

Sabbath Brothers

Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours*

New Testament 18.57 Hours**

Estimated Time to Read	
The Law/Pentateuch/Torah	13.5 Hours
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
The Books of History	18.67 Hours
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
The Books of Poetry	9.33 Hours
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
The Major Prophets	13.08 Hours
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
The Minor Prophets	3.07 Hours
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
The Gospels	8.5 Hours
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
Establishment of the Church	2.25 Hours
44. Acts	2.25 Hours

Estimated Time to Read	
Paul's Public Epistles	4.1 Hours
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

Estimated Time to Read	
Paul's Private/Pastoral Epistles	34 Minutes
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
General Epistles	1.9 Hours
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
End Times Prophecy	1.25 Hours
66. Revelation	1.25 Hours

*Old Testament 57 Hours 39 Minutes

**New Testament 18 Hours 34 Minutes

**The Book of SoS Takes
20 Minutes to Read**

Song of Solomon



This book is also called the “Song of Songs” (SoS 1:1) and Canticles (the Latin word for “Song”)

This the Hebraic way of saying the “song above all others;” similar to the statement “Lord of Lords”

“Solomon” is mentioned seven times in Song of Solomon.

The Song of Solomon is sexually charged material with much symbolism; Jewish Rabbis were prohibited from reading Song of Solomon until 30 years of age.

Sexuality within marriage is blessed in Scripture, but on-going unlawful sexual practices are judged harshly (1 Cor 6:9, 10, Gal 5:19-21, Eph 5:3-5, Col 3:5-6, Rev 21:8, 22:15).

During Solomon’s reign over Israel (971 – 931 BC), he loved many women and was seduced away from the Lord (1 Kings 11:1-13).

Greek Words/Types of Love		
1.	Eros	Sexual Love; Passionate; Sensual; Romantic - mentioned 6 times
2.	Agape	Commitment of Will; Given over to...; Unconditional Love (Matthew 5:44)
3.	Phileo	Natural Affection; Friendship (John 11:1,3)
4.	Storge	Family Love (not in New Testament)
<small>Eros is the Type of Love Repeated in Song of Solomon</small>		

The term “Shulamite” is the feminine rendering of “Solomon” (masculine) resulting in a common use such as “Mr. & Mrs. Solomon.”

Song of Solomon is a “Lyric Poem”	
Ch 1-2	Courtship
Ch 3-4	Wedding
Ch 5-7	Marriage
Ch 8	Epilogue

A “Lyric Poem is a brief poem with songlike qualities, that expresses the speaker’s personal emotions.



Five Speakers are Recorded:

- The Beloved (Masculine),
- The Shulamite (Feminine),
- The young women of Jerusalem,
- The Narrator,
- The Brothers

49 Words used in SoS that are not anywhere else in Scripture

Song of Solomon

Five Steps to the Jewish Wedding Custom

1. Betrothal & Building of House
2. "Surprise" Wedding Procession to Retrieve the Fiancé
3. Wedding Ceremony
4. Feast/Banquet
5. Wedding Night



Origen, one of the church founders (185AD-254AD) gave this caution concerning Song of Solomon:

"I advise and counsel everyone who is not yet rid of vexations of the flesh and blood, and has not ceased to feel the passions of this bodily nature, to refrain from reading the book and the things that will be said about it"

(Origen later castrated himself out of misplaced devotion)

John Trapp (English Puritan) taught that the chief speakers are Christ and His church

Song of Solomon is Possible Allegory of Christ's Love for the Church

(Ephesians 5 :25-33)

- 1) Solomon leases Ephraim vineyard to Lady with 2 sons and 2 daughters
- 2) Brothers were demanding (SoS 2:15) making Shulamite girl do many chores and much of the work (SoS 1:6)
- 3) Shulamite encounters shepherd, falls in love, and he promises that he will return to make her his bride (SoS 2:1-14)
- 4) King sends his royal caravan (SoS 3:6-11) for the Shulamite girl and she complies (SoS 2:17-3:4)
- 5) When she obediently comes (SoS 2:10), she finds that her shepherd is the Prince/Royalty
- 6) The Marriage & Wedding Night (SoS 3-4)
- 7) The Bride is unresponsive to the Groom's Call (SoS 5)
- 8) The Shulamite seeks to restore the relationship with the Groom who continues to faithfully love her (SoS 6)
- 9) The Fruitful Offspring of their Love (SoS 7)
- 10) Testifying of their Love and Admiration in Public (SoS 8)



Song of Solomon is not quoted in the New Testament, but Idioms (Word Pictures) are used

John 4	Well of Living Water	SoS 4:15
1 Cor 11	Veiled Woman	SoS 4:1; 4:3; 6:7
James 5:7	Precious Fruit	SoS 4:13; 4:16; 7:13
Eph 5:27	Spotless Bride	SoS 4:7
1 Cor 13:8	Unquenchable Love	SoS 8:6-7
John 15:13	Love as Strong as Death	SoS 8:6
John 12:3	Ointment Poured Forth	SoS 1:3
John 6:44	Draw Me	SoS 1:4

The Introduction of the Bride (Song of Solomon 1:1-7)

¹ The Song of Songs, which is Solomon's. **The Bride**

² "May he kiss me with the kisses of his mouth!
For your love is sweeter than wine.

³ Your oils have a pleasing fragrance,
Your name is *like* purified oil;

Therefore the young women love you.

⁴ Draw me after you *and* let's run together!
The king has brought me into his chambers."

The Chorus

"We will rejoice in you and be joyful; We will praise
your love more than wine. **Rightly do they love you.**"

The Bride

⁵ "I am black and beautiful, You daughters of Jerusalem,
Like the tents of Kedar, Like the curtains of Solomon.

⁶ Do not stare at me because I am dark,
For the sun has tanned me.

My mother's sons were angry with me;
They made me caretaker of the vineyards,
but I have not taken care of my own vineyard.

⁷ Tell me, you whom my soul loves,

Where do you pasture *your* flock,
Where do you have *it* lie down at noon?

For why should I be like one
who veils herself beside the flocks of your companions?"



PROLOGUE

The working girl desires the King's love.

She understands that other women are attracted to the King

This might be a summary of all the book as a prologue to the King bringing the poor field hand into his chambers.

The King is worthy of praise

She is dark tanned from working in the fields

The Lord also makes his sinful church pure. (John 3:19-20; Job 24:16-17; Proverbs 2:12-15, 4:19; Isaiah 29:15; Matthew 6:23; Luke 22:53)



In ancient culture, sexually active woman went around unveiled.

Just as "Holy of Holies" or "Lord of Lords" is a Hebrew way to emphasize the "most or greatest" – the "Song of Songs" infers the greatest of songs.

Wine is symbolic for delight & joy

She does not initiate the kiss although she asks him to kiss her.

The woman knows what she wants, but also defers to her love to come to her.

A "Name" represents "Character" (Eccl 7:1), so although she is physically attracted to him, he also has good character that others recognize as well.

The woman wants the romance to be the Man's Initiative (John 6:44, 12:32, 21:6).



Modern, secular daughters are frequently referenced as "Princess", and wives are sometimes referenced as "Queens", but rarely are husbands equated to "King"

"Tents of Kedar" belonged to Arabian nomads who wove their tents from black goat's hair (still in use by Bedouins).

Her (half-) brothers have given her so many chores that she hasn't been able to take care of herself

The young lady talks about him as a fellow shepherd instead of a King.

She wants to know of her love's rest, yet she wears a veil as if ashamed (Genesis 3:9-10) or prostitute (Genesis 38:14).

The poor girl wants to openly befriend her love instead of secretly. The poor girl wants to be alone with her love, but she doesn't want to seem "cheap" or pushy.

**Physical Attraction
of Lovers**

Favored by Each Other

(Song of Solomon 1:8-17)

The Groom

⁸ "If you yourself do not know, Most beautiful among women, Go out on the trail of the flock, And pasture your young goats by the tents of the shepherds."

⁹ "To me, my darling, you are like My mare among the chariots of Pharaoh."

¹⁰ Your cheeks are delightful with Jewelry; Your neck with strings of beads."

The Chorus

¹¹ "We will make for you jewelry of gold with beads of silver."

The Bride

¹² "While the king was at his table, My perfume gave forth its fragrance."

¹³ My beloved is to me a pouch of myrrh which lies all night between my breasts."

¹⁴ My beloved is to me a cluster of henna blossoms In the vineyards of Engedi."

The Groom

¹⁵ "How beautiful you are, my darling, How beautiful you are! Your eyes are like doves."

The Bride

¹⁶ "How handsome you are, my beloved, and so delightful! Indeed, our bed is luxuriant!"

¹⁷ The beams of our house are cedars, Our rafters, junipers."



Doves are symbols of peace, and they mate for life. A dove's eyes only focus on one object at a time, so he was saying that she only has eyes for him.

The luxuriant couch is green as if lying outdoors on the grass with the branches of the trees hanging over her as if beams of a mansion.

The King can be found among the shepherds with the sheep



The stallions of the Egyptian Pharaohs were exalted to pull chariots and a mare among the Stallions would have excited them.

The Targum (Jewish interpretation of Scripture) interprets ornaments and jewelry (1:10) as the words of the law (Proverbs 1:8; Ezekiel 16:11)

One of Solomon's great loves were his horses; he even had more horses than concubines (1 Kings 4:26), and he imported the finest from Egypt (1 Kings 10:28; 2 Chronicles 1:16; 9:28)

Although the King finds the working girl attractive, she doesn't find herself attractive.

Others say that they will help her understand her attractiveness to the King by preparing her with gold (royalty) and silver (redemption – Lev 27:3)

Spikenard (1:12) is sweet, expensive and arouses sexual passion (Mk 14:3, Jn 12:3)



Myrrh is a preparation oil (Proverbs 7:17). In ancient times, fragrances were not sprayed, but instead, women would sleep with a pouch of oil as a necklace, and the oils would seep into the lady's skin.

As the myrrh rests on the heart, the heart must die to itself for the love of another.

The henna tree (Mehndi) was fragrant (1:14); Engedi is a famous oasis where David hid from Saul (1 Sam 23:29).

Henna dye is used as a tattoo design that women in the Mideast would mark on their hands for marriage.

The King is Coming (Song of Solomon 2:1-13)

The Bride's Humble Admission

¹ "I am the rose of Sharon, The lily of the valleys."



Splendor is relative, and a lily is pure beauty among thorns.

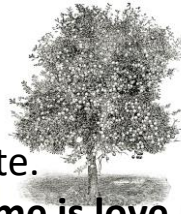
She feels that she is attractive in a simple way. A "rose of Sharon" (not a modern rose) and a "lily of the valley" (not a modern lily) were a smaller, diminutive flowers which is to say that she felt common or small underneath the mighty tree, but "the Beloved" interrupted to reassure her (SoS 2:2).

The Groom

² "Like a lily among the thorns, So is my darling among the young women."

The Bride

³ "Like an apple tree among the trees of the forest, So is my beloved among the young men. In his shade I took great delight and sat down, And his fruit was sweet to my taste.



She imagines a banquet hall with a banner hanging from the rafters celebrating and proclaiming his love for her. "The banner" (SoS 2:4) may equate to conquest, albeit a loving conquest of her heart (SoS 6:4, 10)

The woman who described sitting under the mighty tree (SoS 2:1) is now sitting under the "fruitful" King.

⁴ He has brought me to his banquet hall, and his banner over me is love.

⁵ Refresh me with raisin cakes, Sustain me with apples, Because I am lovesick.

⁶ His left hand is under my head, and his right hand embraces me."

The Groom

⁷ "Swear to me, you daughters of Jerusalem, By the gazelles or by the does of the field, That you will not disturb or awaken my love until she pleases."

SoS 2:7, 3:5, 8:4

The bride acts as if her desire for him has made her ill, and she needs raisins/apples to restore her health.

The Bride

⁸ "Listen! My beloved! Behold, he is coming, Leaping on the mountains, Jumping on the hills!

⁹ My beloved is like a gazelle or a young stag. Behold, he is standing behind our wall, SoS 8:10

The Groom requests not to arouse his passion ("awaken love") unless it can be righteously satisfied

He is looking through the windows, He is peering through the lattice.

¹⁰ "My beloved responded and said to me,

'Arise, my darling, my beautiful one, and come along.'

The King emphasizes that now is the time (Springtime) for flowers to bud and for birds (the turtledove) to sing.

The Bride is excited at the voice of the King whom she loves as he easily overcomes earthly authorities (represented as mountains and hills).

¹¹ For behold, the winter is past, The rain is over and gone.

¹² The blossoms have already appeared in the land; The time has arrived for pruning the vines, And the voice of the turtledove has been heard in our land.



¹³ The fig tree has ripened its fruit, And the vines in blossom have given forth their fragrance. **Arise, my darling, my beautiful one, And come along!"**

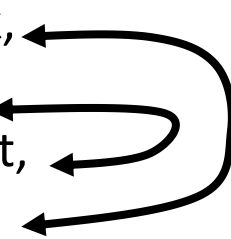
SoS 2:10 is the engagement question as the King asks the Bride to come with him. The Bride would possibly elope or be raptured. The Bride must rise up from the restraints of the world

Eliminating All Other Suitors as Distractions

Dedication & Commitment (Song of Solomon 2:14-17)

The Groom

¹⁴ "My dove, in the clefts of the rock,
In the hiding place of the mountain pathway,
Let me see how you look,
Let me hear your voice;
For your voice is pleasant,
And you look delightful."

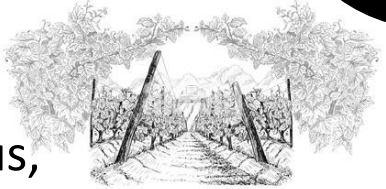


Two Senses:
• Sight
• Sound



The Chorus

¹⁵ "Catch the foxes for us,
The little foxes that are ruining
the vineyards, while our vineyards
are in blossom."



The Bride

¹⁶ "My beloved is mine, and I am his;
He pastures his flock among the lilies.
¹⁷ Until the cool of the day, when the shadows flee,
Turn, my beloved, and be like a gazelle
Or a young stag on the mountains of Bether."

Doves are symbols of peace,
and they mate for life

The clefts of the rock are
a Biblical symbol of Jesus
(1 Corinthians 10:4)



Jewish rabbis teach that the
"dove" was imagery for
national Israel and those
"hidden among the rocks" refer
to the students of the Torah.

In Scripture, foxes are symbolic
of destroyers (Nehemiah 4:3.
Lamentations 5:18, Ezekiel 14:4)
in this case of relationships.
Anything that could hurt a
relationship must be removed.

When the day arrives
(breathes – comes to life)
and the darkness
(shadows) is over, the
"Beloved" will come to the
woman quickly (SoS 2:8).

Three times in SoS, loyalty is
referenced (SoS 2:16; 6:3; 7:10).

This same imagery is
repeated on their
wedding night (SoS 4:6).

The beloved of the woman
is among other women
(symbolized by "lilies").

"Bether" literally means
"rugged" or "cleft"

Searching for the One Who Comes for You

Awaiting the Groom's Call (Song of Solomon 3:1-11)

The Bride's Troubled Dream

¹ "On my bed night after night I sought him whom my soul loves; I sought him but did not find him.



² 'I must arise now and go around in the city; In the streets and in the public squares I must seek him whom my soul loves.' I sought him but did not find him.

³ The watchmen who make the rounds in the city found me, And I said, 'Have you seen him whom my soul loves?'



⁴ Hardly had I left them when I found him whom my soul loves; I held on to him and would not let him go until I had brought him to **my mother's house**, and into the room of her who conceived me."

The Groom

⁵ "Swear to me, you daughters of Jerusalem, by the gazelles or by the does of the field, **That you will not disturb or awaken my love until she pleases.**

SoS 2:7, 3:5, 8:4

Solomon's Wedding Day

The Bride

⁶ "What is this coming up from the wilderness like columns of smoke, Perfumed with myrrh and frankincense, with all the scented powders of the merchant?

The Chorus

⁷ Behold, it is the **traveling couch of Solomon**; sixty warriors (SoS 6:8) around it, of the warriors of Israel.

The Hebrew word for "crown" is "atarah" (עֲטָרָה) which is a "wedding wreath."

⁸ All of them are **wielders of the sword**, expert in war; Each man has his sword at his side, **Guarding against the terrors of the night.**

⁹ King Solomon has made for himself a sedan chair from the timber of Lebanon.

¹⁰ He made its posts of silver, Its back of gold and its seat of purple fabric, with its interior lovingly inlaid by the daughters of Jerusalem.

¹¹ Go out, you daughters of Zion, and **look at King Solomon with the crown with which his mother has crowned him on the day of his wedding, and on the day of the joy of his heart.**



Bathsheba made the wreath/crown

This may have been a dream sequence (as were each of the romantic interludes prior) while the woman awaits her marriage.

Some nights (& challenging times) people search for the Lord.

Sometimes distance from God occurs for Disciplinary reasons or to Increase Faith (Psalm 30:7)

The woman goes to the public areas (streets and squares) to find her beloved as one might go to a church building or a seminary.

The watchmen protect the city from mischief at night just as a pastor or counselor assists during the trials of life.

The phrase "mother's house" is repeated three times in Scripture including Rebekah's household (Genesis 24:28) and Ruth's household (Ruth 1:8)

The woman found "The Beloved" herself (Jeremiah 29:13), and when she does, she clings (holds fast) to Him (Genesis 32:26)

Only Myrrh (Holy Oil – Ex 30:23-25) and Frankincense (Holy Incense – Ex 30:34-35) are used as Gold does not have an aroma.

Royal Honors and wedding procession with royal palace guards (SoS 3:7)

The Bride smells the pleasing aroma of the arrival of the King.

Myrrh & Frankincense smells are also associated with her wedding night. (SoS 4:6)

The King comes like columns of smoke (Exodus 13:22, 40:36)

King Solomon designed a bed with a canopy (possibly a portable enclosed chair) representing the wedding bed with tapestry hanging around

When Jerusalem fell (70AD), this custom of the wearing the wreath/crown was stopped and the breaking of the wine glass at the wedding began

The Wedding Night (Song of Solomon 4:1-9)

The Groom

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

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

³ Your lips are like a scarlet thread, and your mouth is beautiful. Your temples are like a slice of a pomegranate behind your veil.

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

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

⁶ Until the cool of the day when the shadows flee, I will go my way to the mountain of myrrh and to the hill of frankincense.

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

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

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



The first time that Solomon calls her his "Bride"

"The Beloved" caringly praises her every detail from top to bottom after their marriage on their wedding night.

Hair represents consecration and submission (1 Corinthians 11:15) while teeth speak to the ability to assimilate the truth (Hebrews 5:12-14)

The veil covered the Bride until the wedding (Gen 24:65, 29:21-30), and the Shulamite was sun tanned (dark with black silken hair); Mount Gilead were bare mountains that appeared brown/bronze (SoS 6:5)

Teeth were like shorn sheep (washed white) bearing twins and none barren (no missing teeth). In ancient times, problem teeth were pulled, so there was a loss of teeth from early dental work. This bride had a rare mouth full of teeth.

Scarlet represents redemption (Joshua 2:18-20) and the temples behind the veil represents a good mind or thought life. Pomegranates were food that was thought to sharpen the mind.

Her neck was long and adorned with his protective seals (1 Kings 10:16-17). Her neck is described as stately – good posture and upright.

The perseverance of a parent is likened to the omnipotence (El Shaddai) of God.

The Hebrew word for breast is "shad" (שָׁדַי), and one of the names of God is "El Shaddai" ("big breasted God" or "God Almighty" - omnipotent) because one of the positive attributes is endurance (not simply power) like a nursing mother (powerful in an enduring way).

The aromas of Myrrh (Holy Oil – Ex 30:23-25) and Frankincense (Holy Incense – Ex 30:34-35) were the same aromas that the Bride smelled at the arrival of the King. (SoS 3:6).

The "Protected Garden"
(Jeremiah 31:12, Isaiah 58:11)

The Secure Purity of the Bride (Song of Solomon 4:10-16)

The Groom

¹⁰ How beautiful is your love, my sister, my bride!

How much sweeter is your love than wine,
And the fragrance of your oils than *that of all kinds of* balsam oils!



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

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

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



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

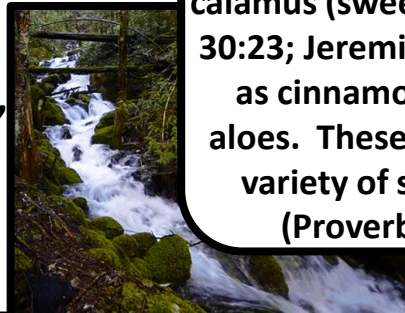
¹⁵ You are a garden spring,
A well of fresh water,
And flowing *streams* from Lebanon."



The Bride

¹⁶ "Awake, north wind,
And come, wind of the south;
Make my garden breathe out fragrance,
May its balsam oils flow.

May my beloved come into his garden
And eat its delicious fruits!"



Pomegranates represent elite fruit with many seeds. Beyond being fruitful, there is a pleasant fragrance of the mixture of spikenard & cypress

There is also the fragrant mixture of spikenard with calamus (sweet cane – Exodus 30:23; Jeremiah 6:20) as well as cinnamon, myrrh and aloes. These mixtures are a variety of sweet smells. (Proverbs 7:16-18)

A term of respectful endearment was "sister" which means that they were now family with shared lineage.



The love of the Bride brought joy and pleasing aroma

The renowned cypress and cedar trees of Lebanon produced an aroma that was often used in a wedding chamber.

In ancient times, individuals would have a characteristic smell from a single repeated perfume that was associated with the person's identity.

The Shulamite has shifted her secure virginity and female sexuality (SoS 4:12) to offering fruits (SoS 4:13-14) to the Groom in total love (SoS 4:15).

Sexual intimacies are to be held sacred instead of the casual. Even in discussion, intimate details should be kept consecrated instead of common – even in jest.

The living water brings life to the garden as the mighty forests of Lebanon are nourished through the streams.

The woman welcomes her husband as the unstoppable north wind (rain – Prov 25:23) and the south wind (warm – Job 37:17) that each promote fertility and growth.

The Bride is inviting her husband to intimacy in the wedding chamber.



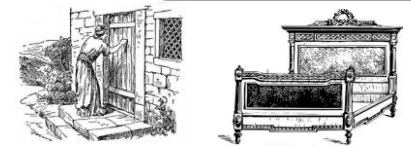
Wake Up!! Get Up!!

Missing the Call (Song of Solomon 5:1-8)

The Groom

¹ “I have come into my garden, my sister, *my* bride; I have gathered my myrrh along with my balsam. I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, friends; Drink and drink deeply, lovers.”

The Bride was asleep while the Groom was seeking her (Revelation 3:20)



The man speaks of the pleasures that he enjoyed in the wedding chamber. The body belongs to the spouse (1 Cor 7:1-5) as 8 times the term “My” is used in SoS 5:1

The cautions and hesitations prior to marriage are changed to encouragement of an ongoing intimate relationship.

The Bride

² “I was asleep but my heart was awake. A voice! My beloved was knocking: ‘Open to me, my sister, my darling, My dove, my perfect one! For my head is drenched with dew, My locks with the dew drops of the night.’



Marriage was so anticipated in ancient times that there was no Hebrew word for “Bachelor”; every Hebrew man was expected to be married.

The offices of Kings & Priests were hereditary and passed on through lineage; the only prophet thought not to be married was Jeremiah who was told explicitly not to be married.

³ I have taken off my dress, How can I put it on *again*? I have washed my feet, How can I dirty them *again*?

After a delay, the Bride opened the door; the handles of the door fragrant “calling card” (liquid myrrh) that was left by her beloved

⁴ My beloved extended his hand through the opening, And my feelings were stirred for him.

⁵ I arose to open to my beloved; And my hands dripped with myrrh, And my fingers with drops of myrrh, On the handles of the bolt.



⁶ I opened to my beloved, But my beloved had turned away *and* had gone! My heart went out *to him* as he spoke. I searched for him but I did not find him; I called him but he did not answer me.

⁷ The watchmen who make the rounds in the city found me, They struck me *and* wounded me; The guards of the walls took my shawl away from me.

⁸ Swear to me, you daughters of Jerusalem, If you find my beloved, As to what you will tell him: For I am lovesick.”

The wife adjures others to help her find her Beloved

In ancient times, doorknobs had a hole next to the door where a hand could open the latch. It was a measure of security as the door could not be opened (from the outside) without the hand being put vulnerably through the hole to open the door (from the inside).

Paul wrote that it was desirable for church leaders and elders to be married (1 Timothy 3:11-12; Titus 1:6)



The Bride missed her opportunity (SoS 5:6)

The Bride did not have her Beloved’s protection & when she sought him the watchmen mistook her for a prostitute & removed her veil

Testifying About the Beloved (Song of Solomon 5:9-16)

The Chorus

⁹ “What kind of beloved is your beloved,
O most beautiful among women?
What kind of beloved is your beloved,
That you make us swear in this way?”

The Bride

¹⁰ “My beloved is dazzling and reddish,
Outstanding among ten thousand.

¹¹ His head is *like* gold, pure gold; His locks are
like clusters of dates *and* black as a raven.

¹² His eyes are *like* doves beside streams of water,
Bathed in milk, *and* perched in *their* setting.

¹³ His cheeks are like a bed of balsam, banks of herbal
spices; His lips are lilies dripping with drops of myrrh.

¹⁴ His hands are rods of gold set with topaz;
His abdomen is panels of ivory covered with sapphires.

¹⁵ His thighs are pillars of alabaster set on pedestals of pure
gold; His appearance is like Lebanon, choice as the cedars.

¹⁶ His mouth is *full of* sweetness. *and he is wholly*
desirable. This is my beloved and this is my friend,
You daughters of Jerusalem.”



Her peers request that the
Shulamite testify to his
greatness – why should
they intercede for her?

The bride describes
the radiance of her
husband; he is red
(lively) and unique.

The Groom’s cheeks have the
aroma of spices, and his lips
also have a damp fragrance.

Her husband’s arms are strong
and regal while his body is
ornamented with jewelry.

Beyond lover and spouse,
her husband is also a
friend (John 15:13-15).



There is poetic symbolism as
Gold represents Royal Deity
and Doves represent fidelity
(since they mate for life)

Myrrh is a recurring
theme as the bride dies to
herself for her beloved.

His legs are also
strong as the forests
of Lebanon.

Beyond the physical
attraction, the wife describes
her emotional attraction.

Although Rejected, the Groom Remains Faithful

The Faithful Groom (Song of Solomon 6:1-13)

The Chorus

¹ "Where has your beloved gone, O most beautiful among women? Where has your beloved turned, that we may seek him with you?"

The Bride

² "My beloved has gone down to his garden, To the beds of balsam, To pasture *his flock* in the gardens and gather lilies.

³ I am my beloved's and my beloved is mine, He who pastures *his flock* among the lilies."

The Groom

⁴ "You are as beautiful as **Tirzah**, my darling, As lovely as **Jerusalem**, As awesome as an army with banners.

⁵ Turn your eyes away from me, For they have confused me;

Your hair is like a flock of goats that have descended from Gilead.

⁶ Your teeth are like a flock of ewes that have come up from *their* watering place, All of which bear twins, and not one among them has lost her young.

⁷ Your temples are like a slice of a pomegranate behind your veil.

⁸ There are sixty queens (SoS 3:7) and eighty concubines, and young women without number;

⁹ But my dove, my perfect one, is unique: She is her mother's only daughter; She is the pure *child* of the one who gave birth to her.

The young women saw her and called her blessed,

The queens and the concubines *also*, and they praised her, *saying*,

¹⁰ "Who is this who looks down like the dawn, As beautiful as the full moon, As pure as the sun, As awesome as an army with banners?"

¹¹ I went down to the orchard of nut trees to see the plants of the valley, to see whether the vine had grown or the pomegranates had bloomed.

¹² Before I was aware, my soul set me over the chariots of my noble people."

The Chorus

¹³ "Come back, come back, O Shulammite; Come back, come back, so that we may look at you!"

The Groom

"Why should you look at the Shulammite, as at the dance of the two armies?"



This phrase is repeated three times in SoS (2:16; 6:3; 7:10)

His banner is love (SoS 2:4)



The daughters are convinced to seek the Beloved as well; however, they don't know where he is.

The Bride knows that He is in the garden (SoS 6:2)

Three times in this book this phrase is repeated, "*I am my beloved's and my beloved is mine*" (SoS 2:16; 3:3; 7:10)

Tirzah means "beautiful home of four kings"; it is lovely oasis. King Omri relocated the capital of the northern kingdom of Israel from Tirzah to Samaria. (1 Kings 16:21-25)



The Bride has all of her teeth in working order

Pomegranates have a rosy color as do her cheeks.

In the King's sight, his bride is perfect and pure.

An assessment is made of whether the love-making actually was producing fruit and offspring.

Others want to look at the way that the Bride strategically uses her beauty to conquer her Groom

The Groom repeats the adoration shown in Chapter 4 even though the Bride rejected Him in Chapter 5. The Groom offers unconditional love & continual reassurances

The Groom repeatedly likens the Bride to the awesome sight of an army with banners (SoS 6:4)

The only time in the text of SoS that "Shulammite" is actually mentioned.

Beautiful in Many Ways

Fruitful Love (Song of Solomon 7:1-13)

The Groom

¹ “How beautiful are your feet in sandals, Prince’s daughter!

The curves of your hips are like jewels, The work of the hands of an artist.

² Your navel is *like* a round goblet *that* never lacks mixed wine;

Your belly is *like* a heap of wheat, surrounded with lilies.

³ Your two breasts are like two fawns, twins of a gazelle.

⁴ Your neck is like a tower of ivory, Your eyes *like the* pools

in Heshbon by the gate of Bathrabbim; Your nose is like the tower of Lebanon, Which looks toward Damascus.

⁵ Your head crowns you like Carmel, and the flowing hair of your head is like purple threads; **The king is captivated by your tresses.**

⁶ How beautiful and how delightful you are, My love, with *all* your delights!

⁷ Your stature is like a palm tree, and your breasts are *like its* clusters.

⁸ I said, ‘I will climb the palm tree, I will grasp its fruit stalks.’ Oh, may your breasts be like clusters of the vine, and the fragrance of your breath like apples,

⁹ And your mouth like the best wine!”

The Bride

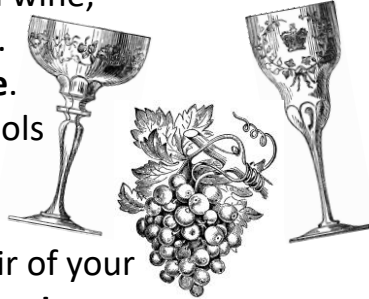
“It goes *down* smoothly for my beloved, Flowing gently *through* the lips of those who are asleep.

¹⁰ “I am my beloved’s, and his desire is for me.

¹¹ Come, my beloved, let’s go out to the country, Let’s spend the night in the villages.

¹² **Let’s rise early and go to the vineyards; Let’s see whether the vine has grown and its buds have opened, and whether the pomegranates have bloomed.** There I will give you my love.

¹³ The mandrakes have given forth fragrance; and over our doors are all delicious *fruits*,
New as well as old, *which* I have saved for you, my beloved.



In Chapter 7, the Groom speaks of the Bride’s beauty in the opposite direction from chapter 4 – this time from the feet up.

“Blended” (SoS 7:2) infers watered wine instead of full strength.

From the belly to the breasts, the Groom alludes that the bride will bear children.

Heshbon (“intelligence”) was a city of the Amorites, taken by Moses before becoming a Levitical city then post-exile a possession of the Moabites.

Carmel was high and elevated with natural vegetation.

Purple represents honorable royalty

The palm tree represents a stature – straight and narrow.

She may also be encouraging intimacy with her husband in the morning and looking to see if she is pregnant and fruitful from their intimacy.



Mandrakes were considered aphrodisiacs (Genesis 30:14) that were used when women were attempting to become pregnant.

The Groom compliments his bride beginning with the humblest area – her feet.

The Groom praises her hips of which women might be self-conscious.

The Groom praises the Bride’s stomach about which she might also be self-conscious.

There are reservoirs (probably fish pools) in this district, which are probably the “pools” referenced in this verse by the gates of Bath Rabbim (literally “the daughter of the many” or “the populous city”) → fountains of fertility

Comparing Childhood to Marriage

Testifying of the Marriage to the King (Song of Solomon 8:1-13)

The Bride

8 "Oh that you were like a brother to me who nursed at my mother's breasts. If I found you outdoors, I would kiss you; No one would despise me, either.
2 I would lead you *and* bring you into the house of my mother, who used to instruct me; I would give you spiced wine to drink from the juice of my pomegranates.
3 Let his left hand be under my head, and his right hand embrace me."

The Groom

4 "Swear to me, you daughters of Jerusalem: Do not disturb or awaken my love until she pleases."

The Chorus

5 "Who is this coming up from the wilderness, leaning on her beloved?"

The Bride

"Beneath the apple tree I awakened you; there your mother went into labor with you, There she was in labor *and* gave birth to you.

6 Put me like a seal over your heart, Like a seal on your arm. For love is as strong as death, Jealousy is as severe as Sheol; its flames are flames of fire - the flame of the LORD.

7 Many waters cannot quench love, Nor will rivers flood over it; if a man were to give all the riches of his house for love, It would be utterly despised."

The Chorus

8 "We have a little sister, and she has no breasts; What shall we do for our sister on the day when she is spoken for?

9 If she is a wall, We will build on her a battlement of silver; But if she is a door, We will barricade her with planks of cedar."

The Bride

10 "I was a wall, and my breasts were like towers; Then I became in his eyes as one who finds peace.

11 Solomon had a vineyard at Baalhamon; He entrusted the vineyard to caretakers.

Each one was to bring a thousand *shekels* of silver for its fruit.

12 My very own vineyard is at my disposal; The thousand *shekels* are for you, Solomon, and two hundred are for those who take care of its fruit."

The Groom: 13 "You who sit in the gardens: My companions are listening for your voice— Let me hear it!"

The Bride: 14 "Hurry, my beloved, and be like a gazelle or a young stag on the mountains of balsam trees!"

Public display of affection was acceptable for certain familial relationships (i.e., a brother).

The Bride is now living her dream, but even after marriage, sexual urges should be controlled until they can be righteously satisfied (SoS 2:7; 3:5; 8:4).



Money Can't Buy You Love

Love is powerful & cannot be extinguished

God calls for women to be a "wall" securing their sexuality before marriage and a "door" afterwards.

Solomon recompenses her brothers for protecting his Bride's chastity.



Although the Bride understands how to display her love when they are alone, she struggles with her display of love towards the King in public.

The Bride wants to continue learning how to love; she desires to be courageous enough to proactively bring her husband into their home where she entices him in the manner that her mother taught her.

As she desires to be held before marriage, she continues to desire after her marriage. (SoS 2:6)

A "wilderness" represents a time of trial while remembering SoS 2:3 where love first occurred

Men should realize that few women ever stay the same after marriage

Women should realize that few men ever change after marriage.

The Bride responds to the King by saying "come quickly". (Revelation 22:20) The Shulamite wants to ride off into the sunset with her Beloved.