Introduction

Song of Songs

Historical Notes

Robert Combes

An anthology of disconnected songs extolling human love (read by
Meek). A collection of pagan fertility cult hymns (read by Theophylact).
Wesleyan, Lutheran, Calvinist, and others). In which the groom
Wedding Feast. Three Words for Love. Bridal Chamber.

Chapter 1: 3 - 17
Introduction. The Story and Interpretations. Solomon.

Chapter 2
Wedding Feast. Three Words for Love. Bridal Chamber.

Chapter 3 & 4

Chapter 5
Solomon Comes into his Garden. The Shulamite’s Troubled Dream.

Chapter 6
I am My Beloved’s... Solomon Praises Her.

Chapter 7 & 8
The Dance of Manhanaim. Visit to Galilee. The Sister.

Conclusion
The Dance of Mammaham. Visit to Calahce. The Sister.

Chapters 7 & 8
I am My Beloved’s... Solomon Praises Her.

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(a) a collection of pagan fertility cult hymns (read by Theophylact).
(b) a collection of Syrian wedding songs (read by E. Renan).
(c) a collection of Persian wedding songs (read by E. Renan).
(d) an extended type.
(e) an ellipse type.
(f) an ellipse type.
(g) an ellipse type.
(h) an ellipse type.

The Song has been interpreted as:

(a) an allegory of divinely modeled Songs of Songs.
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It is perhaps the most difficult and mysterious book in the entire Bible.

In the entire world there is nothing so rare as the day when the song
of Songs was given to Israel. All the writings are holy, but the Song of
Songs is holier than all the others.

Here is a book from the East which appears only in this book, yet it is among the least studied and most

Audio Listing

(Also called, Canticles - from the Latin)

The Different Interpretations. Solomon. Ephesians 5.
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, etc.)

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 3,000 proverbs and 1,005 songs (1 Kings 4:32). The wisdom and literary skills of Solomon are remarkable insofar as a man was able to write, for he wrote more than 15,000 lines of songs in 3,000 verses and 1,005 songs in 3,000 verses and 1,005 songs (1 Kings 4:32). And besides his wisdom, Solomon created more than 15,000 songs, and the books of Proverbs and Ecclesiastes (Ecclesiastes 1:1-12).

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 (1:2-3:5), a wedding (4:2-9), and the nature of love (8:5-7). One of the most important things about the Song is that it is a love poem that has been praised by many people throughout history.

What is the historical narrative underlying the opera?

Two, or a Triangle?

Whether there are two or three characters in the book is a key factor. Some scholars believe there are two characters, while others believe there are three. Over 100 years ago, Ewald, the great German critic, who has been called the father of “higher” criticism, suggested the following view:

In the hill country north of Jerusalem there was a family in charge of a vineyard belonging to King Solomon. The young shepherdess had been won by a shepherd who had drawn her heart to himself. She was faithful and loved him with all her heart, and her love was returned by him. Selah (verse 6), the musical notation that indicates a change in the music of the song, marks the break between the first and second section of the Song of Songs. It is a love song that celebrates the beauty of the beloved.

Inspiration of the Book

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” (John 10:35). It was the favorite book of D.L. Moody, C. H. Spurgeon, and St. John of the Cross. John Gill, a Puritan preacher, developed 122 sermons from it; Bernard of Clairvaux, a French mystic, brought forth 86 teachings from Chapter 1 alone.

Some say that it is not quoted in the NT, yet there are references:

John 4:15: “The well of living water”

1 Corinthians 11:2: “The veiled woman”

Ephesians 5:27: “The precious fruit”

1 John 4:8: “The spotless bride”

John 6:44: “Jesus said, ‘No one can come to Me unless the Father has drawn him.’”

Philippians 1:1: “The precious fruit of righteousness”

This book is a treasure that reveals the beauty of love and the unity of the believer with Christ.
mother's sons were angry with me. "Mine own vineyard I have not kept." She had no opportunity to look after herself. She was sunburned but naturally 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 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 my beloved's, and his desire is toward me."

There is some disagreement over the identity of the woman, but Fruchtenbaum notes a volume written on the history of the Song of Songs during the Middle Ages:

Over the hundred commentaries on the Song remain with us from the near East. The story is of Mr. and Mrs. Solomon. 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."

There is also some disagreement over the bride in this love song, summarized by three major views about the woman:

1) She is one of his wives (and thus,的理解同 experiments); 2) She is the daughter of Pharaoh (1 Kings 3:1; 7:8; 9:16); 3) She is my beloved's, and his desire is toward me. The Song presents the relationship in a way that is consistent with the Biblical presentation. It reduces the erotic scenes to premarital lust rather than the beauty of sexual relations within marriage. This view has been widely accepted among many, but has some serious problems:

1) Although indulged by many liberal theologians, this view would seem to maintain a low view of the Bible. 2) This would make King Solomon "the villain" of the piece. 3) While he did, indeed, in his later years, fail miserably, he is portrayed in a positive light (Mt 12:42). He is a type of the Prince of Peace, succeeding David after years of warfare. (Yet David also is a "type" of Christ, despite his grievous sin.) 4) This view would dismiss some of the most lovely and tender passages of this little book as mere seduction instead of sincere and holy love. Cynicism would replace the very... readers through the centuries.

Sometimes she was almost tempted to yield, for her case seemed a hopeless one. But she would remember him, her former lover, and she would say, "No, I cannot turn from him. I am my beloved's, and his desire is toward me." Eventually King Solomon set her free and she went back to the one she loved.

In the mountain district of Ephraim, King Solomon had a vineyard (8:11).

The Story Behind the Opera

Alternative Interpretations

The King may well be the Shepherd. This view has been widely accepted by many liberal theologians, this view would appear to maintain a low view of the Bible. It reduces the erotic scenes to premarital lust rather than the beauty of sexual relations within marriage.

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In the mountain district of Ephraim, King Solomon had a vineyard (8:11).
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 ... love. 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 ... 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.

With divine mindfulness

This book is intended to improve your life, deepen your sexual and romantic understanding and increase your love for your spouse; and to illuminate true sexual and romantic understanding.

Allegorical

But there’s more.

Romantic understandings. The second world has bestowed upon us its conceptions of love, romance and sexuality.

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Literal

My Name

25’

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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 (1 Kings 1:4). Her ministry to him was completely a matter of physical care, not sexual pleasure.

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Three Words for Love

Kiss: the Father of the Prodigal Son kissed him upon his neck—forgiveness and restoration. Here, however, they are on the mouth—the kiss of intimacy.

There is phonetic word play between "kiss" and "wine.

Kiss: the failure of the prodigal son kissed him upon his neck—"Kiss" is Hebrew for "wine.

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

Thy love is better than wine.

Preparing for the Wedding Feast

Fruchtenbaum—Three reflections (1:2-7):
1) 1:2-8 Preparing for the Wedding Feast
2) 1:9-14 At the Wedding Feast
3) 1:15-2:7 In the Bridal Chamber

Verse by verse:

Thy love is better than wine.

Three Words for Love

!yd, Do, dodim (6x in the Song), is referring to sexual love; equivalent to the Greek eros (Song 1:2; 1:4; 1:10 (2X); 2:1; 5:1; 7:1-3; 8:1-9; 10:1). The repetition of the noun in the genitive makes it a superlative.

The song of songs, which is Solomon's.

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 3,000 proverbs and 1,005 songs (1 Kings 4:32). His building exploits included the Temple and his elaborate palace complex, which included a separate dwelling for the daughter of Pharaoh, the last of the Old Testament prophets, recognized as Christ Himself also claimed (Matt 9:15). Paul goes even further (Eph 5:22-33). Also, Revelation 18:23; 21:2,9; 22:17.

Chapter 1

The repetition of the noun in the genitive makes a superlative.

The song of songs, which is Solomon's.
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.

Before the king became her lover, she acknowledged him as her lord.

"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, 9; Ezek 32:20).

Kedar: black like the black roses of Bethlehem, made of black goat skins and hair.

Bëch', used of skin, hair, or color; but never of race. The terms of Kedar are as I have blended the words of Jerusalem as the words of Kedar, as I have blended the words of Jerusalem as the words of Kedar, as.

Are you still in the "holding hands" stage with Him? Or other things and priorities that you are clinging to keeping you from that intimacy?

And the Ark (the Spirit) = essence of the Father = love.

A disbelief = greater than the house. Further, a house is a greater than the Ark: love. A deeper = greater: read: strength.

Ye shall multiply in the earth, and fill it (Gen 1:28).

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 John 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! (Cf. Heb 13:4 is a key point for those who have hesitancy in enjoying sex.)

Bed: koiath, coitus, refers to sexual intercourse.

God invented sex, not Playboy magazine.

Beck 74 refers to sexual intercourse.

The joy of intimacy is also true of our relationship with the Lord, isn't it? Nothing compares with the presence—His \( \text{wheh} \) in the woods; because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.

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

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.

How does your lover smell?

\( \text{loveth} \) = equivalent to the Greek \( \text{agape} \), a commitment of the will.

Name (change) = temperament in and spirit.

How does your lover smell?

\( \text{loveth} \) = equivalent to the Greek \( \text{agape} \), a commitment of the will.

His Chambers

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


The "Daughters of Jerusalem" Respond

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. (Deut 24:14)

"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 principle.

Reflection #2: At the Wedding Banquet

Between the ceremony and wedding night

I have compared thee, O my love, to a company of horses in Pharaoh's chariots. (Deut 17:14)

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, Deut 17:14-20: horses, wives, and then silver, and gold, in that order. Solomon was a great lover of horses (1 Kgs 4:26; 10:26) and many came from Egypt (1 Kgs 10:28-29). These were imported from Egypt.

Consider the place of the equine industry in Egypt (to read 10:19-20). Where were the horses used? Have your companions gone where I have not gone? (Perhaps she has used certain parts of the equine industry in regards to you?)

She is comely and altogether lovely. (Job 3:7)

Hyacinth, to bring order out of chaos. (Gen 2:24)

The word "love" is a`rayah, a close personal friend.

We will make thee borders (braids) of gold with studs of silver. (Job 39:19-25)

When we come into the company of the Lord, we are overwhelmed by the majesty of God. The Good Shepherd (John 10:21)

His tender mercy... 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 are overwhelmed by our inadequacy (Isa 6:5; et al).

"In my flesh dwelleth no good thing" (Rom 7:18).

The reason for a Christian not to take care of themselves.

Why now?

We are commanded to love our neighbors in neighbor's shoes. (Rom 12:10)

The 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 welcome David, these women are answering to the need for public testimony and public validation. At the Wedding Banquet, the Daughters of Jerusalem "testify" to their own identity and their love.

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

The King is also a shepherd. Our King is indeed a shepherd:

"True shepherd = a well-endued as a prophet" (Gen 38:14-15).

Where can I find you at work?

Weeds or crops?

Hyacinth, to bring order out of chaos. (Gen 2:24)

... I will feed my flock in the green pastures. (Ps 23:1, 2)

The Good Shepherd (John 10:14)

The Good Shepherd (Heb 13:20)

The Chief Shepherd (1 Pet 4:14)
Chapter 2

Shulamite Speaks:

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

Refer to the ancient practice of women wearing a bundle of myrrh from a cinnamon bush around their necks to counteract body odor.

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

Chapter 2

Review

1) 1:2-8 Preparing for the Wedding Feast
2) 1:9-14 At the Wedding Feast
3) 1:15-2:7 In the Bridal Chamber

Cedar and fir trees were not native to Jerusalem, but came from the north, near En Gedi.

Chapter 2

The Bridal Chamber

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Chapter 2

The Man Begins

Copher was the cypress or henna flower, a plant with fragrant yellow and white flowers.

Chapter 2

Silver is the metal of redemption. (The Tabernacle rested on silver sockets; silver was the redemption coin; it was also the blood money...)

Chapter 2

Verse 14

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

Chapter 2

Verse 13

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

Chapter 2

Verse 12

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

Chapter 2

Verse 11

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

Chapter 2

Verse 10

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

Chapter 2

Verse 9

Prepare me a bed, because my love is as tender as a bed of ivory, and as soft as a bed of violet.

Chapter 2

Verse 8

My couch is as soft as nard, my bed as soft as myrrh which is set for price.

Chapter 2

Verse 7

I charge thee not with wine; neither do I desire thee sweet低位.

Chapter 2

Verse 6

My beloved is mine, and mine is mine; sheRSS is mine.

Chapter 2

Verse 5

I am the rose of Sharon; the lily among thorns: among such as are fair among women, I am the fairest in height.

Chapter 2

Verse 4

I am the rose of Sharon; the lily among thorns: among such as are fair among women, I am the fairest in height.

Chapter 2

Verse 3

I am the rose of Sharon; the lily among thorns: among such as are fair among women, I am the fairest in height.

Chapter 2

Verse 2

I am the rose of Sharon; the lily among thorns: among such as are fair among women, I am the fairest in height.

Chapter 2

Verse 1

I am the rose of Sharon; the lily among thorns: among such as are fair among women, I am the fairest in height.
A common flower perhaps, but one that surpasses everything around it.

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

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

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 the soul. He isn’t to be No. 1 on a list of 10; but rather, No. 1 on a list of 1!

My Beloved

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.

Apples (actually, apricots?) were, in the ancient world, erotic symbols. Some commentators have viewed this verse as a 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.

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

"Love" 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."

Three Words for Love

![yd,Do 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.

bh;a' = ahav, equivalent to the Greek agape, a commitment of the will.

ra'eyah = 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.

bh;a' = ahab - love 169X, lover(s) 19X, friend(s) 12X. Intimacy requires commitment as its prelude. Sexual love (eros or dodim) is only to be practiced within the concept of ahab or agape, commitment love. Otherwise, it is merely lust.

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 ... represent the social milieu in which the lovers move, answering to their need for public testimony and public validation.

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 (Isa 35:1-2; Hosea 14:6-8) and to a common lily found in the valleys of Israel.

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

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...

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. 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.

[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?”

“Wall” 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” means by fixation for reflection and meditation. “Shewing himself”—peering, with a twinkle; a gleam of the eye. He is feasting his eyes...

She Recalls his Words

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...

11] For, lo, the winter is past, the rain is over and gone; 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; 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 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. "Arouse": to excite the passions; "Pleased": to satisfy or to fulfill. Sexual passions should not be aroused unless they can also be satisfied; otherwise they will lead to frustration. This verse is a refrain repeated two more times (3:5 and 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.

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The Warning

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Loyalty

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

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).

She pictures him at work; he has business to attend to; but she is confident of their love remaining true to each other.

But this goes for the girls and housework, too. Among the beloved’s duties are a number of responsibilities. This is especially difficult for the self-employed and for those in business.

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).

The Foxes: Little, and Great

15 Of great ones, and great enemies which threaten, gnaw, and destroy love before it ripens to full enjoyment.

Her heart is set upon her (and great) enemies, which threaten, gnaw, gnaw. (Prov 4:22-24; Lam 5:19; Ezek 14:4.)

"Foxes are proverbial destroyers in Neh 4:3; Lam 5:19; and Ezek 14:4."

"Foxes are proverbial destroyers in Neh 4:3; Lam 5:19; and Ezek 14:4." Little foxes destroy those things the earth and life is a problem in. Little foxes know how to work and make their demands on the earth. Little foxes know how to work and make their demands on the earth. Little foxes know how to work and make their demands on the earth.

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Couples in courtship often defer potential problems areas with the attitude that "we can work these things out when we are married." This includes the need for the husband to attend to "earning the bread" (Fox #3) and a family (Fox #4), plus the needs of the children (Fox #5) and a family (Fox #6).

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Application

It is done. We have given the undivided attention (Fox #7) to the child (Fox #8).

She presse him in regard to the work (Fox #9) in the confidence which, when

"Better is separation.

She pictures him at work; he has business to attend to; but she is confident of their love remaining true to each other.

Her heart is set upon her (and great) enemies, which threaten, gnaw, gnaw. (Prov 4:22-24; Lam 5:19; and Ezek 14:4.)

She goes forward, and speaks as they walk:

"Gether hath hid me safe in Thee"

She pictures him at work; he has business to attend to; but she is confident of their love remaining true to each other.

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The Foxes
Chapter 3

Dreams of Separation

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

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

"Night" is in the plural, implying a recurring dream.

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

[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 found him not.

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."

[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.

Serioes of Reflections (Fruchtenbaum):

Otherwise, it is merely dust.

in the dark as well as in the light. When it's time to move, you need to respond to God's nudges. When are some of the watchmen that go about the city found me? To whom I said, "Saw ye Him whom my soul loveth?"

What do a skydiver and a surfer have in common? When do a skydiver and a surfer have in common? There are some similarities...

Review: Three Words for Love

We've found the words for love: dodim, do. (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.

'er; 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.

bh; a love 169x, lover(s) 19x, friend(s) 12x. From both the usage and the root, sexual love is clearly in view.

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

Daughters of Jerusalem: a kind of chorus; a foil to the Shulamite and the audience. Like the women who accompanied Jephthah's daughter in her mourning, or the women of Bethlehem who come out to ... represent the social milieu in which the lovers move, answering to their need for public testimony and public validation.

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

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Chapter 3 & 4

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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?

Royal honors are accorded as seen in the lavish expenditure of spices making smoke and fragrance.

Myrrh: ingredient of holy oil (Ex 30:23-25);

Frankincense: ingredient of holy incense (Ex 30:34-35).

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.

"Bed": b'shim, or travels-look, or royal litter.

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.

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?": 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 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 his gladness and of his love.

The Wedding Procession

1) The Wedding Procession: Solomon sends a wedding party from Jerusalem to Galilee to fetch Shulamite for the wedding ceremony in Jerusalem.

2) The Royal Procession: The magical events are recognized and the wedding procession is accomplished when the groom meets the bride.

3) The Wedding Ceremony: The wedding ceremony becomes one in the flesh through the first sexual union.

Five distinct steps in ancient Jewish marriage:

1) The Betrothal:
2) The Wedding Procession:
3) The Wedding Ceremony:
4) The Wedding Feast or Banquet:
5) The Wedding Night:

The Jewish Marriage

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

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The key thought is that arousal should not occur until it can be satisfied. Roes with a high view of sex that does not want to be disturbed. Here, the key thought is that arousal should not occur until it can be satisfied. Roes with a high view of sex that does not want to be disturbed. Here, the key thought is that arousal should not occur until it can be satisfied.
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...

"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 John 1:7).

We have been redeemed to God by the precious blood of Christ, as of an unblemished spotless lamb, foreknown indeed from the foundation of the world, but manifest in these last times for you. Do proclaim His Blood? Are your lips like a thread of scarlet?

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 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.

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

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

Shields were often hung on tower walls (Ezek 27:11). Solomon made 200 golden targets and 300 golden shields, and they were put into the house of the Forest of Lebanon, which served as the royal armory (1 Kgs 10:16).

Long neck, adorned with ornaments... a thousand bucklers, all shields of mighty men.

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

Chapter 4

The Wedding Night

He begins with a second praise of her beauty:

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.

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).

"...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 a steep slope. The appearance of hanging down on the sides of a steep slope gives the appearance of hanging down on the sides of a steep slope.

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; Samson: Judg 13:5; 16:5). Paul alluded to the long hair of a woman as sign that she had placed herself under his covering (1 Cor 11:15).

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.
Thou Art Fair..."  
When in other literature is called "the mount of Venus."  
[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.

He is totally satisfied with his bride...This is key message throughout the book. He views you through the filter of His blood. His blood has taken away all your faults, sin, defilement, and allows Him to be pleased with you for all eternity. One of the primary purposes of this book is to show you how our Shepherd-King sees you.

"I love Thee, O my sister-bride."  "I love Thee, O my sister-bride; I love Thee with a love that shall never die."  "I love Thee, O my sister-bride; I love Thee with a love that shall never die."  "I love Thee, O my sister-bride; I love Thee with a love that shall never die."  "I love Thee, O my sister-bride; I love Thee with a love that shall never die."  "I love Thee, O my sister-bride; I love Thee with a love that shall never die."  "I love Thee, O my sister-bride; I love Thee with a love that shall never die."  "I love Thee, O my sister-bride; I love Thee with a love that shall never die."  "I love Thee, O my sister-bride; I love Thee with a love that shall never die."  "I love Thee, O my sister-bride; I love Thee with a love that shall never die."  "I love Thee, O my sister-bride; I love Thee with a love that shall never die."  "I love Thee, O my sister-bride; I love Thee with a love that shall never die."  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"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.

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

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.

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

8] He is my love; my brethren know not the music of my heart, which songs of love are sung in me that my sister-brides have sung those of David.  These shields were later carved away by Persian statesmen at the behest of David.  These shields were later carved away by Persian statesmen at the behest of David.
This book is inspired; it is the word of God, living and active.

The north wind may be blowing to lead us to learn by faith and not by sight.

The book, therefore, speaks to us in our time, a time of great confusion and uncertainty. A time when the winds of change are blowing, and the currents of life are shifting. A time when we must rely on the steadfast word of God to guide us through the storms of life.

**Section 2: Sexual Adjustments in Marriage**

- Clouds, mists, and darkness; within that immediate response which can

  "Cloud our motives..."

- Comfort and grace; with the immediate response which can

  "Cloud our motives..."

- Clouds, mists, and darkness; within that immediate response which can

  "Cloud our motives..."

- Comfort and grace; with the immediate response which can

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- Clouds, mists, and darkness; within that immediate response which can

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- Comfort and grace; with the immediate response which can

  "Cloud our motives..."
Applications from the Previous Session

The gardens are watered with living water (John 7:37-39).

Our Life = His Garden

We, too, as believers, are pictured as a "watered garden" (Isa 58:11; Jer 31:12). 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).

Our life is to be a watered garden for Him.

We are not merely to have the assurance of our own salvation, we are to be a watered garden for Him.

He is our source of refreshment and dew. And He has set His own heart to His garden (Ps 4:3).

"I am come into my garden, my sister-bride: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk." (Song 3:12)

Solomon Comes into His Garden

Chapter 5

1) 1:2-8 Preparing for the Wedding Feast
2) 1:9-14 At the Wedding Feast
3) 1:15-2:7 In the Bridal Chamber
4) 2:8-17 A Springtime Visit
5) 3:1-5 Dreams of Separation
6) 3:6-11 The Wedding Procession
7) 4:1-5:1 The Wedding Night

Chapter 6

The Sheep are Watered, the Sheep are Cleansed (Rom 15:9-13)

The sheep referred to is Paulordon to Solomon in a parable by the shepherd. My little sheep, my sheep that I have gathered. I have paved my way with my honeycomb with my honey; I have drunk my wine with my milk. (Song 3:12)

Our Little Sheep—will also be explored, especially from this chapter.

A third view—the consistent between Christ and the individual believer.

A theology of Christ, love for His bride, the church.

The sheep referred to is Paul's comment on the love of God for Israel.

Jewish tradition the Messiah, the Lamb, and the Temple (viewed the sheep as an allegorical picture of the love of God for Israel).

Romantic understanding.
When the heavenly procession has passed them by, what will their thoughts be then?

*   *   *

Section 2: Sexual Adjustments in Marriage

Chapter 5:2

Shulamite’s Troubled Dream

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."

"Sleep, but my heart waketh" = a dream. (Cf. 3:1-4). A troubling dream in which her lover seeks admittance to her (Cf. 5:6).

Love:

Bad timing?

She refuses, based on the excuse in 5:3.

The fact that the lover no longer addressed her as "my bride" indicates 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.

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

Withholding oneself from one's mate is not Scriptural: 1 Cor 7:1-5. Personal spiritual application: Rev 3:20 "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." [Remember, this was spoken of the Laodicean church.]

"The volume of the book is written of me." What will be the astonishment of those who never understood when the bride is snatched away? (Harpazo) When the church is gone and the church is snatched away that is the end of the world as we know it.

Have you lost your first love?

In Rev 2:1-3, John emphases the letter to the Ephesians that He wrote (Rev 2:1-7). Have you ever fallen in love with a woman? Have you ever fallen in love with another woman? Does Jesus desire to see His people finding satisfaction in Him? Remember the Letter to the Ephesians that He wrote (Rev 2:1-7).

When He calls, "Come with Me", we cannot afford to draw back. He says, "I love you—period!"

When will the astonishment of those who never understood when the bride is snatched away? (Harpazo) When the church is gone and the church is snatched away that is the end of the world as we know it.

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He says, "I love you—period!"

Never once does He say, "I love you if..." or "I love you when..."

Nor does He say, "I love you, but..."

Or, "I love you, if you would..."

Yet He has washed us, and imputed to us His comeliness.

Our Shepherd-King doesn't say to us and say, "I love you, but..."

He says, "I love you—period!"

He says, "I love you—period!"

"Amazing grace, how sweet the sound, that saved a wretch like me." When He calls "Come with Me," we cannot afford to draw back. He desires above everything else is to see His people finding satisfaction in Him. Remember the Letter to the Ephesians that He wrote (Rev 2:1-7). Have you lost your "first love?"
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.

My Beloved Had Withdrawn

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.

For practical purposes, she may as well have been home.

[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!]

The Watchmen

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 ... in her escape. (Cf. Gen 39:12). She suffers the trauma of losing her position of her bridegroom's protection.

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

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

(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 meet the returning heroes, the women of Jerusalem are a social milieu in which the lovers move, answering to their need for public testimony and public validation.)

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?

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

A Closed Door

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

It appears inconvenient. (It is only a dream...) She said in her dream that she had already gotten ready for bed. But he did not accept her excuse. He tried to open the door but failed and then left.

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

I rose up to open to my lover, and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock.

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. Perhaps he loved her and put 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. 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. Perhaps he loved her and put 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.
Rods" from a root meaning circle: fingers. For caressing as well as providing... 

Ivory was usually carved, telling a story... (What does yours tell?)

15] His legs are 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...)

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

[Is your mouth sweet? What is your communication with her like?]

"Altogether lovely": Beautiful is plural; it intensifies what she is saying. Beloved, indeed!

And "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

\* \* \*

Review

This book is intended to improve dying or empty, boring marriages; to increase your love for your spouse; and to illumine the sexual and romantic understandings. The book is intended to improve the dyings of all, bringing marriages to life, and, perhaps, saving them.

Some fitness club he belongs to. Then are some abs... 

[How do you like your abs?]

[The hands are treasured gold set within the belt. This body is as mild as you vowed, overlaid with sweet smelling myrrh.]

13] Lo and behold, with what pleasant looks she comes toward him!

[Did your wedding vows include an everlasting commitment of loyalty and faithfulness until death? God expects us to keep our vows.]

Did, your wedding vows include an everlasting commitment of secular...

Doves: Faithful: faithful for life. (Accomplish the Old Testament for you, etc.)

Gold: Value; not color.

17] His feet are like the feet of a deer: he moveth where he pleaseth.

[The feet are the feet of the one who moves with God's provision for her people.

Metaphorical expression: 1,000! Have you noticed how some women preserve their beauty?

Ruby: Precious; magnificent.

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

The beloved beauty...

White:

Dazzling; stunning!

Ruddy:

Masculine; manly; macho.

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

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.

14] His hands are 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.]

[What makes him so special? Why is he more to you than anyone else?]

She responds vv 10-16.
A rarely discussed valley of Christian experience is called “The Dark Night of the Soul,” by St. John of the Cross, and is also dealt with by Charles Spurgeon, and Dave Wilkerson, as well as other authors. It is a period of profound spiritual darkness where one may feel isolated and disconnected from God. Guyon fails to allow for the fact that it was the Bride that initially expressed a coolness—not the Bridegroom.

My wife, Nan, is writing her next book, *Faith in the Night Seasons*, which will also deal with this little recognized aspect of the faith adventure experience.

### Practical Lessons from Chapter 5

**Chapter 6**

*Whither is Thy Beloved Gone?*

1. **Whither is thy beloved gone, O thou fairest among women?**
   - Whither is thy beloved gone? O thou fairest among women, whom is thy beloved gone?

**Series of Reflections (Fruchtenbaum)**

1. **The Daughters of Jerusalem were impressed.**
2. **Despite his refusal, Shulamite refuses to criticize her husband in public.**
3. **Marital adjustments are always necessary.**

**Review**

- Troubled Dream of Love Released
- The Wedding Night
- The Wedding Procession
- A Springtime Visit
- The Wedding Feast
- Preparations for the Wedding Feast
- The Princess
- Dreams of Separation
- The Wedding Procession
- A Springtime Visit
- The Wedding Feast
- Preparations for the Wedding Feast

**Church leaders, including Hyppolytus, Origen, Jerome, Athanasius, Augustine, and H. A. Ironside, have viewed the book as an allegory of Christ’s love for His bride, the Church.**

A third view—the courtship between Christ and the individual believer—will also be explored, especially from this chapter.

**A variation of the second view is the personal application.** Wherein can we see the marriage between Christ and the bride as a picture of marriage between believers and their Lord? Hudson Taylor, and Jon Courson, take this approach.

Have you turned a deaf ear to Him? Are we so busy on the business of the King that we have no time for the King? Have we forgotten our first love? Have you yielded to a deeper, more personal relationship? Wherein can we see His love for us?

When we’ve been leaning on the literal “marriage manual” view, and the allegorical view of the Bridegroom and his Church as the Bride, we have been overlooking the literal, narrative, and dramatic view, of the story of Song of Songs.

What are the lessons of the story of Song of Songs, which have application to our current circumstances? Have we yielded to a deeper, personal love for the King? Have we heard His call to deeper intimacy and love?

Wherein can we see the lessons of Song of Songs, which apply to our current circumstances and relationships?

**In the 17th century, Jeanne Guyon made the book personal, a story of love between believer and Lord.** She made the book personal, a story of love between believer and Lord. In the 17th century, Jeanne Guyon’s commentary on Song of Songs focused on this allegorical view, between Christ and His Church. Guyon viewed the book as a story of love between believer and Lord. In the 17th century, Jeanne Guyon made the book personal, a story of love between believer and Lord.
The beloved's beauty was so awesome that it unnerved him as if he faced an army with banners. (v.10?)

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

Hiphil stem: "to press overpoweringly against one, to infuse terror!"

By repeating part of the praise he had given her on their wedding night (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.

"...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!)

6:6-7 Review on comments on 4:1-3:"

For the meaning of the metaphors on her hair... teeth, and temples in one section... and there is not one hungry among them."

In the Hebrew, 6:3 reads:

\[yNIv\], which is an acrostic on 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 Feasts of Israel briefing package.)

Solomon is now seen showing His unconditional acceptance...
On seeing the husband and wife reconciled, the women were amazed at her beauty.

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.

Of the two Hebrew words for moon, this one emphasizes the whiteness of the moon (rather than other one which emphasizes yellow). Of the two Hebrew words for sun, this one emphasizes warmness, 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 reassurance! As a person would look in the spring for new growth, buds on grape vines, 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 2:12. The Hebrew can be translated in several ways. Amminadib can also be translated "chariots of my people," the noble," or "my noble people.

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.

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. 60, 80... without number... She's the best; beyond all others... We all need continual reassurances! As a person would look in the spring for new growth, buds on grape vines, 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.

My dove 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": rv a'shar, "make progress," "to pronounce happy," "to go forward with progress," "to make progress," "to pronounce happy."
The Dance of Manhanaim (7:1-5)

The Hebrew world rendered "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.

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.

Chapter 7

The Praise Continues

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

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).

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

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 Hebrew word signifies jewels.

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.

How you gaze . . . ? (v. 13b) is better than "why would you gaze...?" They gazed at her and her beauty, he said, as if they were viewing a graceful dance.

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 "Scullyness." "Scully" may be the same as Shunem, a village just north of the Jezreel Valley where Elisha's hostess lived (2 Kings 4:10). It was a town of the tribe of Issachar (Josh 19:17-18) located at the foot of the Hill of Moreh, also known as the Little Hermon. (This term is often used interchangeably in Hebrew with "Hermon"). The Hebrew word rendered "Shunemite" in the book (The Hebrew word rendered Shulamite in the book) is often used to describe Solomon's wife Abishag or his concubine Elisha's hostess. It was known for its beautiful women:

Abishag was a Shunamite (1 Kings 1:4).

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.

The Hebrew and Greek texts place the next verse at the beginning of Chapter 7.
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 a imaginative designation of a person of ideal beauty, etc. (Syrian wedding customs, The Jewish Encyclopedia (Funk and Wagnalls, London 1905); also, Cf. Judges 14:10-12; Jer 16:9; Ps 19:6; Matt 25:1ff.)

Suggested Lessons

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

Session 7: Continuing from Session 6

Following the erotic dance, lovemaking begins.

6] How fair and how pleasant art thou, O love, for delights! 7] This thy stature is like a palm tree, and thy breasts to clusters of grapes.

The Hebrew word תמר, tamar, translated "palm tree," or date palm, refers to the flower out of which develops large clusters of juicy sweet fruit.

The Hebrew word קְוָלָה, קְוָלָה, translated "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 for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak. (Like the song, "Kisses sweeter than wine.")

10] I am my beloved's, and his desire is toward me. 11] Like as the deer is dumb [lacks voice], so is my heart toward those that [the one addressed] take away my sweet and my bread. 12] Thou art fair, my beloved, as much as a city: build up, build up, fair young one. (Psalm 45:11-12) 13] Thy navel is like a round goblet, which lacketh not mingled wine: thy belly is like an heap of wheat set about with lilies. 14] Two breasts are the two young rose (canna) lions of a gazelle.

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.

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] 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.
Mandrakes are in flower and giving off a fragrance. The Hebrew word for mandrakes is יִד; their root is יָד, from which the word for sexual love, יָדוֹן, was derived. Mandrakes are known as the "lover's flower," and also as "love apples." They have a strong and pleasant odor. The fruits and root were used as an aphrodisiac and were thought to stimulate sexual arousal.

Chapter 8

Up to Galilee

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

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 would not be despised.

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 an older sister.

3] I am my beloved's, and his desire is toward me.

4] Come, my beloved, let us go into the field, let us lodge in the villages.

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

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

6] I am the rose thereof; a bed of spices, where my lover lay:

7] 2:16 My beloved is mine, and I am his:

During courtship, security:

During adjustment periods and their accompanying doubts, stability:

During marriage, submission:

8] Do not thou sleep at any time; undress me, and lead me into the bowers.

9] 6:3 I am my beloved's, and his desire is toward me:

10] I am the rose thereof; a bed of spices, where my lover lay:

11] The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which have waxed fair. Only beloved.

It has been suggested that this passage is encouraging creativity in sexual relations. Couples should not allow themselves to get into a rut in any other aspect of their lives. No kind of sexual activity should be taboo. Many marital tensions derive from an inappropriate preoccupation with the act of love and the pleasures and miseries of the body. Delicacy on the other hand, and imposition on the other, are two limits to be avoided.

12] 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.

13] The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which have waxed fair. Only beloved.

3 Stages of Commitment

During courtship, security:

After marriage, submission:

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 any other aspect of their lives. No kind of sexual activity should be taboo. Many marital tensions derive from an inappropriate preoccupation with the act of love and the pleasures and miseries of the body. Delicacy on the other hand, and imposition on the other, are two limits to be avoided.

Most authorities regard their reputation as fanciful. Some associate them with the Mandragora officinarum, but it has no definite scent. Others argue that the plant must be the Citrus medica, the Citron. Some argue that the plant must be the Citrus medica, the Citron.
Who Comes Up from the Wilderness?

The question starts out in the same way as 3:6 and 6:10, and is always presented under the apple tree: where the mother thought her fruit there. The question itself is from the wilderness, learning from her beloved?

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 Seal

The 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.

Love (here, 'ahavah) embraces both dod, and 'enqan, plus much more.

1. The desert of trial
2. The desert of God's curse
3. Sexual passion should not be aroused where it cannot be satisfied

Application(s)

1) As before, creativity in nurturing the relationship.
2) Notice how often Shulamite takes the initiative in the relationship.
3) Sexual passion should not be aroused where it cannot be satisfied. (What does this imply for sexually oriented movies? No place for a presumed, unchallenged and unexamined expression unconditional love should not come between marriage.
4) Creative time alone together is essential.

The desert of God's curse—without limitations, or creative time alone together:

The desert of marriage—without limitations, or creative time alone together:

Remember, this is a choral work.
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.

She Responds

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?

She Now Turns to Solomon

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.

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.

Solomon had a vineyard at Baalhamon: let me go to see it, for my beloved hath kept his vineyard....

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

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

fulness... 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. [This is the only place in this book where God is mentioned.]

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.

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.

The Sister

Returning home she converses with her brothers about their little sister:

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?

Referring to younger years.

In the day when she shall be spoken for, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar.

The Brothers Answer

If she be a wall, we will build upon her a Palace of Silver, and if she be a door, we will close her with boards of cedar.

The Brothers Answer

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

[This is the only place in this book where God is mentioned.]
Next Time

A recap of alternative views of the book, including a number of very different allegorical interpretations. One of these may come as a very disturbing (prophetic) surprise.

(Read 1 Kings 11.)

The Song has been Interpreted As

(a) an extended lyric
(b) an allegory
(c) an extended type

A glance at the Song’s history of interpretation reveals a diversity of opinion unwieldy in the study of any other book of the Bible.

Over the hundreds of commentaries on the Song remain with us from the Westminster Assembly observed in 1657 that the commentaries customarily increased the cloud of obscurity. Yet after those few hundred years, the Song has received no place in the canon’s sphere of influence.

From the Song’s history of interpretation reveals a diversity of opinion unequaled in the study of any other book of the Bible.

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. While the physical attractiveness of a man and woman for each other and the fulfillment of those longings in marriage are natural and honorable.

**Applications**

1. Prayer: Matthew 26:41
2. The Bible: Psalm 119:9-11
3. The Holy Spirit: Galatians 5:16
4. Our Spouse: Colossians 3:17-18

Proper attitudes among the parents also are a must—be seen—

Recourse When “Under Attack”

But the book does more than proclaim this love between the sexes.

To promote proper solutions for preserving the lovers’ personalities.

It also promotes preserving qualities in the lovers’ personalities.

S. Craig Glickman quotes a volume written on the history of the Song of Songs during the Middle Ages:

“Over five hundred commentaries on the song remain with us from the first seventeen hundred years alone. Yet after those few hundred years, the Westminster Assembly observed in 1657 that the commentaries customarily increased the cloud of obscurity.”

The Song has been Interpreted As

(a) an allegory,
(b) an extended type,
(c) a drama involving either two or three main characters,
(d) an extended lyric

Summary

**Concluding Perspectives**

Session 8

* * *
It is an extremely difficult book to teach because it is so personal. It needs to be. And like a diamond, it has many facets, and each one reveals a unique beauty...

2 Tim 3:16 - "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;"

He said, "The scripture cannot be broken."

Psalm 119:105 - "I have more than the law of Moses, and the testimonies, and the precepts, and the judgments, and the rules, and the parables, and the laws of Moses, which the Lord commanded to Israel."

John 10:35 - "The Scripture cannot be broken."

John 5:39 - "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me,"

John 10:4 - "Then said Jesus to them again, I go before you into Galilee."

Is It Inspired?

It is a book about lovemaking from an author who had 700 wives and 300 concubines (women who took his heart away from the Lord, 1 Kings 11:1-4). 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:

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

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Is It Inspired?
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 Kings 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 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 and the exotics of the nobility. But she was a natural beauty (like my Nan!).

The Love Relationship Between a Man and a Woman—The Story of Mr. and Mrs. Solomon

This appears to be consistent with the Biblical presentation of the story of Mr. and Mrs. Solomon. The love between Solomon and the Shulamite is modeled after the one between Adam and Eve as described at the beginning of Genesis—a love that exceeds our greatest dreams and expectations. Here is a manual on sex that far surpasses the teachings of all secular and religious manuals that profess to advance this very subject.

The Literal View: A Marriage Manual

There are those (Arnold Fruchtenbaum; David Hocking, et al.) who feel that this lyric poem deals only with the subject of Biblical lovemaking. This has been the intended "center line" for our exploration of the book. 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 ... that exceeds our greatest dreams and expectations. Here is a manual on sex that far surpasses the teachings of all secular and religious manuals that profess to advance this very subject.

Alternative Interpretations

The daughter-of-Pharaoh view makes her a Gentile woman, an appealing conjecture for those favoring an allegorical interpretation. However, Pharaoh's daughter was more likely simply a political link to guarantee peace and good relations between the two countries.

Her brothers, skeptical, regard her as deceived by this stranger. He is gone 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."

[Fruchtenbaum: Shulamite in Hebrew is merely the feminine form of the name Solomon. However, the term is used to signify the one whom God redeemed from a Gentile world and who became the bride of Christ.]

There is also some disagreement over the bride in this love song. There are three major views about the woman:

1) She is one of his wives (and thus the interpretive key to the entire song).
2) She is the daughter of Pharaoh (1 Kgs 3:1; 7:8; 9:16; S of S 1:9).
3) She is Abishag (1 Kings 1:1-4; 2:13-25).

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He is gone a long time. She would dream of him in the darkness; she trusted him.

Her brothers, skeptical, regard her as deceived by this stranger.

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Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. The Bride of Christ is not an equal partner; does not seek to nullify the role that God has ordained. This is another reason that a Christian must not become “unequally yoked together” with an unbeliever (2 Cor 6:14-18).

The Role of the Husband

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!]

No wife would mind being subject to a husband who loves her as Christ loves the church.

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).

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. Any interference with this God-given arrangement is sin.

So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. "Own": (6X, vv.22-23).

The Marriage: God’s Model of Intimacy—Ephesians 5

The Role of the Wife

22 Wives, submit yourselves unto your own husbands, as unto the Lord. [Paul had much more to say to Christian husbands than to the wives!]

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).

Alternatives:

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.

In contrast, there is nothing more attractive than a woman fulfilling the role that God has assigned her (Prov 31:10-31).

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 love, but that does not justify placing such experience—or Scripture’s Song about it—into the inactive file of living."

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 culture, the disavowal of the marriage and the family itself in our culture—has sown the wind and we now are reaping the whirlwind.
All Scripture speaks in some way of the glory and beauty of our Messiah (Psalm 40:7; Luke 24:44). John the Baptist, the last of the Old Testament prophets, recognized Christ as the Bridegroom (John 3:29), as Christ Himself also claimed (Matthew 9:15). Paul goes even further (Ephesians 5:22-32).

Revelation 18:23; 21:2, 9; 22:17. Having reviewed Ephesians 5:22-31, we then encounter Paul's ellipsis: Ephesians 5:32:

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

Just about the time you think you know where Paul is heading, he seems to throw us a curve: he reverses the parallelism and focuses on the church, using the marriage as a model to communicate His highest truths!

The Four Bases 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.
4) Supernatural/Spiritual Basis: God's ordained unit through which He communicates His most significant truths.

Preeminence: Christ is the Head of the Church: Ephesians 1:22; 4:15.

The community lover: His most significant truths.

But there is a fourth basis, often overlooked:

The eros-existential foundation: homossexuals receive.

The union one the family is a metaphor across the board. The love of many will grow cold (Matthew 24:12). The most basic form of love in America is the community, marriage, etc.

The Lack of Love in America

1) Biological Basis: the family unit as the primary element of the tribe, community, nation, etc.
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Premarital courtship and courtship.

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When is the historical narrative underlying the opera?

** Allegorical View #3: The Triangle View **

* * *

John 17:12-14; 1 Cor 11:2-3 (Canonical: Zeus, whereas) Christ is the Head of the Body, the Church.

**huppah** (wedding ceremony); seven-day celebration

Taken in the middle of the night... Marrow;

Bridegroom then absent to build the house (John 14:2, 3) 

**Ketubah** (the covenant, or agreement)

“arrenged by the fathers;

**Shiddukhin** (engagement)

...arranged by the fathers.

Ancient Jewish Marriage

[ Each have no death recorded

- Ruth
- Boaz
- Zipporah
- Asenath
- Reuben
- Abigail

Gentile Brides as Types

[Do you love your wife that much?]

**Woman**

Without which, there would have been no redeemer, the "Seed of the Woman."
Matthew 12:42: "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

...or was he? He seems to be a base line that is eclipsed in comparisons... 

The More Sinister Construction:
Solomon as a Darker Type

Solomon was born of Bathsheba, to whom David had no right. Although not in the line of succession; Adonijah, David's fourth son, it seems, was heir expectant to the throne (1 Kgs 2:15, 22; 2 Sam 3:3, 4), for Amnon, Absalom, and probably Chenai were dead (1 Kgs 2:15, 22; 2 Sam 3:3). Solomon was content to stay at Gibeon (1 Kgs 3:4), where the Tabernacle and Brazen Altar were located; now on the Ark was, God met Solomon in order to 

Book of Proverbs? (Ecclesiastes = All is Vanity)

The More Sinister Construction:
Solomon as a Darker Type

If we accept the versions of the Bible that place Solomon in power and hear the story of the young shepherd and shepherdess, we can see a contrast. Solomon was generous to Adonijah, but he persisted in his efforts to take the throne and was not long in suffering death.

Chapter 28: Solomon had married Pharaoh's daughter and was now king. He was young and handsome, and lived in a great palace. He was also very rich, and had much gold and silver. He was very wise, and used to give wise answers to difficult questions. He was also very kind, and used to help the poor and the needy. He was very religious, and used to pray to God for wisdom. Solomon was a very good king, and his kingdom was strong and prosperous.
Occultic Source: Masonic rites rooted in Solomon’s day?

"Dark knowledge"? 1 Kings 10:1 hard questions

Queen of Sheba: no spirit within her (v.5) Dan 8:23: understanding dark sentences

[Moses not in dark sayings: Num 12:7]

666: 1 Kings 10:14; 2 Chr 9:13 (Rev 13:18)

Re: visit of Queen of Sheba?

Magen David

or "Seal of Solomon"?

The Jewish equivalent of the Pythagorean Pentagram... deemed with occultic magical powers... used by many cultures, even some national flags...only gradually associated with Jewishness...

Magen David misunderstood: The true shield of David was God Himself...

Even in the 20th century it was still vigorously opposed by some.

Understanding: The true shield of David was God Himself...

The Jewish equivalent of the Pythagorean Pentagram... deemed with occultic magical powers... used by many cultures, even some national flags...only gradually associated with Jewishness...

Six steps (1 Kings 11:19-20; Hosea 6:7)

The familiar hexagram has been associated with Judaism only relatively recently. As an abstract figure is shows up very early places. It also has an occultic background. The Jewish equivalent of the Pythagorean Pentagram... deemed with occultic magical powers... used by many cultures, even some national flags...only gradually associated with Jewishness...

The family tradition has been associated with Judaism only relatively recently. As an abstract figure it shows up very early places. As a spiritual concept, it has been associated with Judaism only relatively recently.

The Jewish equivalent of the Pythagorean Pentagram... deemed with occultic magical powers... used by many cultures, even some national flags...only gradually associated with Jewishness...

Israel’s [Revelation: Hashahar, Vol II, p. 435ff.]


666: 1 Kings 10:14; 2 Chr 9:13 (Rev 13:18)

History of Solomon

Solomon took foreign wives (vs. Deut 7:3-4).

What is the Biblical spiritual perspective?

Spiritual

28:1-14. A moral lesson intended to teach the Israelites the folly of entertaining foreign wives. The result was apostasy from God and the foundation of the most powerful kingdom on earth: Jerusalem, the most magnificent... the most powerful kingdom on earth: Jerusalem, the most magnificent... the greatest achievement of Solomon. The result was apostasy from God and the foundation of the most powerful kingdom on earth: Jerusalem, the most magnificent... the most powerful kingdom on earth: Jerusalem, the most magnificent...

Israel had been promised prosperity in response to obedience. The home of NY.

Israel had been promised prosperity in response to obedience. The home of NY.

Solomon inherited the throne of what became the most powerful kingdom then existent. He made a deal with he King of Tyre...

In the outside world it was the age of Homer, the beginning of Greek civilisation... the age of Homer, the beginning of Greek civilisation...

Israel and the Temple were the most splendid building, the Queen of Israel and the Temple were the most splendid building...

In the outside world it was the age of Homer, the beginning of Greek civilisation... the age of Homer, the beginning of Greek civilisation...
Conclusion

There is more to be gleaned from Song of Songs... by the Holy Spirit and you...

Appendix: Broken Families

Excerpted: Barbara Dafoe Whitehead, "Dan Quayle was Right," Atlantic Monthly, (April 1993).

Postwar generation: 80% grew up in a family with two biological parents who were married to each other.

1988 study: National Center for Health Statistics: Children of single parent families:

- 22% of one parent families will experience poverty during childhood.
- 6 times more likely to be poor.
- Worse than those of intact families:

Scientific evidence demonstrates that children in disrupted families do worse than those of intact families:

- 6 times more likely to be poor.
- 22% of one parent families will experience poverty during childhood.
- 6 times more likely to be poor.
- 80% were married to each other.

Proverbs, generation 60% grew up in a family with two biological parents.

Ezek 28:3 Antichrist: Wiser than Daniel (!)... The Woman that rides the Beast...

Global [Christian] Religion

The False Prophet:

- a man of peace, prosperity...
- The Coming World Leader:

The Bride-to-be: tempted, but faithful to her Shepherd...

Solomon: a type, courting the bride...

Recap: the Darker Triangle View...

...of Solomon?

Two lions on each "stay"... total of 12. Is there a hint of the "Seal of Solomon"?

(8) wits
(7) a prophet, a hand (meaning unseen)
(6) means in lieu (abomination)
(5) supports (of heaven)
(4) axe-receivers
(3) line revelation
(2) anointing, part share
(1) sign, monument

(Cf. The Seven Letters to Seven Churches: four levels of meaning (a) hand, (b) sign, (c) meaning (metaphor), (d) support (of heaven), (e) axe-receivers, (f) a hand (meaning unseen))
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.

Bibliography


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Supplemental for Session 8


About The Cover Design

The "Front" cover:
The Greek border: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty (Revelation 1:8)." The center design element symbolizes the Word of God Incarnate, illuminated by the Holy Spirit.

The "Back" cover: (the "front" to the Jewish reader)
The Hebrew border: "Hear O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might (from the Sh'ma, Deut 6:4-5)."

The "Spine":

The center design represents the Burning Bush, made up of Hebrew letters which proclaim "the Eternal One cannot lie." The spine includes a Menorah from the Old Testament and a Maranatha."