



## **My Drift**

**Title: Bible – Song of Songs**

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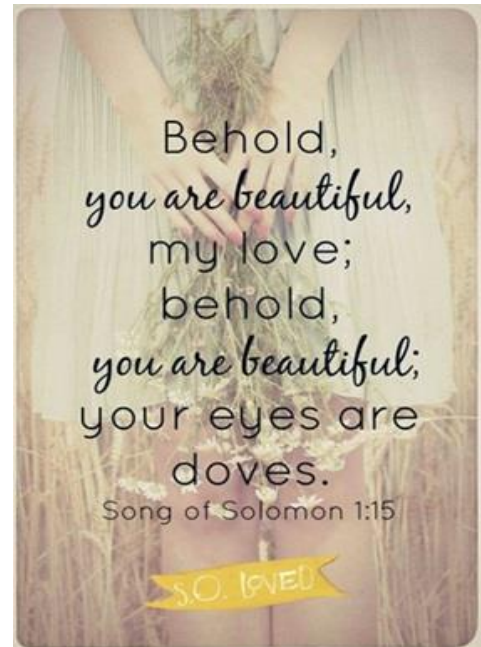
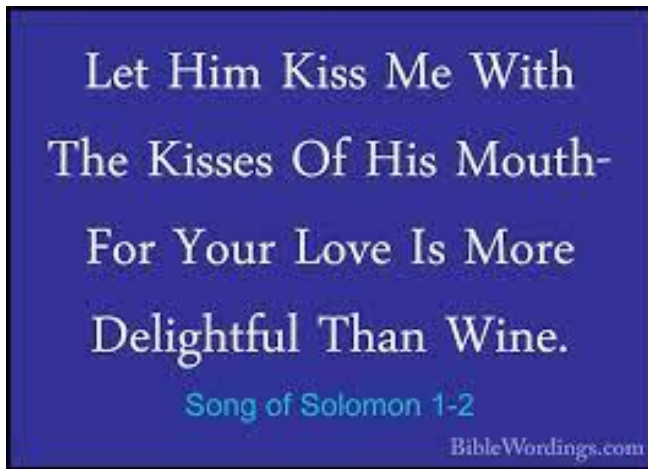


The Song of Songs, also known as the Song of Solomon, is a celebration of the love of a young couple as they move from engagement to marriage. In some ways the Song of Songs is modern in its ideal of marriage as a match based on the romantic love between the couple.

### **Song of Solomon 1**

The romance is between King Solomon and a young Shulammite girl. The book begins right away without holding back as to where things are headed. The message is going to be love, romance, and intimacy. We are given a song which details what both lovers were thinking as they progressed through their romance and marriage.

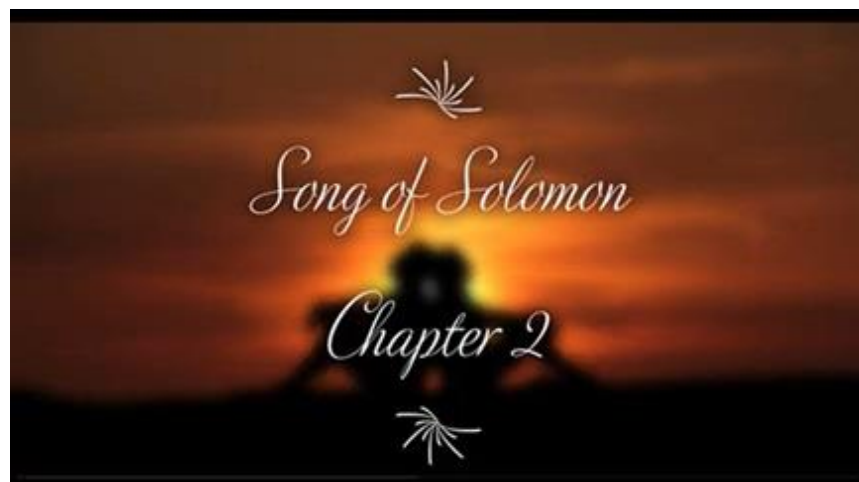


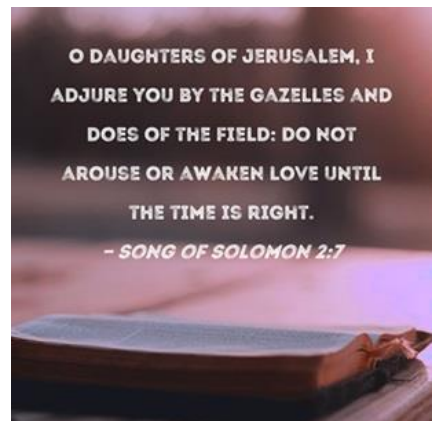
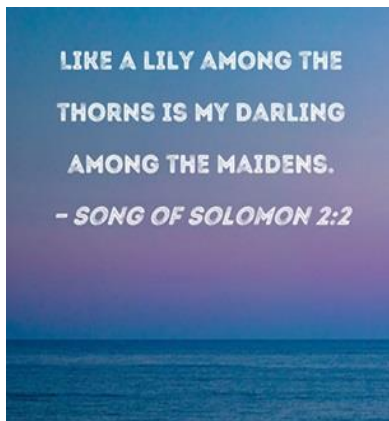


## **Song of Solomon 2**

Modern scholars are almost unanimous in viewing the Song as a celebration of sexual love between a man and a woman. For Jewish and Christian interpreters of previous centuries, however, the Song described the mutual love of God and Israel or Christ and the Church. Both interpretations can be supported by the text.

The second chapter of the Song of Solomon quickly reveals that the woman is still the main speaker. She left off speaking in Chapter 1, and her voice begins in Chapter 2. It is important to remember that the chapters were put in place after the fact, so they are broken up in the most logical way possible, but the chapter breaks were not put there by the original writer. The Song of Solomon, rather, should be read as one long lyrical work.





### Song of Solomon 3



**3 By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.**

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

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

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

**5 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.**

**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?**

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

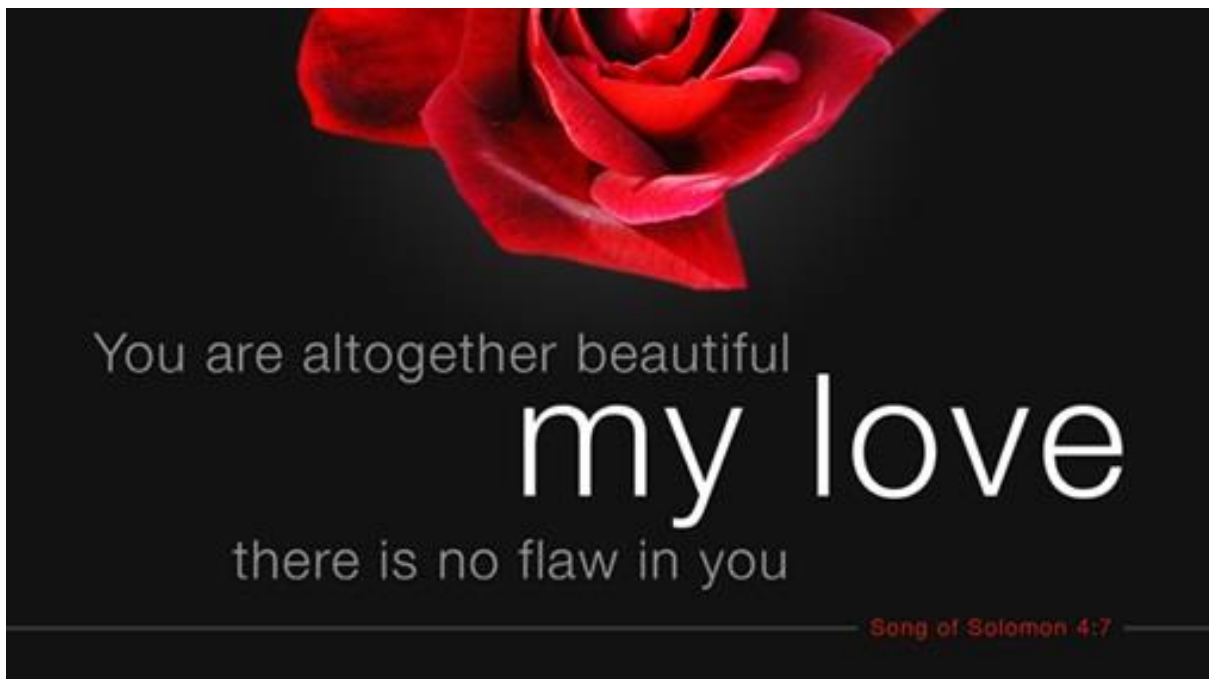
**8 They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night.**

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

**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.**

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

#### **Song of Solomon 4**



**Solomon admires his bride's beauty.**

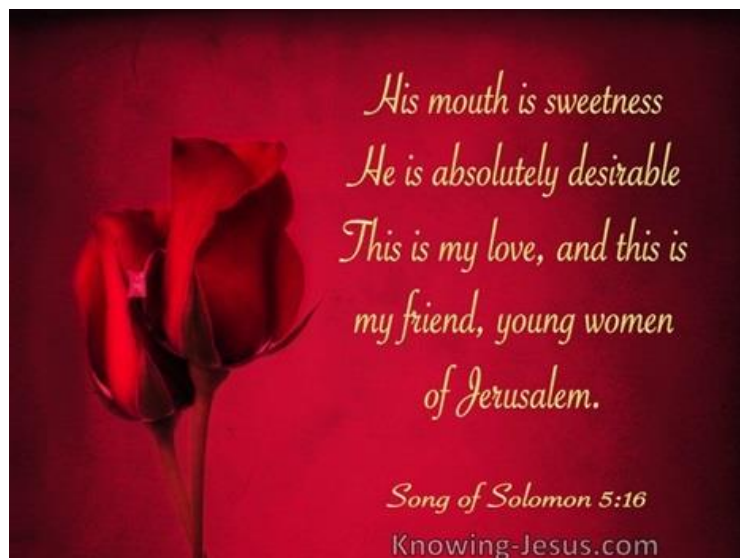
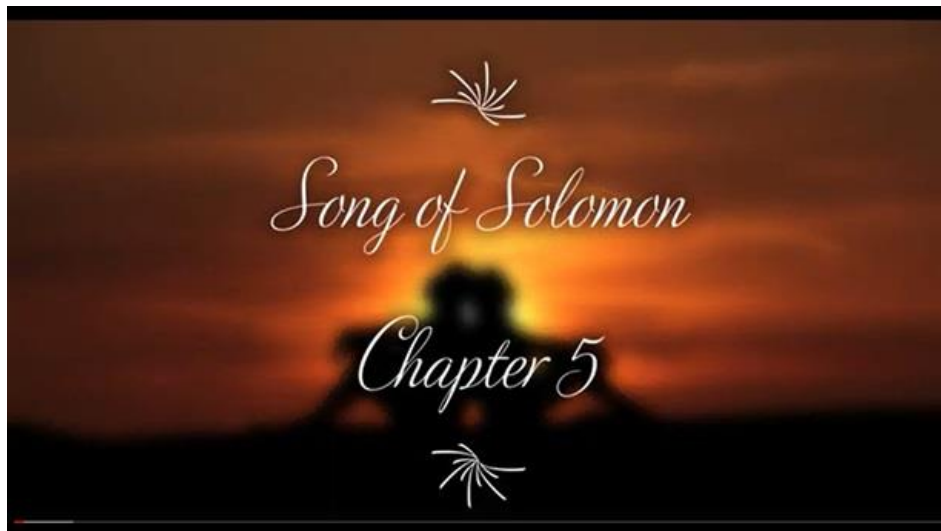




You have captivated  
my heart, my sister,  
my bride; you have  
captivated my heart  
with one glance of  
your eyes, with one  
jewel of your necklace.

SONG OF SOLOMON 4:9 NIV

## Song of Solomon 5



*His mouth is sweetness  
He is absolutely desirable  
This is my love, and this is  
my friend, young women  
of Jerusalem.*

*Song of Solomon 5:16*

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**5 I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.**

**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.**

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

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

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

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

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

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

**9 What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?**

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

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

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

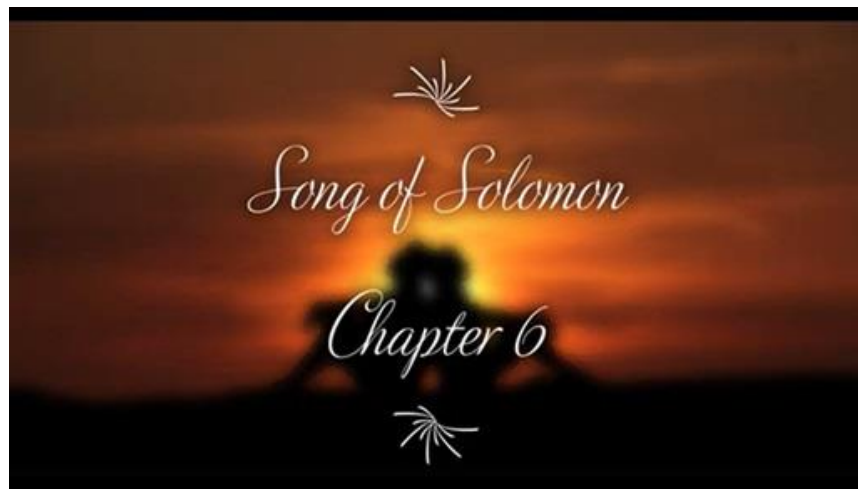
**13 His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh.**

**14 His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires.**

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

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

### **Song of Solomon 6**



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

*They offer to seek him with her, given that it seems dangerous for her to be out and about alone.*

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

*Somehow she learns or discerns that he has gone to his garden to pasture his flock there and gather some flowers. She rejoices thus to find him and be well-received by him.*

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

*She is at rest in knowing that she loves her beloved and he loves her.*

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

*Though they had had some confusing and hurtful miscommunication (which happens in marriage), he immediately tells her that she is extremely beautiful and lovely, a delight to look upon. This affirms his love and delight in her regardless of what had happened. This is unconditional, committed love.*

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

*Next, however, he does address the situation and conflict, though, given that they are in public, he doesn't finish it, presumably, until later when they are in private. Earlier, he had been enticed by one glance of her eyes. Here, he tells her to look away because her eyes have confused him. The word for "confused" literally means "to behave proudly or act boisterously, arrogantly, or insolently." Thus, it still seems that they have some differences to work out. She still looks good to him, and he affirms his commitment to her. Yet he acknowledges that something needs to be worked out.*

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

**6" Your teeth are like a flock of ewes  
Which have come up from their washing,  
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.**

*He compliments her hair, her teeth, and her temples, continuing to emphasize that he thinks she is beautiful. A clear message from this book is that physical attraction is healthy, normal, and good when done in a Biblical fashion. We*



*should not overemphasize the inner person at the expense of ignoring the outer person. Though the outer person is decaying, it is still relevant.*

**8" There are sixty queens and eighty concubines,  
And maidens without number;  
9 But my dove, my perfect one, is unique:**

*Though Solomon would take on a lot more queens and concubines, at this point there were only 140, though there were many more maidens in the kingdom. Yet he tells her that she is his perfect one, unique among all the rest. This is a high compliment, though a better compliment would be if there were no other queens or concubines.*

**She is her mother's only daughter;  
She is the pure child of the one who bore her  
The maidens saw her and called her blessed,  
The queens and the concubines also, and they praised her, saying,**

**10' Who is this that grows like the dawn,  
As beautiful as the full moon,  
As pure as the sun,  
As awesome as an army with banners?'**

*She is the only daughter of her mother. She was called blessed by the maidens and praised by the queens and concubines as being as beautiful as the moon and pure as the sun. Clearly, this was a beautiful girl.*

**11' I went down to the orchard of nut trees  
To see the blossoms of the valley,  
To see whether the vine had budded  
Or the pomegranates had bloomed.**

*Solomon begins to explain his side of the story. He says that he went down to an orchard of nut trees (perhaps to just have some time to reflect or maybe to cool down his anger over being left outside). He looked at the blossoms of the valley to see whether the vine had budded or the pomegranates were in bloom. Was this of urgent importance for him to be out in the night? No, but it was better than lashing out in anger. Now, they could calmly work things out, especially once they were off by themselves.*

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

*He didn't come home after going for a walk because duty had called, and he needed to be set over the chariots of his people. Thus, there was a long time that had passed where she didn't know where he was before learning that he was tending to his sheep. If there was a threat from outside the kingdom, this might explain more why the guards so aggressively stopped his wife as she wandered about hidden under a shawl. They may have thought she was a spy from the enemy.*

13"Come back, come back, O Shulammite;  
Come back, come back, that we may gaze at you!"  
"Why should you gaze at the Shulammite,  
As at the dance of the two companies?"

*The people who saw this Shulammite woman wanted her to stay out in public so that they could gaze upon her beauty. Yet Solomon says that they shouldn't be gazing upon her as such would be inappropriate. They can gaze at the movements of the chariots and armies, but they shouldn't be gazing upon his beloved. A Biblical husband thus looks out for his wife and comes to her defense when her rights are being violated.*

### **Song of Solomon 7**

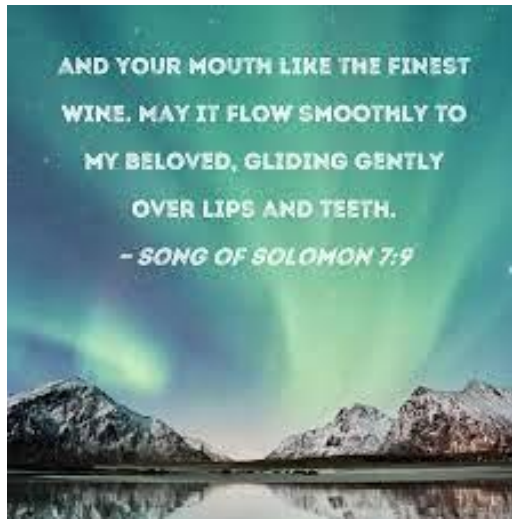


How Beautiful Your  
Sandal Feet, O Prince's  
Daughter! Your Graceful  
Legs Are Like Jewels, The  
Work Of A Craftsman's  
Hands.

Song of Solomon 7-1

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AND YOUR MOUTH LIKE THE FINEST  
WINE. MAY IT FLOW SMOOTHLY TO  
MY BELOVED, GLIDING GENTLY  
OVER LIPS AND TEETH.  
- SONG OF SOLOMON 7:9

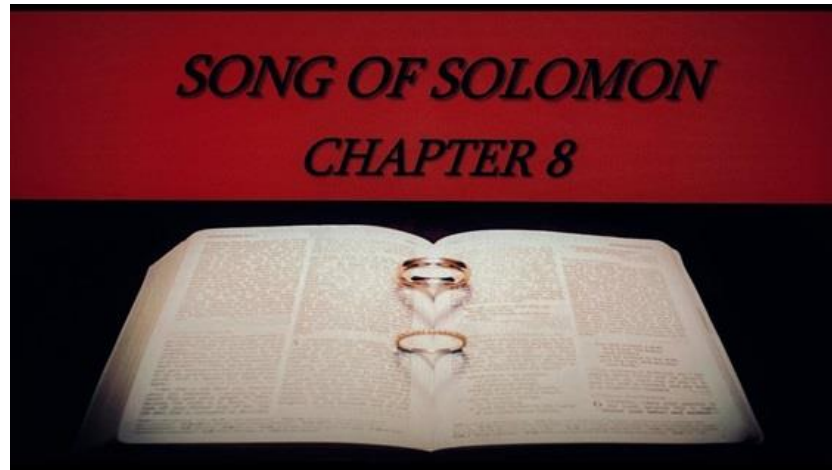


I am my lover's,  
and he claims me  
as his own.

Song of Songs  
7:10



## **Song of Solomon 8**



**8 O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised.**

**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.**

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

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

**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.**

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

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

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

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

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

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

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

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

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

### **Who Wrote the Book Song of Songs?**

Most people think Song of Songs was written by King Solomon, the third king of Israel and builder of God's first Temple of Jerusalem, as the very first verse identifies what follows as "Solomon's Song of Songs." Indeed, many Bible translations call the book "Song of Solomon," though the naming of Solomon in the first verse could mean it was merely given to or written for Solomon, not authored by him. However, the mention of Tirzah as a "beautiful" city on par with Jerusalem (6:4), as well as the unusually poetic style of the book, leads some scholars to doubt it was written by Solomon or even in Solomon's era. Some believe it was written much later, after Israel's exile to Babylon.

### **Context and Background of Song of Songs**

If the book was written by Solomon, it would have been sometime during his reign, between 970 and 931 B.C. The intended audience was the people of Israel. There are three main voices comprising the Song—a male singer (the king, or Solomon), a female singer (his love), and a female chorus—all lifting up in strong lyrical style the vast power and God-ordained beauty of romantic love and desire, particularly that which is mature and equally reciprocated. The title phrase itself means it is meant to be the greatest of songs, much like the Apostle Paul referred to God as the "King of kings" (1 Timothy 6:15).

With its lyrical, emotionally driven style and sensual language, people sometimes struggle to understand why Song of Songs is included in the Bible. Some wonder whether it is supposed to be a metaphor for Christ's love for the church, confused by suggestive references to romantic desire. Indeed, Song of



**Songs is unique, unlike any other book in God's Word, closer to Egyptian love poetry than prophecy, commands, or discipleship.**

**But a full reading of Song of Songs indicates it is a book of wisdom intent on portraying an idyllic relationship between a man and a woman, full of a love that both celebrates each other and celebrates the pleasurable gifts given to us by God.**

### **Main Theme and Purpose of Song of Songs**

**Some attempt to interpret Song of Songs as though it is meant to represent God's abiding love for His people. However, its lyrical language and sensual themes lead most scholars to believe it is a book of wisdom about what an ideal love union between a man and a woman looks like. Throughout Song of Songs, we are offered the sort of love union designed and ordained by God, filled with a pure and powerful sensuality, respect, appreciation, and adoration.**

**Song of Songs contains eight chapters all praising and giving voice to love. It begins with the woman wishing for the kiss of her man and ends with the acknowledgment that love is "as strong as death" (8:6), that its burning fire cannot be quenched even by the river, as she urges him to come away with her. Their love is both fulfilling and equivalently matched—she desires him, he desires her, and by the end we understand their joyful union will come to pass.**

**Throughout, both the man and woman use evocative and often precious language to describe their attraction to each other. He calls her "beautiful" and "darling" (1:15), his "lily among thorns" (2:2) and his "dove in the clefts of the rock" (2:14), while she calls him "handsome" and "beloved" (1:16), a "young stag on the rugged hills" (2:17).**

**As their desire strengthens, they become more confident in their expressions of adoration. Calling him "the one my heart loves" (3:1), she declares his arms are like rods of gold set with topaz and his body like polished ivory, while he celebrates her beauty with comparisons to lush pomegranates and flowing waterfalls, likening her legs to jewels and her hair to that of a royal tapestry.**

**As the song reaches its climax, he proclaims his intentions to "climb the palm tree" and "take hold of its fruit" (7:8), as she affirms in turn, "I belong to my beloved, and his desire is for me" (7:10).**

Theirs is a love in complete harmony, the sort of love the Lord Himself established in Genesis 2 when He crafted woman from a rib of the man that she be a helper suitable for him. Indeed, the man rejoiced at her creation, affirming, “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man” (Genesis 2:23).

Song of Songs echoes those same themes, reflecting a love created by God and meant to complement and revel in each other and in the Lord.

### **What Can We Learn from Song of Songs Today?**

Song of Songs offers much guidance for Christians today about how a Godly love union should be. With divorce rates, pornography, promiscuity, adultery, premarital sex, and more on the rise, people are often confused about the meaning of love and how to exist in a unified and happy marriage with few cultural role models.

Some Christians taught to resist temptations of the flesh while unmarried, believe they must continue to abstain from pleasure once married, that sexual intercourse is only for procreation. Others believe that as long as they are monogamous in action, it doesn’t matter whether or not they desire their spouse — or another.

But Song of Songs gives us an example of Godly love and marriage that so many of us need today. It portrays a man and a woman with desire only for each other, who clearly rejoice in that desire and accept it as holy, meaningful, beautiful, and right. They wait for each other, seek each other out, and wait—albeit sometimes impatiently—until the time is right for their union.

The female voice in the song seems to embody love with all of its ecstasy, urgency, passion, purity, and glory. Her voice also serves to advise other young people about the need to wait for maturity and reciprocity. As she urges first in 2:7 and again in 8:4, “Daughters of Jerusalem, I charge you: Do not arouse or awaken love until it so desires.”

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