

THE SONG OF SOLOMON SESSION 2

Review: Last time we introduced the Song of Solomon and went through the first chapter. This book of the Bible falls under poetry and is difficult to understand. This love song is written by Solomon, and it is the telling of his quest to win the love of a common Shulamite woman but fails because she's already in love with a shepherd. Solomon tries to woo her with his magnificence, royalty and wealth but to no avail. Her heart is set on a lowly shepherd that is everything in the world to her. The song is difficult to understand because there are different people speaking at different times and there's no warning of the change. If you have a study Bible, it helps because it will tell you who is speaking. The spiritual symbolism in the song is: the Shulamite is a type of the church, the Shepherd is a type of Christ, Solomon is a type of the prince of this world trying to steal the affection of the Shulamite, and the daughters of Jerusalem who are Solomon's court women who don't understand why the Shulamite is so captivated by the shepherd.

The scene of the first chapter is the Shulamite being taken by Solomon into his pavilion, but she speaks about her love and longs to be reunited with him. The daughters of Jerusalem disdain her for not choosing Solomon and Solomon leaves to go to his table. The shepherd finds a way to meet with her though she's in Solomon's custody and they speak in love with each other. Chapter 2 begins with the Shulamite still speaking from the end of chapter 1.

Shepherd speaks: Song of Solomon 1:15 Behold, thou *art* fair, my love; behold, thou *art* fair; thou *hast* doves' eyes.

Shulamite responds: Song of Solomon 1:16-17 Behold, thou *art* fair, my beloved, yea, pleasant: also our bed *is* green. The beams of our house *are* cedar, *and* our rafters of fir.

She continues in chapter 2: Song of Solomon 2:1 I *am* the rose of Sharon, *and* the lily of the valleys. *She is deflecting here how the shepherd sees her. She is saying "I'm just a common meadow saffron flower. I am only a blossom of the plain. How could you see anything in me at all?" This is how the church views itself...how could he love me so and why does he desire me like this.*

Shepherd responds: Song of Solomon 2:2 As the lily among thorns, so *is* my love among the daughters. *He speaks of how she stands out to him. Thorns are a result of the curse, and this statement is symbolic of how Christ view's his church...she stands out beautifully from the cursed.*

Shulamite speaks: Song of Solomon 2:3-6 As the apple tree among the trees of the wood, so *is* my beloved among the sons. I sat down under his shadow with great delight, and his

fruit *was* sweet to my taste. He brought me to the banqueting house, and his banner over me *was* love. Stay me with flagons, comfort me with apples: for I *am* sick of love. His left hand *is* under my head, and his right hand doth embrace me. *She now speaks about how he stands out to her. She likens him to a single apple tree among a wood of common trees. She compares being with him to sitting under that apple tree which speaks of his protection and provision. She says his fruit (manner and speech) was sweet to her taste - 1 Peter 2:3* If so be ye have tasted that the Lord is gracious. *She talks of how pleased he is to be with her and that it's easy to see that he's in love with her. She talks of their embrace and how love-sick she is with him. He has set a table for her.*

When God called Israel out of Egypt, He called them to the table: Exodus 12:8-11 (KJV)

And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it. Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the LORD'S passover.

Christ kept the Passover but turned it into a new supper for a new covenant: 1

Corinthians 11:23-26 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Shulamite speaks to the daughters of Jerusalem: Song of Solomon 2:7-14 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. The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over *and* gone; The flowers appear on the earth; the time of the singing *of birds* is come, and the voice of the turtle is heard in our land; The fig tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my fair one, and come away. O my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely. *The Shulamite is again separated from her*

shepherd and back in the royal tents of Solomon speaking to Solomon's court women. She warns them sternly not to try to incite her passion for anyone but her shepherd. The phrase "that ye stir not up, nor awake my love, till he please" has nothing to do with him being asleep. She is saying "do not try to tempt me or stir up my passion for another before my beloved comes for me". She then recalls how they first met and the excitement of that meeting.

- **His voice** – The voice of my beloved! When any saved individual thinks back on their first encounter with Jesus Christ...we think of his voice. How we heard him call us to himself. **John 5:25** Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.
- **He overcame obstacles to get to her** – He came leaping upon the mountains and skipping upon the hills. Jesus didn't allow anything to stop him from coming, fulfilling his ministry, suffering rejection, sorrow and death, and rising for our justification so that he could purchase us! **Hebrews 12:2** Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.
- **He revealed himself** – He standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. Jesus Christ must be revealed to the sinner in order for him to receive him. **Galatians 1:15-16** But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:
- **His invitation** - My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. *He has revealed himself now he calls for a response just like when Christ reveals himself to the sinner...the sinner must then respond to his invitation.* For, lo, the winter is past, the rain is over *and* gone; The flowers appear on the earth; the time of the singing *of birds* is come, and the voice of the turtle is heard in our land; *He speaks about putting the past behind her. The winter is a time of deadness and coldness. That's the description of a sinner's life. But now flowers appear on the earth, and the birds sing and the voice of the turtle dove is heard in the land...spring time is a picture of regeneration. When the sinner responds to the invitation, their past is over and done with and their spirit is regenerated!* The fig tree putteth forth her green figs, and the vines *with* the tender grape give a good smell. Arise, my love, my fair one, and come away. O my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance *is* comely. *He calls her to respond to this*

timely invitation. "Come out from where you are and meet me and let's begin a new life together".

Shulamite speaks of a hindrance to her love: This woman had brothers that didn't care for the shepherd and did what they could to come between them by keeping her working in their vineyards - **Song of Solomon 2:15** Take us the foxes, the little foxes, that spoil the vines: for our vines *have* tender grapes. **Song of Solomon 1:6** Look not upon me, because I *am* black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept. *All Christians have to fight "the little foxes that spoil the vine" meaning the joy and life of the Christian life is having private communion with Jesus on a regular/daily basis. But there will always be "little foxes" (daily distractions) to contend with "that spoil the vine" (keep us from our time with him).*

Song of Solomon 2:16-17 My beloved is mine, and I *am* his: he feedeth among the lilies. 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. *She encourages herself by stating that they belong to each other even though he's away for the present. The "mountains of Bether" are seen by many commentators as "the mountains of separation" because she is looking forward to a new day (Until the day break, and the shadows flee away) when he shall come like a deer leaping over what has separated them. We are not with Christ physically right now...he's on high and we're encouraging each other that we are his and he is some day coming from above to get us. That will be the start of a new and glorious day!*