that the second statement is stating the same truth but from the opposite point of view by way of contrast.

3. Synthetic Parallelism

The second clause develops the thought of the first.

The terror of a king is as the roaring of a lion; He that provoketh him to anger sinneth against his own life.

Proverbs 20:2

In synthetic parallelism the second line simply continues the thought of the first line. Sometimes the second line gives a result of the first line and other times the second line describes something in the first line.

Hermeneutics

Greek (Western) Model: Prophecy = Prediction → Fulfillment

Hebrew Model: Prophecy = Pattern (Types, et al.)

Hebrew Hermeneutics

This paradigm emerged before the 12th century (Moses de Leon), and the rabbis use the mnemonic, PaRDeS, (The Garden, or Paradise), to remember them. The first three have their parallels in traditional Christian hermeneutics; (yet we would probably order them with Remez as third, and Derash as second, but that would spoil their mnemonic.)

- 1) **Peshat**: the *literal*, direct meaning.
- 2) **Remez**: an *allegorical* significance; a hint of something deeper
- 3) **Derash**: the *homiletical*, or practical application.
- 4) **Sod**: the *mystical* or hidden meaning.

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

Song 4:13

“...orchard”: פֶּרְדֵּס *pardace*, foreign origin; similar to the Persian word for “paradise.”

אָהַב **'ahab** - love 169X, lover(s)

Aleph א = First; leader; strength.

Beth ב = house.

AB אב = leader of the house: father.

Add the **Heh** ה (the breath, the Spirit)

אָהַב

The essence of the Father? Love.

Agenda for Session 4: The Collector of “Dark Sayings”

Solomon's Identities

שְׁלֹמֹה Shelomoh	His Royal Name
יְדִידְיָה Yedidiah	His name at birth by Nathan 2 Sam 12:25
לֵמוּאֵל Lemuel	Bathsheba's private pet name Prov 31
קֹהֵלֶת Koheleth	“The Preacher” Ecclesiastes
אַגּוּר Agur	“The Collector” of riddles, et al Prov 30

Authorship

Solomon wrote 3,000 proverbs (1 Kgs 4:32) and was the wisest person in his day (1 Kgs 4:29-44). He lived five hundred years before the “seven wise men” of Greece, and seven hundred before the age of Socrates, Plato, and Aristotle.

Yet God is the Author of all Scripture (2 Tim 3:16).

New Testament Quotes

Rom 3:15	Prov 1:16
Heb 12:5–6	Prov 3:11–12
Rev 3:19	Prov 3:11–12
James 4:6	Prov 3:34
1 Peter 5:5	Prov 3:34
Rom 12:20	Prov 25:21–22
2 Peter 2:22	Prov 26:11

Wisdom

Traditional definition: “The ability to use knowledge in the right way.”

Biblical: There is a “wisdom of this world” (1 Cor 2:1-8; James 3:13-18). Divine wisdom is from above: Jesus Christ is the Wisdom of God (Prov 8:22–31; 1 Cor 1:24,30; Col 2:3).

חִכְמָה **Chokmah, Wisdom**

This word occurs 45 times in Proverbs: It means “being knowledgeable, experienced, and efficient in their areas of expertise.” Wisdom in Proverbs includes practical sagacity, mental acumen, and functional skill, but it also includes moral, upright living which stems from a right relationship to the Lord.

“The fear of the Lord is the beginning of wisdom” (Prov 9:10) makes the Hebrew concept of wisdom unique (cf. Prov 14:16, 15:33; Job 28:28; Ps 111:10). To be wise in the Biblical sense one must begin with a proper perception of the character of God. Wisdom is described as:

- Eternal Prov 8:22–26
- The Creator of all things Prov 8:27–29
- The Beloved of God Prov 8:30–31

To yield your life to Christ and obey Him is true wisdom (Jn 1:1–2; Col 1:15–19). If we want to live wisely, we must begin with commitment to Jesus Christ, who is “the wisdom of God” (1 Cor 1:30).

Proverbs Chapter 30: What’s in a Name?

The words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal, Surely I am more brutish

than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy.

Proverbs 30:1-3

אגור **Agur**

From *agar*, “to collect”: “The collector,” possibly a symbolical name (cf. Ecclesiastes, “the preacher”: the *Koheleth*).

May symbolize Solomon [Rashi and Jerome]: Solomon had several names:

- *Jedidiah*, “beloved by Jehovah,” the name which, by Nathan, the Lord gave to Solomon at birth (2 Sam 12:25);
- (apparently) *Lemuel*, “devoted to God.”

He was the son of *Jakeh*, a mysterious collector of wise sayings and, ostensibly, inspired counsels to *Ithiel* and *Ucal*.

The proverbs of Solomon the son of David, king of Israel; To know wisdom and instruction; to perceive the words of understanding; To receive the instruction of wisdom, justice, and judgment, and equity; To give subtilty to the simple, to the young man knowledge and discretion. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

Proverbs 1:1-6

I will open my mouth in a parable: I will utter dark sayings of old: Which we have heard and known, and our fathers have told us.

Psalms 78: 2,3

“...dark sayings”: חִידָה *chiydah*: Riddle, parable, enigma (to be guessed), enigmatic or perplexing saying or question, dark obscure utterance.

בן־יָקֵחַ **Son of Jakeh**

Jakeh, from *yaqeh*: “carefully religious,” “obedient,” or “pious.”

Agur was the son of *Jakeh*, a mysterious collector of wise sayings and, ostensibly, inspired counsels to *Ithiel* and *Ucal*. The father of *Agur* would thus be David.

הַמֶּשֶׁא נֹאֵם הַגִּבֹּר “Even the prophecy the man spake”(?)

This is an imputed translation from difficult Hebrew:

- המָּשָׂא *ha massa* the burden, prophecy
- נָאֻם *ne'um* oracle
- הַגִּבּוֹר *ha-gebber* the mighty

“the mighty oracle prophesied...”

יְחִיאל Ithiel

“God comes, arrives, is with me;” equivalent to Immanuel, “God with us” (Isaiah 7:14; 8:8).

אָכַל Ucal

from a verb: ‘*ukhal*, to be consumed. “God arrives to be consumed” (?)

דְּבַרֵּי אֱנוֹר בְּרִיָּקָה הַמָּשָׂא נָאֻם
הַגִּבּוֹר לְאִיתִיאל לְאִיתִיאל וְאָכַל:

Proverbs 30:1-3

“The words gathered of the wise son of the pious father, the prophecy of the mighty oracle: that El (God) arrives to be consumed.”

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

John 6:51-58

While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? Whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, [quoting Psalm 110:1] The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Matthew 22:41-44

Surely I *am* more brutish than *any* man,
and have not the understanding of a man.
I neither learned wisdom, nor have the
knowledge of the holy.

Proverbs 30:2,3

בְּעֵר Carnal, natural

אִישׁ Ish, Mankind

אָדָם Adam

Who hath ascended up into heaven, or
descended?

Hosea 5:15

Who hath gathered the wind in his fists?

Psalm 135:7

Who hath bound the waters in a garment?

Psalm 104:6

Who hath established all the ends of the earth?

Psalm 72:8

What is his name, and what is his son's name,
if thou canst tell?

Psalm 110:1

Proverbs 30:4

The LORD said unto my Lord, Sit thou on my
right hand, till I make thine enemies thy
footstool?

לְדוֹר מְזֻמּוֹר נָאֻם יְהוָה לְאִדָּה שֶׁב לְיָמֵינוּ עַד-אַשִּׁית
אֶבְיָד הָרָם לְרַגְלֶיךָ:

Psalm 110:1

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
Matthew 5:17,18

Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.
Proverbs 30:5,6

Two things have I required of thee; deny me them not before I die: Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the Name of my God in vain.
Proverbs 30:7-9

Agenda for Session 4: Sampling of Allegorical Allusions

We will make thee borders (braids) of gold with studs of silver.
Song 1:11

[Note the plural “we.” The Trinity?]

While the king sitteth at his table, my spikenard sendeth forth the smell thereof.
Song 1:12

We are reminded how believers—like the bride of Jesus Christ—should be a sweet smell in His nostrils (cf. 2 Cor 2:14-16; Eph 5:2; Phil 4:18).

Thou art all fair, my love; there is no spot in thee.
Song 4:7

He is totally satisfied with his bride... *This is the key message throughout the book. One of the primary purposes of this book is to show you how our Shepherd-King sees you.*

I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.
Song 5:6

[Jeanne Guyon uses this passage to comment on “the dark night of the soul”; she was imprisoned in the Bastille for her commentary on Song of Songs! Cf. *Faith in the Night Seasons*, Nancy Missler.]

Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee.
Song 8:5

The question starts out in the same way as Song 3:6 and 6:10, and is always in reference to Shulamite.

Coming to the apple tree where she first won his love, they now renew their love covenant...

Seen “coming up from the wilderness” suggests that they left Jerusalem via the Jericho Road, came up the Jordan Valley, and left the wilderness by coming through the Beth Shean Pass to Shunem. This would be the same route she took when going up to Jerusalem in the wedding procession.

The wilderness or desert had two symbolic associations in the Old Testament:

- 1) The wilderness was associated with Israel’s 40-year period of trial. In their love the couple had overcome trials which threatened their relationship:
 - the insecurity of the beloved, 1:5-6
 - the foxes, 2:15
 - and indifference 5:2-7
- 2) The desert or wilderness was used as an image of God’s curse (cf. Jer 22:6; Joel 2:3). The couple’s coming up out of the wilderness suggests that, in a certain sense, they had overcome the curse of disharmony pronounced on Adam and Eve (Gen 3:16b).

Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.
Song 8:6

“...a most vehement flame”: Literally, “the fire-flame of *Yehovah*” (Ps 80:16; Isa 6:6). *Nowhere else is God’s name found in the Song.*

The energy of this love is compared to the energy of death and *Sheol*: “strong” means powerful; irresistible (Num 13:28; Judg 14:18; Jer 9:21). The jealousy of love is [hard, cruel, firm] as *Sheol*: jealousy,

here, is simply asserting the right of possession or ownership, just as *Sheol* takes full possession of the dead (Ps 49:13-15).

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.

Song 4:3

“...thread of scarlet”: cf. Rahab’s salvation; the scarlet thread from Gen 3:15; His vesture in Rev 19 ...*threads in the total tapestry: they all tie together...*

Agenda for Session 4: Rahab’s Scarlet Cord

“...thread of scarlet”:

- The scarlet thread from Genesis 3:15.
- “When I see the blood, I will pass over you” (Ex 12:13).
- It is “the blood of Jesus Christ, God’s Son, cleanseth us from all sin” (1 Jn 1:7).

Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall.

Joshua 2:15

“...cord”: חֶבֶל *chebel* a) a rope, or cord b) pain, sorrow, travail

Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father’s household, home unto thee.

Joshua 2:18

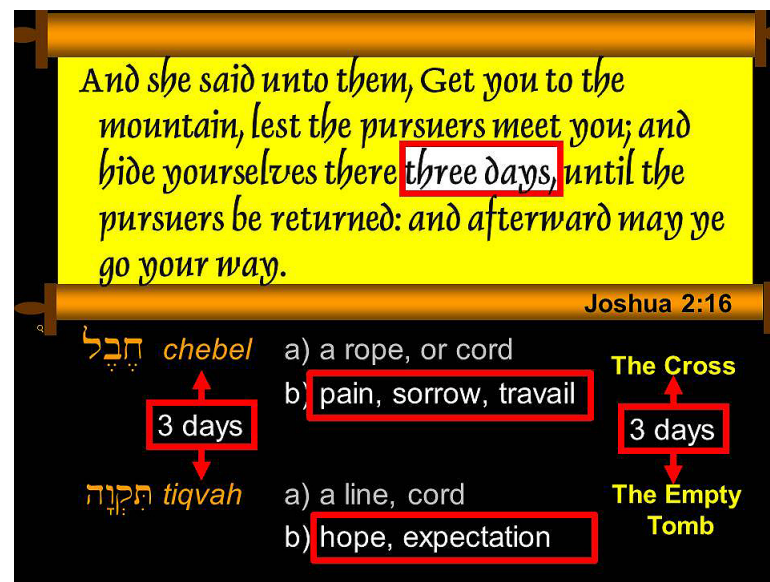
“...thread”: תִּקְוָה *tiqvah* a) a line, cord b) hope, expectation.

*I declare unto you **the gospel** which I preached unto you... how that Christ died for our sins **according to the scriptures**; And that he was buried, and that he rose again **the third day** according to the scriptures...*

I Corinthians 15:1, 3-4

*And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there **three days**, until the pursuers be returned: and afterward may ye go your way.*

Joshua 2:16



Agenda for Session 4: Our Life = His Garden

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

Song 4:13

“Orchard”: פֶּרְדֵּס *pardace*, foreign origin; similar to the Persian word for “paradise.”

Our Life = His Garden

We, too, as believers, are pictured as a “watered garden” (Isa 58:11; Jer 31:12). And He has set us apart for Himself (Ps 4:3).

We are to be a source of fragrance and a source of fruit; And He is a diligent husbandman (Phil 1:6, 11; Gal 5:22). We are not merely to have the assurance of our own salvation; we are to be as watered gardens for Him.

Four times he declared her fair, “without spot.” Earlier she had declared her wretchedness. Are we not also wretched? Don’t we take our places aside Job (42:5, 6), abhorring ourselves, repenting in dust and ashes? Don’t we kneel beside Isaiah and exclaim, “I am a man of unclean lips, and dwell in the midst of a people of unclean lips?” (Isa 6:5).

Shouldn't we join Peter and cry, "Depart from me; for I am a sinful man, O Lord"? (Lk 5:8).

Yet He has washed us, and imputed to us *His comeliness*. Our Shepherd-King doesn't say to us, "I love you, *but...*" "I love you *if...*" "I'll love you *when...*"

Never once does He say: "You're lovely, but maybe you could change your hairstyle." "You're lovely, but you could lose a few pounds." He says, "I love you—(*period!*)"

Some yield their fragrance as the rain and dew fell on them; some send forth a subtle aroma when the rays of the sun warms them. Others never exude until they are pierced and sap flows forth...

It takes both the north and the south wind to bear the best fruit. It takes both the cold of winter as well as the warmth of summer. (The best apples come from the northern climates. It takes cold to bring out the flavor.)

"The Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet" (Nahum 1:3; Cf. Rom 8:28). The gardens are watered with living water (Jn 7:37-39).

The parable of two seas, fed by the same source: One is a symbol of Life; The other, a symbol of Death. Is your life touching others? What is hindering the outflow of the living water?

Remember the Letter to the Ephesians that our Shepherd-King Himself wrote. Have you lost *your* "first love?"

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy lampstand out of his place, except thou repent."

Revelation 2:5

And, in His final letter:

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Revelation 3:20

Remember, this was spoken of the *Laodicean* church...Have you responded to Him? Are you guilty of the sin of lethargy?

Unimaginable Speculations

What will be the astonishment of those who never understood when the Bride is "snatched" away? (the *Harpazo*) When the church is gone and the heavenly procession has passed them by, what will their thoughts be *then*?

Some Broader Perceptions

- What does the marriage of Adam and Eve signify? Is Adam a "type" of Christ?
- What of Eleazar seeking the bride for Isaac in Gen 24? Why did he take along ten camels?
- Of what "mystery" does Asenath, the Gentile bride of Joseph, speak?
- What do Boaz and Ruth signify?
- What of Hosea purchasing his bride in the slavemarket?
- Why are Jewish weddings on a Tuesday?
- What does Paul emphasize in Eph 5 (25 - 32)?

Final Session

"The volume of the book is written of me." Let's broaden our perspective to include "the whole counsel of God:" the entire Bible in a *macro*-view of marriage as His model of intimacy...

Song of Songs: The Path To Intimacy Session 5: Marriage as God's Model for Intimacy (Ephesians 5:22-33)

Marriage as God's Model

- | | |
|----------------------------------|-------------|
| 1) Introduction & Tutorial | |
| 2) Adam & Eve | Gen 3 |
| 3) Abraham & Isaac | Gen 22 |
| Isaac & Rebekah | Gen 24 |
| 4) Ruth & Boaz | Ruth 1-4 |
| 5) Israel as Wife of <i>YHWH</i> | Hos 2:14-23 |
| 6) Paul's Marriage Manual | Eph 5:22-33 |
| 7) The Bride of Christ | Rev 21 |

The Basis of Marriage

- 1) **Biological Basis:** for procreation, etc.
- 2) **Psychological Basis:** a union to meet life's challenges, joys, sorrows, etc.
- 3) **Sociological Basis:** the family unit as the primary element of the tribe, community, nation, etc. *But is it working?*
- 4) **Supernatural/Spiritual Basis:** God's ordained unit through which He *communicates His most significant and intimate truths.*

Rhetorical Devices

I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

Hosea 12:10

Rhetorical devices include: allegories, analogies, metaphors, similes, puns, types ...*and over 200 other devices!*

Appendix A, *Cosmic Codes*

- *Simile:* Resemblance (Gen 25:25; Mat 7:24-27).
- *Allegory:* Comparison by representation (Gen 49:9; Gal 4:22, 24).
- *Metaphor:* Representation (Mt 26:26).
- *Hypocatastasis:* An implied resemblance or representation (Mt 7:3-5; 15:13).
- *Analogy:* Resemblance in some particulars between things otherwise unlike.
- *Type:* A figure or example of something future (Rom 5:14; Gen 22, 24).

Appendix A, *Cosmic Codes*

Similes

- | | |
|---------------------------------|------------------------------|
| • The Lion of Judah | Gen 49:10; Hos 5:14; Rev 5:5 |
| • The Good Shepherd | John 10 |
| • The Lily of the Valley | Song 2 |
| • The Root out of a dry ground | Isa 53:2 |
| • The fruitful branch | Isa 4:2 |
| • "Without form nor comeliness" | Isa 53:2 |
| • Yet "altogether lovely" | Song 5:16 |

Types

- Ark of the Covenant
- The Sacrifice on the Brazen Altar

- The Mercy Seat in the Sanctuary
- The Water from the Rock
- The Manna from the Sky
- The Brazen Serpent Lifted Up
- The Passover Lamb
- The Scapegoat

Marriage as God's Model

Adam & Eve	Gen 3
Abraham & Isaac	Gen 22
Isaac & Rebekah	Gen 24
Ruth & Boaz	Ruth 1-4
Israel as Wife of YHWH	Hos 2:14-23
Paul's Marriage Manual	Eph 5:22-33
The Bride of Christ	Rev 21

Adam and Eve

And Adam gave names to all cattle, and to the fowl of the air; and to every beast of the field; but for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

Genesis 2:20-25

Marriage Instituted

Christ based His teaching on this passage (Mt 19:3-9; Mk 10:2-12; quoted Gen 1:27; 2:23,24):

- | | |
|---------------------------|--------------------------|
| • One wife | Mat 19:8 |
| • Heterosexual, permanent | Mt 19:4-6 |
| • Male as the head | 1 Cor 11:8,9; 1 Tim 2:13 |

Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

Genesis 3:1

This is not an allegory or fable...

Nachash: Hebrew root: hiss, mutter, whisper, enchanter
Chaldean root: bright, brass, copper
Aruwm: Full of wisdom (Ezek 28:12); prudent (Prov 1:4; 8:12; 12:23; 14:8)
“Beast”: *chay*: “living being”: cf. *zoa*, Rev 4...

Step 1: Introduce Doubt: “Yea, hath God said...?”

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Genesis 3:2-5

Step 2: Denial (and modifying, amending, what God said...)

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Genesis 3:6

Step 3: Rationalization

And Adam was not deceived, but the woman being deceived was in the transgression.

1 Timothy 2:14

[Anecdotal comparison: How we might have handled it...]

Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Romans 5:14

A Prophetic Type

Adam as a type of Christ (Rom 5:14) vs. Christ = “Last Adam” (1 Cor 15:45). Adam was not deceived (1 Tim 2:14) vs. “Gal, are you in a lot of trouble...” Adam loved Eve so much as to *knowingly choose* to share her destiny...to be made sin for her! (2 Cor 5:21) ..without which, there would have been no redeemer, no “Seed of the Woman.”[*Do you love your wife that much?*]

Adam as a “Type” of Christ

- “Son of God” Luke 4:38
- Adam was not deceived 1 Tim 2:14
- “Figure of Him...to come” Rom 5:14
- Means of salvation to Eve
 - “Made sin” for her 2 Cor 5:21
- Kinsman required Rev 5
- Church = “Bride” Isa 62:5; 2 Cor 11:2; Rev 21:2; 22:17

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

Genesis 3:8-10

“Where are thou?” Not the challenge of an arresting officer, but the cry of a heartbroken father...

God Always Does the Seeking

- Adam
- Abraham, the idolater
- Jacob at Bethel, fleeing
- Moses, the fugitive in Midian

“Ye have not chosen me, I have chosen you” (Jn 15:16). *The Shepherd always seeks the sheep.*

And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Genesis 3:11-15

Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Romans 5:18,19

*Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and **he shall rule over thee**. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.*

Genesis 3:16-21

Only by innocent blood would they be covered (Lev 17:11).

“Fig Leaves”

- Church-going
- Religious exercises
- Ordinances, Rules
- Philanthropy
- Altruism
- Personal Efforts

The Akedah (Genesis 22): Abraham & Isaac

- Abraham offers Isaac on Mt. Moriah (Gen 22).
- Isaac is “dead” to Abraham 3 days (Heb 11:17-19).
- Abraham knows he is acting out a prophecy—he names it as such (Gen 22:14).
- Another Father offers His Son on that very spot 2,000 years later (Rom 8:32).
- Isaac is personally edited out of the record from the time he is offered until he is united with his bride 2 chapters later (Gen 24:62)

Hour 4, *Learn the Bible in 24 Hours*

A Bride for Isaac (Genesis 24): Issac & Rebekah

- Abraham commissions Eleazar to gather a bride for Isaac (Eleazar = “Comforter”).
- Eleazar qualifies her by a well.
- She agrees to marry the unseen bridegroom.
- He gives her gifts...
- [Why did He bring 10 camels along?] Gen 24:10.
- She joins the bridegroom at the well of *Lahai-Roi*.
- Isaac re-appears in the record when he has joined his bride (Gen 24:62).

Hour 4, *Learn the Bible in 24 Hours*

Typology

Abraham	= The Father
Isaac	= The Son
Eleazar	= The Holy Spirit (always the unnamed servant) ...sent to gather the Bride for the Son

One Integrated Design

The New Testament *is in the Old Testament concealed*;
The Old Testament *is in the New Testament revealed*.

The Book of Ruth: Ruth & Boaz

“In the days the judges ruled...” This is the Ultimate Love Story—at the literary level and at the prophetic, personal level. And one of the most significant OT books for the Church: The Role of the Kinsman-Redeemer and the Essential Prerequisite to Revelation.

The Book of Ruth

- | | |
|---|--------|
| • Love's Resolve | Ruth 1 |
| — Ruth cleaving to Naomi | |
| • Love's Response | Ruth 2 |
| — Ruth gleaning | |
| • Love's Request | Ruth 3 |
| — The Threshing Floor Scene | |
| • Love's Reward | Ruth 4 |
| — The Redemption of both Land and Bride | |

Ruth Cleaving: Chapter 1

“In the days the judges ruled...” Famine drives family to Moab:

- Elimelech (“God is my King”)
- Naomi (“Pleasant” (Land?))
- Mahlon (“Unhealthy”; “to blot out”)
- Chilion (“Puny”; “to perish”)

Naomi deters daughters-in-law from following:

- Orpah (“Fawn”) [Ultimately returns]
- Ruth (“Desirable”) [Remains with Naomi]

And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.

Ruth 1:16,17

Ruth Gleaning: Chapter 2

The Law of Gleaning (Lev 19:9,10; Deut 24:19-2) is a provision for the destitute. Ruth “happens” upon the field of Boaz.

Boaz = “In Him is Strength” (Temple Pillar); introduced by an “Un-named Servant;” Boaz offers protection and “handfuls on purpose...”

Goel: Kinsman-Redeemer:

- Law of Redemption (Lev 25:47-50);
- Law of Levirate Marriage (Deut 25:5-10).

The Threshing Floor: Chapter 3

Naomi recognizes an opportunity for the redemption of her land and for a new life for Ruth. She instructs Ruth on what to do. Ruth approaches Boaz...

And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.

Ruth 3:8,9

Hems

Hebrew: שוּל שׁוּל; Greek: κράσπεδον *kraspedon* hem, border, fringe, bottom edge of skirt or train. In ancient Mesopotamia, “to cut off the

hem” was to strip one of his personality, authority, etc. A husband could divorce his wife by cutting off the hem of her robe; a nobleman would authenticate his name on a clay tablet by pressing his hem on the clay.

- God’s Covenant with Israel (Isa 6:1; Ezek 16:8; Ex 39:25,26).
- Fringes on Levitical garments (Num 15:38,39; Deut 22:12; Ex 28:33,34).
- David’s removal of Saul’s hem (1 Sam 24).
- Lord’s hem sought for healing (Mt 14:36; Mk 6:56; Lk 8:44).
- Goal of the woman with issue of blood (Mt 9:20-21; Mk 5:31).
- Ruth & Boaz: a request to exercise his right and responsibility.

Ruth approaches Boaz to fulfill the role of a *Goel*, but a “nearer kinsman” is in the way. [Six measures of barley = a code for Naomi.]

The Redemption: Chapter 4

- Boaz confronts the “Nearer Kinsman”:
 - He is willing to redeem the property; yet.
 - He is *not* willing to take Ruth as bride.
 - He yields his shoe to relieve the obligation.
- Boaz steps up:
 - He purchases the land for Naomi.
 - He “purchases” Ruth as bride.
 - “May your house be like Pharez...”

Hermeneutics

Greek (Western) Model: Prophecy = Prediction → Fulfillment

Hebrew Model: Prophecy = Pattern (Types, et al)

Typological Analysis

- *Goel* = Kinsman-Redeemer
 - 1) Must be a Kinsman
 - 2) Must be Able to perform
 - 3) Must be Willing
 - 4) Must assume all the obligations
- Boaz = The Lord of the Harvest/The Kinsman-Redeemer
- Naomi = Israel
- Ruth = Gentile Bride

Observations

In order to bring Ruth to Naomi, Naomi had to be exiled from her land. What the Law could not do, Grace did. Ruth does not replace Naomi.

Ruth learns of Boaz's ways thru Naomi. Naomi meets Boaz thru Ruth. No matter how much Boaz loved Ruth, he had to await *her* commitment. Boaz, not Ruth, confronts the "Nearer Kinsman."

Ruth: Final Remarks

The Book of Ruth is always read at the Feast of Pentecost (*Shavuot*). You can't really understand Revelation 5 without understanding the Book of Ruth.

You and I are also beneficiaries of a love story, that was written in blood, on a wooden cross, erected in Judea almost 2,000 years ago!

The Tenth Man

Adam	Shem	Isaac
Seth	Arphaxad	Jacob
Enosh	Salah	Judah
Kenan	Eber	Perez
Mahalalel	Peleg	Hezron
Jared	Reu	Ram
Enoch	Serug	Amminadab
Methuselah	Nahor	Nahshon
Lamech	Terah	Salmon
Noah	Abraham	Boaz

Prophetic Undercurrents

David's lineage prophesied (in the time of the Judges) in the Book of Ruth. He was the 10th generation after Pharez (Ruth 4:12, 18-22). Bastards excluded until 10th generation (Deut 23:2). [Boaz, Ruth, Obed, Jesse, David are encrypted in Genesis 38.]

The Strange Prophecy

And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

Ruth 4:12

A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

Deuteronomy 23:2

1. Perez
2. Hezron
3. Ram
4. Amminadab
5. Nahshon
6. Salmon
7. Boaz
8. Obed
9. Jesse
10. David Gen 38

Gentile Brides as Types

Adam	Eve
Isaac	Rebekah
Joseph	Asenath
Moses	Zipporah
Salmon	Rahab
Boaz	Ruth
Christ	Church (...all have no death recorded!)

Israel as "Wife of YHWH" (Hosea 2:14-23)

- Harlot (Ezek 16:35);
- "Widowed" (Lam 1:1; Isa 54:4);
- Mystery Babylon: "I am no widow" (Rev 18:7).

Paul: Model Marriages & Marriages as Models

Ephesians 5:22-33

22] Wives, submit yourselves unto your own husbands, as unto the Lord.

God has ordained government; also, in the home. In submitting to the husband, the wife is submitting to the Lord (cf. 1 Cor 11:3; Col 3:18; Tit 2:5; 1 Pet 3:1ff).

Eve usurped the place of Adam and introduced sin into the human race. False cults are frequently started by women. Women who leave their appointed sphere can wreck a local church, break up a marriage, and can destroy a home. In contrast, nothing is more attractive than a woman fulfilling the role that God has assigned her (Prov 31:10-31).

Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.

1 Timothy 2:11-14

- 23] For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

He is her head.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

Genesis 3:16

“...head of the wife”: Headship is not dictatorship. He loves, leads, guides, provides, protects, and cares for her.

- 24] Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

“...the church is subject unto Christ”: The Bride of Christ is not an equal partner; does not seek to nullify the role that God has ordained (vs. “Women’s Lib,” et al.).

This is another reason that a Christian must not become “unequally yoked together” with an unbeliever (2 Cor 6:14-18). It is wrong for a believer to marry an unbeliever, but it is also wrong for two Christians to marry *outside of the will of God*. It is sometimes God’s will for a Christian to remain single (Mt 19:12; 1 Cor 7:7-9).

- 25] Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

[*Paul had much more to say to Christian husbands than to the wives!*] The husband will love his wife sacrificially (v.25); sanctifying her (v.26), and satisfying her (v.28-30). No wife would mind being subject to a husband who loves her *as Christ loves the church*.

- 26] That he might sanctify and cleanse it with the washing of water by the word,

Already ye are clean because of the Word...

John 15:3

Sanctify them through thy Truth...

John 17:17

- 27] That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Sanctify means “to set apart.” The wife is to be “set apart.” Any interference with this God-given arrangement is sin. This is reinforced in the lessons from the Song of Songs...

- 28] So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

“Own”: (6X) God permitted polygamy in the OT but never approved it.

- 29] For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

Love is the nourishment of the home. The Spirit of God uses the Word of God to work in our lives. For a parallel passage to the Ephesians passage, see Colossians 3:16-25.

- 30] For we are members of his body, of his flesh, and of his bones.

- 31] For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

Quotes Gen 2:24. [Quoted 3X in NT: Mt 19:5,6; Mk 10:8; 1 Cor 6:16.] Involves “leaving” as well as “cleaving.” Man’s relationship to parents is superseded by a higher loyalty: to his wife. This should eliminate in-law troubles on the one hand; marital strife on the other.

And just as you think you know where he’s going, he throws you a reversal...!

- 32] This is a great mystery: but I speak concerning Christ and the church.

He reverses the parallelism and focuses on the Church, using the marriage as a model to communicate His highest and most intimate truths!

- 33] Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Only two rules, one for each: 1) **Husband:** Love your wife supremely.
 2) **Wife:** Let your husband be in charge. It's so simple. *Why don't we do it?*

The Mystical Basis of Marriage

- **Preeminence:** Christ is the Head of the Church (Eph 1:22; 4:15; 5:23; Col 1:18; 2:19).
- **Preciousness of the His People** (Eph 5:25):
 - “Apple of His Eye” (Deut 32:10);
 - Crown of Glory (Isa 62:3);
 - Stones of crown, ensign (Zech 9:16);
 - Jewels (Mal 3:17).
- **Love for the Church:** Eph 1:15; Phil 4:1; 1 Thess 2:8; 1 Pet 1:22; 1 Jn 5:2.
- Church = “Bride”: Isa 62:5; 2 Cor 11:2; Rev. 21:2; 22:17.



Effects of the Fall?

- Entropy (the “Bondage of Decay”) introduced?
- Universe “fractured?”
- Separation of the 4 & 6 dimensions?
- Separation of the “spiritual” and “physical”?
- Redemption involves more than Man alone: “...a New Heavens and a New Earth.”

Entropy in Scripture

They shall perish... grow old as a garment...

Psalms 102:25-26

The earth will grow old like a garment..

Isaiah 51:6

Heaven and earth will pass away...

Matthew 24:35

Entropy to be Repealed?

...Because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God.

Romans 8:21

The Dwelling Place of the Bride of Christ: The “New Jerusalem”

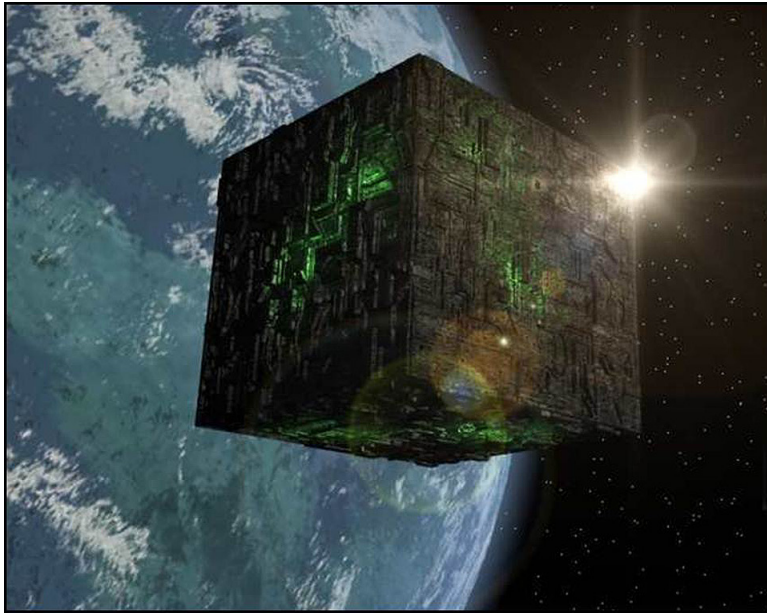
And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Revelation 21:1,2

Just as Solomon prepared a place for Shulamite, and the Jewish bridegroom prepared a place for his bride...

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of

heaven from God, Having the glory of God: and her light was like
unto a stone most precious, even like a jasper stone, clear as crystal;
Revelation 21:3-11



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