

Study on The Song of Songs

The Mating in Elevated Love

Song of Songs 1:1-2:17

By KC Ung

Study 1

Introduction

- ❖ The *Song of Songs* which is Solomon's (first two words in the Hebrew text) *is = about?*
- ❖ This Song is The Expression of Elevated and Excellent Love. It is also called "Canticles" (Vulgate).
- ❖ Perhaps the most Exactingly mysterious book in the Entire Bible, but its study is Fantastic as it is Fascinating.
 - ❑ No *God/Yahweh* Cited, but the Character of God fully Detected.
 - ❑ No Quote in the New Testament, but the Quickening of the N. T. Theme of Love Dominated.

(I) THE APPROACH TO THE SONG OF SONGS

S OF S 1:1

A. Allusions to a Literary drama or an Anthology of Lyric pastoral love poetry?

1. A Courtly drama with two or three main characters
2. A Collection of wedding songs or pagan fertility liturgies.
3. A Compilation of disconnected songs extolling human love.

B. Allegory of a Figurative Revelation?

1. Revealing God's Elevated Love for *Israel, the Wife of the Lord.*
2. Reminding of Christ's Eternal Love for the *Church, His Bride.*

Or An Extended Type?

3. Referring to Solomon as Envisioning Christ, and the Bride, Church.

C. Actual Narrative of a Royal Relationship? 1. Relating Solomon's Explicit Love for a Shulammitte Lass

2. Relating Solomon's Efforts in Luring a Spouse from her Lover

D. An Accentuated Encouragement to true love and purity within the bonds of Marriage?

(II) THE AUTHORSHIP OF THE SONG OF SONGS.

A. The Song Ascribes Authorship to Solomon.

1:1 *is (= about?) Solomon's*

1. He is referred to by his Personal name (*Solomon*). 1:1, 5; 3:7, 9, 11; 8:11, 12
2. He is referred to as Potentate (*King*). 1:4, 12; 3:9, 11; 7:5
3. He has kingly Possessions - an expensive Carriage and royal Chariots. 3:7-10; 6:12, NIV

B. The Song Alludes to Aspects of Nature consistent with Solomon's love for it.

Cf. I Kgs. 4:33

Song of Songs is rich with reference to the Flora and Fauna of Nature, etc.

C. The Song Answers to the Allegation of Solomon's Polygamy ruling him out as Author.

Cf. I Kgs. 11:3

The "*Beloved*" in the Song could be his first Bride, before he fell into the Pit of Polygamy.

It could be that when he was Young and Youthful he wrote *The Song of Songs*.

When he Matured in wisdom in his Middle years, he wrote *Proverbs*.

Finally, having tried all things on earth under heaven, he summarised his Experiences in *Ecclesiastes* and concluded *Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.* Eccl. 1:2

(III) THE ANALOGY OF THE SONG OF SONGS.

A. Its Singularity and Unity – A great LOVE poem with unity and logical progression.

1. Same characters are seen throughout the book. See IV. A
2. Similar expressions and figures are used throughout the book. 1:2, 4:10; 1:3, 12; 3:6, 4:10
3. Subject matter is progressive. See IV. B

B. Its Superiority- the Song of songs, i.e. the best of all Solomon's 1005 songs.

I Kgs. 4:32

1. The Elevation of Love in all its Purity vs. the Eroticism of Lust in all its Perversions.
2. The Elevated Sanctity of Sex vs. the Exploitation of Self-gratifying Sensualities.
3. The Expressions of a Commitment to Marriage vs. the Experiencing of Casual Moments outside Marriage

(IV) THE ANALYSIS OF THE SONG OF SONGS

A. THE DIALOGUES: The Dilemma of having to Decide on the Divisions of the Dialogues, e.g. ...

Various versions attribute the speeches to different speakers:, e.g. Scofield

NIV

1. The Shulammitte/Beloved 1:2a, 4a, 4c, 5-7 1:2-4a, b, d, 5-7
2. The Sisters/Daughters of Jerusalem/Friends 1:2b, 3, 4b, 4d, 11 1:4c, 8; 8:5
3. The Shepherd or Solomon/Lover 1:8, 9, 10 1:9-11
4. The Shulammitte's brothers. 8:5

B. THE DIVISIONS:

1. **1:1** - Monogram (Title): It is the best Elevated (heightened) of 1005 Songs of Solomon. I Kgs. 1:21
2. **1:2-3:5** - Mating (the Meetings of Man and Woman in Courtship)
3. **3:6-5:1** - Marriage.
4. **5:2-8:14** - Maturation (of the Marriage)

(V). THE ANECDOTE AND APPLICATIONS OF THE SONG OF SONGS.

I. THE MATING IN ELEVATED LOVE OR THE MEETINGS IN COURTSHIP

1:2--3:5

A. The Longings of Elevated Love.

1:2-2:7

1. The Definition of Love *it is better than wine.* **1:2b, 4**
 - a. Physical Longing is based on Love. *Kiss me with kisses...thy love* 1:2b
 - b. Sexual Limitations exercised by the Lovers. *How right they are to adore you!* 1:4d, NIV
2. The Deference of a Name. **1:3**
 - a. His Perfumes were ointment Poured forth. *The savour of thy good ointments* 1:3a cf. Jn. 12:3
 - b. His Prestige was Perfumed and fragrant. *thy name is ointment poured forth* 1:3b
 - c. His Reputation was Recognised. *Therefore do the virgins love thee* 1:3c
3. The Desire of the Beloved. *Draw me after thee.* **1:4a**
Let the king bring me into his chambers 1:4b, NIV
4. The Daughters' Approval. *we will be glad and rejoice in thee* 1:4c
Female wedding guests/Ladies/Concubines of the royal court/Female inhabitants of J.? **1:5; 3:10; 5:8, 16**
5. The Admissions of Insecurities. **1:5a-7**
 - a. Her Self-Consciousness. *look not upon me because I am black* 1:5, 6
 - i. Her Skin was Sun-tanned. *I am black... as the tents... the curtains.*
 - ii. Her brothers Forced her to work in their Fields.... *they made me the keeper of the vineyards.*
 - iii. Her own Needs were Neglected. *mine own vineyard have I not kept.*
 - b. Her Comeliness. *but comely* 1:5, KJV
black and beautiful (NRSV); *Dark am I, yet lovely* (NIV)
 - c. Her longing for Companionship. *Why should I be like a veiled woman...?* 1:7, Gen. 38:14f
 - i. Her Quest - *Tell me... where thou feedest, where thou makest thy flock to rest at noon.*
 - ii. Her Question - *Why should I be like a veiled woman beside the flocks of your friends?* NIV
6. The Assurance of Intimacies. *I have compared thee, O my love, to ...* **1:8-11**
 - a. A Darling Tease by Solomon or a Disdainful Taunt by the daughters? 1:8 cf. v.9, NIV
 - b. She is a Mare among Male stallions harnessed to one of Pharaoh's chariots. 1:9, NIV
 - c. She is Comely beyond Compare – Beautiful and Bedecked with jewellery. 1:10 cp. Eze. 16:11-13
 - d. The Daughters Decide to add to her ornamental beauty. 1:11
7. The Appreciation of each other. **1:12-2:7**

The king is Seated at the table; she Sends forth the fragrance of her perfume. 1:12 cf. 1:3; Jn. 12:3

 - a. He is a Sachet of Sweet-Smelling myrrh and white Blooming Blossoms of Engedi. 1:13, 14
 - b. She has the dove's tranquility; he, a charming personality in their first romantic locality. 1:15-17
 - c. She is just a Common Crocus and a lily in the meadow of Sharon. 2:1 Cf. Isa. 35:1, NIV
 - d. But to him, she is a lily among thorns and a beauty among daughters. 2:2
 - e. And he to her? The (rare) apple tree in the forest, her beloved among sons. 2:3a
8. The Acts of Love – treat her Preciously. 2:3b-6
 - a. He is the apple tree providing Shade (shadow) and Refuge. 2:3b
 - b. His fruit is Sweet to the taste endearing an intimate Relationship. 2:3c
 - c. He is proud to Show her off at the banqueting house with her Relishing under his banner. 2:4
 - d. She is Sick with love, and she needs food to Refresh her. 2:5
 - e. She is Sick with love, and she Requests for some real love to be shown. 2:6 *O that his...* NRSV
9. The Advice of Love – be Patient - *stir not up nor awake love till it please.* 2:7, NRSV cf. 3:5; 8:4
She is Reminded – Swear by the agile and graceful gazelles (hinds) and does (roes) that you do not hurry into the act of love until it is (and you are) ready.

B. THE LIVING OUT OF ELEVATED LOVE**2:8-17**

1. Seeking the Spouse in her residence. 2:8, 9
 - a. The Lover comes with the **Grace** of a **Gazelle** and the **Strength** of a **Stag**.
 - b. He stops short of the **Wall** and gazes through the **Windows**.

2. Serenading his Sweetheart beneath her chamber window. 2:10-13
 - a. Come away, come with me – Love is in the air, it is just the beginning. 2:10, 13
 - b. Spring is come, winter is past, the rains are gone and flowers re blooming. 2:11, 12a
 - c. The season of singing is come, and the doves are coining.
 - d. The figs are bringing forth their firstfruits, and the blooming vines their fragrance are sending out.

3. Sweetheart plays hard to Seek. 2:14
Love seeks and Love Longs to be alone and with each other.

4. Some problems may arise to Spoil the bliss. *the little foxes* 2:15
 - a. But when Love is just blooming, it is tender.
 - b. Beware of the *foxes*, they may be little, they have the ability to spoil love. What can the *foxes* be?

5. Strength of commitment Secures the ties, each is ever Reminded of Restraints 2:16 Cf. 4:5, 6
 - a. He is committed to her – *My beloved is mine*,
 - b. She is committed to him – *and I am his: he feedeth*
 - c. She can trust him – *he pastures his flock among the lilies* (NRSV)
 - d. She longs to be intimate with him yet is ever Reminded of Restraints.

6. Separation (*Bether*) will soon be overcome by her Speedy Spouse. 2:17
*Until the day break, and the shadows flee away, turn, my beloved,
and be thou like a roe or a young hart upon the mountains of Bether.*

Conclusion:

Pure Elevated, Enhanced and Enriched Love is patient (NIV)...doth not behave itself unseemly (KJV)...does not insist on its own way ... it does not rejoice in wrong doing ...it bears all things, believes all things, hopes all things, endures all things (NRSV) **I Cor. 13:4-7**

The Marriage of Elevated Love

Song of Songs 3:1-5:1

By KC Ung

Study 2:

Recapitulation:

- I. THE MATING IN ELEVATED LOVE OR THE MEETINGS IN COURTSHIP** **1:2--3:5**
- A. The Longing in Elevated Love. 1:2-2:7
B. The Living out of Elevated Love. 2:8-17
- C. The Lasting out of Elevating Love** **3:1-5**
1. Soliloquy of the Sweetheart in a troubled dream by night on her bed. 3:1-5
2. The Search because of concern for the beloved's Safety. 3:1-3
3. Safe at last in the arms of him her Soul loves. 3:4a
4. Security is at the mother's Side to receive her blessings. 3:4b cf. 8:2; Gen. 24:6, 7
a. At last she has found her Man and both are ready for Marriage. 3:4c cf. 3:11
b. In the Refrain, she Reminds herself again of the Restraints of Reality. 3:5 cf. 2:7
c. She Looks forward to her Love being Lived out in real Life. 3:6ff
- II. THE MARRIAGE (OR THE LANGUAGE) OF ELEVATED LOVE** **3:6--5:1**
- A. SOLOMON SENDS FOR HIS LOVING BRIDE WITH HIS "BED"** **3:6-11**
- 1. The Background Explained.**
- a. The Marriage Contracted Civilly at home, contrast "Covenant" Ct. Pro. 2:17; Mal. 2:14
b. The Marriage Ceremony begun with a procession to Claim the Bride. Cf. 3:6-11
c. The Marriage Consummated at the Commencement of the wedding feast. Cf. 4:1-5:1
- 2. The Bride's Exhilaration.** 3:6
- a. The Picture of the Bride or Bed Perfumed. [*bed* = carriage, NIV] 3:6, 7
Who is this? (AV, ASV, NIV); *What is this?* (RSV, JB, NEB) "this" – fem. sing.
- b. The Pomp of the Procession. 3:7, 8
- i. The People accompanying the Groom – *60 valiant men*.
ii. The Protection Guaranteed the Bride – *because of fear in the night*.
- c. The Potentate's Possessions. 3:9-11
- i. His Carriage: Composed of the best materials (Lebanon wood, silver, gold) 3:9, 10
ii. Its seat Covers: purple, and interior Lined with Love from the Daughters. 3:10
iii. His Crown: his mother's wedding Contribution on the day of Celebration. 3:11
- B. SOLOMON SINGS OUT THE BEAUTY OF HIS BRIDE** **4:1-7**
- 1. The Beauty of her Countenance.** *Thou are fair (beautiful, NIV) x 2* 4:1-3
- a. Her eyes – cute and tranquil like the doves, even when seen through the veil. 4:1b, 3b
The Bride in Biblical fashion is veiled (cf. Gen. 24:65; 29:23-25; 38:14)
- b. Her hair – flowing black, as the mountain goats descending from Mt. Gilead. 4:1c
c. Her teeth – brilliant white and perfectly matched like recently-shorn twin sheep. 4:2
d. Her lips and mouth – perfectly outlined and beautifully shaped as by a scarlet ribbon. 4:3a, NIV
e. Her temples (cheeks, under the veil) – reddish and sweet as a piece a pomegranate. 4:3b, NIV
- 2. The Beauty of her Contours.** 4:4-7
- a. Her neck – Strong and Stately, elegant and majestic as the tower of David 4:4, NIV
Shielded with jewelled Splendour, bringing beauty to perfection Cf. Eze. 27:10, 11
b. Her breasts– Soft and tender as the coat of twin feeding fawns waiting to be caressed. 4:5
- 3. The Beauty of Consummation.** 4:6, 7
- a. A Mountain of Myrrh and a Hill of Frankincense of Perfumed Breasts and Body await 4:6 cf. 1-5
I will get me to the mountain of myrrh,
- b. Mutual Enjoyment of and Enchantment with each other in the night watches. 4:6 cf. 2:17
and to the hill of frankincense.
- c. Moment of Passion climaxed with appreciation of the Beauty of the flawless Bride. 4:7, NIV
All beautiful you are, my darling; there is no flaw in you.

- C SOLOMON SECURES HIS SPOUSE, HIS SISTER IN LOVE. 4:8-15**
- 1. He Calls her ...**
 - a. His Spouse, i.e. Bride, NIV. He thus addresses her on this their Wedding Night. 4:8-12 (5 occ.)
 - b. His Sister – an affectionate term for one’s wife in ancient Near East 4:8-5:2 (5 occ.)
 - 2. He Cajoles her – Come with me 4:8**
 [Heb. Lit. = *With me from Lebanon, my spouse, with me from Lebanon, come.*]
 - a. To Forsake her Feelings of her Lebanon home. *Lebanon*
 - b. To Forget her imaginary Fears of Lions and Leopards from the mentioned mountains
 - c. To Focus on him her Love and her Lover. *with me*
 - 3. He is Captivated by her – thou hast ravished my heart. (x 2) 4:9-11**
 - a. Her Adoring eyes have Captured his heart – one glance from those eyes is enough! 4:9b, NIV
 - b. Even her Adornment Controls his thoughts – he has no more will power to think! 4:9c
 - c. Her Affections (*Love*, as 1:2; Heb. *dodim, fr. root = to boil*) more than intoxicate him. 4:10a
 - d. The Aroma of her perfume excites him more than any other spices he has ever come across. 4:10b
 - e. Her Alluring lips and kisses are like sweet honey and milk to his soul. (Cf. Exo. 3:8) 4:11a
 - f. Her Attire (garments) even smells of the perfumed cedars of Lebanon. (Hos. 14:6) 4:11b
 - 4. He Considers her to be... 4:12-15**
 - a. A Surrounded (lit. *barred*) Garden, a Spring Shut up and a fountain Sealed for his own use. 4:12
 Her Purity and Virginity is reserved only for her Permanent Partner.
 - b. A Special Garden with Spikenard, Sweet Spices, etc. 4:13, 14
 Planted with Fruits (pomegranates and choice fruits), Flowers (Camphire i.e. Henna, NIV), Ointments (spikenard) Perfumes (cinnamon, myrrh, aloes), and others (saffron, a powder; calamus, a sweet cane).
 - c. A Stream of living waters – the freshness of elevated virgin love. 4:15
 Her love for him has sprung up from a **fountain** in the garden to a **well** of ‘loving’ waters to that of a **stream** flowing down from Lebanon!
- D. SOLOMON SEALS HIS LOVE WITH HIS SPOUSE, HIS SISTER IN MARRIAGE. 4:16-5:1**
 [The Centre and Climax of the Song]
- 1. The Bride Bestows her (previously barred) garden to the Groom. 4:16 ct. 4:12**
 - a. He is to come to her and take full possession of her – *Let my beloved come into his garden and eat...*
 - b. She is to go out in full surrender to him – *its spices may flow out.*
 - 2. The Grooms Bespeaks his Exhilaration with his Garden. 5:1**
 - a. He has Entered into his garden – the garden of his Sister, his Spouse 5:1a-d
 - b. He is Exhilarated because ...
 - i. He has Enjoyed gathering his myrrh and his spice. 5:1b
 - ii. He has Eaten his honeycomb with his honey, and it is exhilaratingly sweet. 5:1c
 - iii. He is Excited, it is like drinking his best wine with his milk 5:1d
 - c. Finally, an Explanation of Elevated Love in Explicit Language:

The language used here of love’s Consummation is Classic in its Chasteness, a Character possible only through use of symbolic language. The beauty of expression fits the holiest of all human relationships. Metaphor plays the same role here as the veil in the temple. Sinful man needs such to protect the mystery.

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- 3. The God of Marriage Blesses the Bride and Groom. 5:1e**
 - a. He Blesses the two Beloved – they are his loved ones; they are his friends.
 - b. He Blesses the Bridal act – Eat and drink, be drunk with love, NRSV.

*Therefore shall a man leave his father and his mother,
 and shall cleave unto his wife: and they shall be one flesh.*

Gen. 2:24

Maturation of Elevated Love – Part I

Song of Songs 5:2-8:4

By KC Ung

Study 3:

Recapitulation:

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|--|----------------------------|
| I. THE MATING OF ELEVATED LOVE OR THE MEETINGS IN COURTSHIP | 1:2-3:5 |
| II. THE MARRIAGE OF ELEVATED LOVE | 3:6-5:1 |
| A. SOLOMON SENDS FOR HIS BRIDE WITH HIS 'BED' | 3:6-11 |
| B. SOLOMON SINGS OUT THE BEAUTY OF HIS BRIDE | 4:1-7 |
| C. SOLOMON SECURES HIS SPOUSE, HIS SISTER IN LOVE. | 4:8-15 |
| D. SOLOMON SEALS HIS LOVE WITH HIS SPOUSE, HIS SISTER IN LOVE. | 4:16-5:1 |
| III. THE MATURATION OF THE MARRIAGE | 5:2--8:4 |
| A. RECITAL OF A DRAMA (OR A LAPSE IN LOVE?) | 5:2-8 cf. 3:1-5 |
| Intro. : A Time Lapse between v. 1 and v. 2 – The beloved no more addressed as <i>spouse</i> . | 5:2 |
| (1) Last occurrence of " <i>spouse</i> " – thus, the couple no more newly-weds. | 5:1 |
| (2) First occurrence together of <i>my sister, my love, my dove, my undefiled</i> – still loving. | 5:2; 6:9 |
| 1. The Restless sleep Roused by Recollections (?) | 5:2a |
| 2. The Request for Entrance in Endearing terms. | 5:2 See above. |
| 3. The Refusal to Entertain – her Excuses, and later Compassion (cf. Isa. 6:11; Jer. 31:20) | 5:3-4 " <i>moved</i> " |
| a. Inconvenience makes her Indifferent – she has Unrobed and is Unshod. | 5:3 |
| b. He Puts his hand through the latch-opening; her heart Pounds for him. | 5:4 |
| 4. The Regret for being too Encumbered – her Careless-ness and Self-Consciousness. | 5:5-8 |
| a. The Lover has Left – having left behind the tokens of love on the door handle. | 5:5 |
| b. She acts too Late, her Lover no more can she Locate. | 5:6 cf. Eph. 4:26 |
| c. She refuses to accommodate, now she nearly Drops Dead. | <i>my soul failed</i> |
| d. The Search for him begins in Earnest, but he Seems to have Exit from her life. | 5:7 |
| e. The watchmen Mistake her for a criminal, beat her and take her Mantle away. | 5:7, NRSV, ct. 3:3 |
| f. Her Message to the daughters should they Meet him – <i>She is sick with love!</i> | 5:8 cf. 2:5 |
| B. RECALL OF THE LOVER'S PERSONAL LOVELINESS – her Commitment to him. | 5:9-6:3 |
| 1. The Challenge concerning the Lover – What makes him unique? | 5:9 |
| 2. The Character of the Lover – He is the chiefest among ten thousand. | 5:10-16 |
| a. His Appearance – Radiant and Ruddy, breathtaking as tall imposing cedars of Lebanon. | 5:10, 15 NIV |
| b. His Head – His Features, exquisitely sculptured; his complexion a Fine golden tan. | 5:11a, NIV |
| c. His Hair – wavy and Bushy, Black as a raven. | 5:11b cf. 4:1 |
| d. His Eyes – Dark pupils fitly set in milky whites; the Darting Doves by water streams. | 5:12 cf. 1:15; 4:1 |
| e. His Cheeks– Sweet and fragrant like Spices and flowers. | 5:13a |
| f. His Lips – as Distilling myrrh-perfumed lilies, Delightful, Desirable when kissed. | 5:13b cf. 1:2 |
| g. His Hands – or Arms, <i>Rods</i> (NIV) of Rounded gold and set with jewels | 5:14a, NRSV |
| h. His Belly – (lit. Abdomen) as Smooth as polished ivory and Sapphires. | 5:14b |
| i. His Legs – Strong and Muscular like Marble pillars Set on bases of gold. | 5:15 cf. vv. 11, 14 |
| j. His Mouth – i.e. palate which includes the whole mouth as the Source of Speech,
(speech and kisses) Sweet and highly desirable | 5:16a |
| 3. The Challenge to the Daughters – <i>This is my beloved, and this is my friend!</i> | 5:16b |
| 4. The Concern of the Daughters for the Lover – <i>Whither is thy beloved gone?</i> | 6:1 |
| 5. The Conclusion of the Beloved. | |
| a. Is he in his garden, Gone down to the beds of spices to Gather the lilies? | 6:2, 3 NRSV |
| b. Is he in the Beloved's garden Browsing, and gathering the lilies? (2:16; 4:5) | 6:2, 3b |
| c. He is hers, and she is still his in spite of the earlier Dream and Disappointment. | 6:3a cf. 5:2ff |
| C. RECALL OF THE BELOVED'S PERSONAL LOVELINESS – His Commitment to her | 6:4-10 |
| 1. Her Comeliness | 6:4-7 |
| a. Her Person, beautiful and lovely – | 6:4; 1:15; 4:1 cf. 6:1 |
| i. as Tirzah, a garden City that became the Capital of four kings of Israel. | I Kgs. 15:33; 16:8, 15, 23 |
| ii. as Tantalizing Jerusalem - the perfection of Beauty Befitting a Bride. | cf. Lam. 2:15; Rev. 21:2 |
| iii. as Troops with banners – simply Majestic and Magnificent. | 6:4c cf. v. 10 |

- b. Her Eyes – **Stunningly Shining** and he is overwhelmed. 6:5a cf. 1:15; 4:1, 9
- c. Her Hair – **Streaming Striking** black hair as goats descending from Gilead. 6:5b as 4:1; 5:11
- d. Her Teeth – **Sparkling and Matching**; without any **Missing** as twin sheep. 6:6 as 4:2
- e. Her Temples – (inc. her cheeks) **Sweet, Scarlet, reddish** like pomegranates. 6:7 as 4:3

- 2. Her **Uniqueness** as his pure dove and love. She stands unique 6:8-9a cf. 5:2
 - a. **Even** among 60 Consorts, 80 Concubines, or Companions without number 6:8
 - b. **Even** before her mother, she is her choice – **Flawless** and her **Favourite**. 6:9
 - c. **Even** the maidens, the queens and the concubines **Eulogise** and **Extol** her. 6:9
They **even** compare her with the **Fresh** dawn, the **Full** moon, the bright **Flaming** sun,
and the “majestic stars” **Flaunting** their glory in procession. 6:10, NIV cf. 6:4c

D. RETURN AND RECONCILIATION.

6:11-13

- 1. The **Return** to the Garden (or *Grove of nut trees*, NIV) 6:11 cf. 6:2
 - a. She **Returns** to check for signs of Love
 - looking for **Budding Blossoms** (*nuts*, AV) and the **Vines** of the **Valley**. 6:11 NRSV
 - i. The vines are **Flowering!** – Love is still **Flourishing**.
 - ii. The pomegranates are **Budding!** – Love is still **Blooming**
- 2. The **Reconciliation** 6:12
Commentators are unanimous that this verse is the most difficult in the Song
and one of the most difficult in the OT to make sense of.
 - a. Before she **Realises**, her soul (desire, fancy) has set her among the chariots of **Amminadib** = *people*, NIV
 - b. Being in **Raptured** praise of her Lover (6:4-10), she is swept into a *chariot beside my prince*. 6:12, NRSV
- 3. The entreaty to **Return**. 6:13a
 - a. The Daughters of Jerusalem/Friends (in 5:1?) **Request** her to **Return**. (4 x) Scofield/NIV
 - b. They want to have a last look (gaze) at her, the Shulamite, lit. = “*Solomoness*”
- 4. The Beloved’s **Reluctant Retort** – *What will ye see in the Shulamite?* 6:13b
- 5. The **Reply** – The two look like dancing gracefully before two armies (?) 6:13c, NRSV

Note: Is 6:13 the first verse of chapter 7 as in the Hebrew and Greek texts? As ...

- ❖ Daughters of Jerusalem/Wedding guests urge: *Return, return, O Shulamite; return,...* 6:13a
Urging the bride to put an appearance and join the festival dance.
- ❖ The beloved demurs: Why me? *What will ye see in the Shulamite?* 6:13b
- ❖ They (**Lover?**) replying: with their (his?) praise of her beauty. 7:1-5 (See #E.1)
- ❖ Her Lover then joins in with his adoration. 7:6-9
- ❖ And she renews her commitment to him. 7:10-8:4

E. REJUVENATION OF MARRIAGE THROUGH REFRESHMENT OF MEMORIES

7:1-8:4

- 1. The ‘princely’ Bride is **still** Beautiful – so says the **Lover**/Daughters of Jerusalem (?) 7:1-5, NIV, Scofield
 - a. Her Sandalled Feet and Curved (‘joints’) Thighs – Crafted by a master Craftsman. 7:1
 - b. Her Navel and Belly – **Providing** drink and food to bring him much **Pleasure** 7:2
 - c. Her Breasts – two young twin fawns, **Symmetrical, Soft** and tender to the touch. 7:3
 - d. Her Neck – an ivory tower of **Stature** and **Strength**. 7:4a cf. 4:4
 - e. Her Eyes – **Reflecting** the calm **Refreshing** waters of the Heshbon **Reservoirs**. 7:4b cf. Num. 21:25
 - f. Her Nose – **Strong** and **Stately** as the Lebanon tower that protects Damascus. 7:4c
 - g. Her Head – **Crowned** as the **Clouds** on **Majestic Mount Carmel** with its wooded top. 7:5a cf. Isa. 35:2
 - h. Her Hair – a **Royal** (purple) **Tapestry**; the king is held captive by its **Rippling Tresses**. 7:5b, NIV
- 2. The **Bride** is **indeed** Beautiful – so **Continues** and **Confirms** the **Lover**. 7:6-9a
 - a. Her Overall **Allure** – she is still his Love, full of **Delights**, and his **Delectable** maiden. 7:6, NRSV
 - b. The **Lover’s Picture** of the Beloved.
 - i. Her **Build** – **Stately** as a **Straight** palm tree. 7:7a
 - ii. Her **Breast** – **Bunches** of fruit ripe for the plucking. 7:7b
 - iii. Her **Breath** (nose) – **Aromatic** and fragrant as **Apples**. 7:8b, NIV
 - c. The **Lover’s Desire** for the Beloved. 7:8
 - i. He will **Pluck** the fruits on the **Palm** tree – they are intoxicating as grapes. 7:8a
 - ii. He will **Taste** of the scent of her breath – it is **Titillating**. 7:8b
 - iii. He will drink in her kisses from her **Luscious Lips** – they are like the best wine. 7:9a, NRSV

3. The **Bride** is committed to her **Beloved** - she **Beckons** to Love. **7:9b-13**
- a. She offers him her wine of kisses and they **Intermingle** with his, **Intoxicating** him. 7:9b, NIV
- b. Both are **Intertwined** in love in mutual possession. 7:10 cf. 2:16; 6:3
His love for her is **Intense** – “*My beloved is mine*” becomes “*His **desire** is toward me*” cf. Gen. 3:16; 4:7
- c. She offers an **Invitation** to her Lover. **In the Security of Love...** 7:11-13
- i. She now **Initiates** the Act. *Come, Let us go...* there will I give thee my love 7:11
- ii. She offers the **Initial Spring** of love that has now matured. Ct. 2:10-13
- The vines have **Budded** and the tender grapes have appeared. 7:12a
 - The pomegranates are in **Bloom**. 7:12b
 - The (Aphrodisiac) mandrakes are sending forth their **Aroma**. 7:13a cf. Gen. 30:14-16
 - **Delicious** fruits of every **Delicacy**, new and old, are at the **Door** waiting. 7:13b
- iii. She **Informs** him she is now ready for Love. 7:12c, 13c
- d. She desires still more **Intimacy**. How she wishes ... **8:1-4**
- i. He were her brother, then she would **Proclaim** her love for him **Publicly**. 8:1 *kiss thee*
- ii. She were **older** than he, then: 8:2, NRSV
- She would lead him to her mother’s house, where she was **Conceived**. 8:2, LXX *Lead=Heb. nahag*
 - There their relationship would be **Confirmed** again – *I would give you ...to drink*
 - However, as a wife, she longs for his embrace and **Caresses**. 8:3 *O that...* cf. 2:6
 - Even this has its own time, as she **Charges** the daughters not to force her. 8:4 cf. 2:7; 3:5

Conclusion and Epilogue

Song of Songs 8:5-8:14

By KC Ung

Study 4:

- I. THE MATING OF ELEVATED LOVE OR THE MEETINGS IN COURTSHIP 1:2-3:5
- II. THE MATING OF ELEVATED LOVE 1:1-3:5
- III. THE MARRIAGE (OR THE LANGUAGE) OF ELEVATED LOVE 3:6-5:1
- IV. THE MATURATION OF THE MARRIAGE 5:2-8:4

V. CONCLUSION: REAL LOVE AND ITS REALITY 8:5-7

A The Emergence of True Love 8:5

- 1. The Image Conjured – A Loving Couple Coming out of the wilderness. 8:5a
 - a. The Depiction in the Desert – the wilderness experience.
 - b. Their Triumph over Trials –
 - i. They have Complemented each other well and Conquered insecurities. 1:5, 6
 - ii. They have Overcome external Obstacles. 2:15
 - iii. They have Patched up Personal differences and indifferences. 5:2-7
 - c. Their Lasting Love in Leaning upon one another: Exhausted (Endearing?), but Exhilarated
- 2. The Message Conveyed – the Awakening under the Apple tree. 8:5b
 - a. The Apple tree – the symbol of Affections in the Ancient world. Cf. 2:3
 - b. The Awakening under the Apple tree – a new Life of Love together. 8:5c cf. 2:3, 5
 - c. The Axiom Adjusted to the new Awakening – [Beloved/Lover speaking?] True, her/his mother gave Birth to her/him, but now she/he Belongs to him/her. Cf. Gen. 2: 24

B The Explanation of Love [By the Beloved or the Lover?] 8:6, 7

- 1. The Request to the Lover to put his Seal of Possession on her. 8:6a Cf. Gen. 38:18
- 2. The Reality of Love – the Strength of Passion. 8:6b-7a
 - a. It is Universal as death and its Passion for Possession as Uncompromising as the grave.
 - b. Its Fierce passion is like a blazing Fire, like a mighty Flame
 - c. It is a Persevering Passion that cannot be quenched by waters or floods. 8:7a, NRSV
 - ❖ *Love is as strong as Death – it cannot be killed by Disaster.*
- 3. What Real Love is 8:7b
 - a. It is Priceless and cannot be bought by Wealth.
 - b. It is Personal and must be Wooed and Won.
 - ❖ *Love cannot be Bought for any price: it is freely Bestowed*

FINAL REMARKS:

THE ATTRIBUTES OF THE SONG OF SONGS

Or The Language of Elevated Love

- 1. It is an Expression of **Divine** Love in Human Terms using Wholesome Words – both poetic and romantic.
- 2. It is not Erotic Love but an Extended Proverb which illustrates the richness and beauty of human love.
- 3. It is not an Exotic Lyric but a song of Exquisite Purity. [E.J Young]

VI. THE EPILOGUE: HOW LOVE BEGAN 8:8-14

Verses 9-12 – A Flashback recalling what the beloved's Siblings once Said? Cf. 1:6
A Fear of the Couple for the beloved's real "Sister"?

A A RECOLLECTION OF THE BELOVED'S GROWING UP 8:8-9

- Her brothers' Concern for the time when she would be Eligible 8:8, 9
- 1. She was not Well-formed. They Worried about her future. 8:8
- 2. Was she a Wall? – Knowing how to Protect what was Precious in her. 8:9
- 3. Then they would help her Build a Battlement of silver on her. (?) 8:9a, NRSV, NIV
- 4. Was she a Welcoming Door to all free and easy? 8:9b
 - Then she would be Barred and the door Barricaded with cedar planks, and her freedom curbed.
 - ❖ *Love is as strong as Death – it cannot be killed by Disaster.*

- B A RECOLLECTION OF THE BELOVED'S MEASURING UP** **8:10**
1. She had been Chaste – *I am a wall.* 8:10a
 2. She had developed “Completely”- *my breasts like towers:* 8:10b cf. 4:5; 7:3, 7, 8
 3. She gave him Contentment – *I ... like one bringing contentment* 8:10c, NIV
 - ❖ *Love is Locked up and reserved for the true Lover.* 8:10
- C A RECOLLECTION OF THE BELOVED'S MEETING UP (WITH SOLOMON)** **8:11, 12**
1. It was at Solomon's Vast Vineyard.
 - a. The Work demanded – each lessee to grow 1000 shekels worth of grapes. 8:11
 - b. The Worker to be paid 200 shekels worth of the fruit. 8:12b
 2. The Beloved too had her Very own Vineyard 8:12a
 - a. It was her very own for her to Give to him; likewise her Person. Cf. 1:6
 - b. Her fruit (1000s.) was also her Gift to him for his own Pleasure. 8:12a
 - ❖ Love is Submission to the Head of the House in total Sharing.
- D A REQUEST TO LIVE UP THOSE DAYS AGAIN** **8:13-14**
1. Lover: *Let me hear your voice Whispering the Words of Love again.* 8:13; Cf. 2:14
 2. Beloved: *I am Waiting – come relish me again; the mountains are Waiting.* 8:14 cf. 2:17; 2:9
 - ❖ Love is not Lost with time; it remains young and aLive all the time.

Like a young hart upon the mountains of spices.

8:14b

Cf. *And the Spirit and the bride say, Come.*
And let him that heareth say, Come.
And let him that is athirst Come. Rev. 22:17
He which testifieth these things saith, Surely I Come quickly. Amen.
Even so, Come, Lord Jesus. Rev. 22:20

Conclusion:

This final invitation is to a Continued Celebration of the love and Communion which the happy couple shares. The joys of physical union and mutual enjoyment are stamped with God's approval, for the Song of Songs is part of His Holy Word

The Song of Songs is a beautiful picture of God's “endorsement” of physical love between husband and wife. Marriage is to be monogamous, permanent, self-giving unit, in which the spouses are intensely devoted and committed to each other, and take delight in each other.

“For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.”
 Gen. 2:24

- ❖ 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 fulfilment of those longings in marriage are natural and honourable.
- ❖ But the book does more than extol physical attraction between the sexes.
- ❖ It also honours pleasing qualities in the lovers' personalities.
- ❖ Also moral purity before marriage is praised (4:12).
- ❖ Premarital sex has no place in God's plans (2:7; 3:5).
- ❖ Faithfulness before and after marriage is expected and honoured (6:3; 7:10; 8:12).
- ❖ Such faithfulness in marital love beautifully pictures God's love and commitment to His people.

*From the beginning of the creation God made them male and female.
 For this cause shall a man leave his father and mother, and cleave to his wife;
 And they twain shall be one flesh: so then they are no more twain, but one flesh.
 What therefore God hath joined together, let not man put asunder.*
Mk. 10:6-9

*For this cause shall a man leave his father and mother,
 and shall be joined unto his wife, and they two shall be one flesh.
 This is a great mystery: but I speak concerning Christ and the church.*
Eph. 5:31, 32