

# Song of Solomon

(Sermon Notes) By: Warren Zehrung 5/6/2017

The name 'Song of Solomon' is taken from the first verse of the book. The Hebrew shows that it is literally means, "the Song, out of **all** the songs of Solomon" – meaning it is especially singled out from among his many works. The Septuagint and the Latin Vulgate versions call it, "The Song."

The Song of Solomon is about the intimate happiness and joy within the marriage relationship → pointing to the **unity and oneness** of Jesus Christ and the Church brethren

Unlike the rest of the Bible, the Song of Solomon is the poetic dialogue of an **opera**-like drama composed of **three** main players. It is a love story – a story of romance. As an instruction manual with regard to the intimacy of the relationship between Jesus Christ and His Bride, the Church brethren, this Book is very informative.

A young woman, a shepherdess, called the Shulamite has fallen in love with a young man, whom she calls "my beloved." And like a Broadway production, everyone knows the **plot** and the ending – and yet the fabulous production is a glory to behold. Somehow, the music and the poetry causes the soul and spirit to soar to great heights. Each generation has its music of love – like when Elvis Presley sang, "Love me tender – love me true."

The main story concerns the stunning courtship of a beautiful **Shulamite girl** and a **young beloved shepherd**. Their beautiful courtship is interrupted by **Solomon**.

Solomon on his travels near Lebanon hears of her incredible beauty – so he looks her up. The story actually begins with Solomon roaring into an obscure sleepy village – wearing his crown – in his chariot of gold, with silver, and purple silk upholstery. (3:9-10)

Solomon's chariot was the stretch limousine of the day – a veritable one man parade.

Song of Solomon 3:6 Who is this that comes [roaring] out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

Can you imagine how Solomon was all decked out?

Song of Solomon 3:7 Behold, it is Solomon with sixty valiant men in his entourage... the valiant of Israel.

Solomon traveled with a well armed security detail.

Song of Solomon 3:8 They all hold swords, being experts in war...

Song of Solomon 3:9 King Solomon made himself a chariot of the wood of Lebanon.

Song of Solomon 3:10 He made the spokes 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.

{Song of Solomon 3:11 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.

'**Being paved with love**' means that Solomon's chariot was designed especially for "picking up" women.

Picture Donald Trump blowing into town and sweeping Melania off her feet with all his money, power, pomp and circumstance – little matter that there are already multiple wives...

That is the way Solomon was...

Showering her with mink and ermine furs, jewelry, gold and fabulous clothes... champagne, caviar ... flowers... the finest of everything – **except** for the **one thing** he could not offer her.

He could not offer her **Unique Love!**

If she were to succumb to Solomon's advances – she would have to **share his love** with a thousand other women.

There would be no exclusive relationship – like with her beloved shepherd. There would be no perfect oneness in unity. If you are rich enough – you can have **almost** any woman that you want...

That was Solomon's modus operandi – and he was trying to **drive a wedge** between the Shulamite and her beloved shepherd.

As you may have deduced by now, Solomon is a type of **the world** – with all its temptations – trying to draw us away from Christ.

Solomon woos her with his best lines: (He's had lots and lots of practice).

Song of Solomon 4:1 Behold, thou art fair, my love; behold, thou art fair; you have the eyes of a dove within the curly locks of your hair.

Song of Solomon 4:8 Come with me from Lebanon, my spouse [Solomon's off the cuff marriage proposal], with me from Lebanon: look from the top... of [**my Trump tower** – he might as well be saying.]

He compellingly coerced her to come to Jerusalem, pressuring her to be a part of his harem against her better judgment.

She refuses, but is taken captive (against her will) and is taken to Solomon's court.

He gave her the bum's rush – not giving her a chance to refuse him – and having her escorted to a confining coach [for her protection].

All the while the Shulamite young lady's heart is with her **beloved young shepherd**. Their beautiful courtship was interrupted by **Solomon** who abducted the beautiful Shulamite and desires to **add** the beautiful young lady to his **bevy** of beauties.

In Chapter 7, Solomon sees her as an object of sensuality - dancing and pleasing his desires.

Her love and loyalty are tested – it is a picture of the Church's love and **loyalty** toward the shepherd (Jesus Christ).

She successfully resists Solomon's every indecent proposition and untoward advance toward her.

While being held against her will **the story begins** with a **flashback**:

In Scene One, the beautiful young Shulamite woman is being detained in Solomon's court in the hopes that she will consent to being one of the many women in Solomon's harem.

The Shulamite pictures what it would be like to be back home in the young shepherd's arms, receiving all of his attention and his kisses.

Song of Solomon 1:2 "Oh for a kiss from your lips," she imagines.

She is head-over-heels in love.

The language of the Bible is poetic and pointed at the same time.

It doesn't say, "Don't sleep around to have fun." It says it more poignantly expressed this biblical way: [Sadly]

Proverbs 9:17 Stolen waters are sweet, and bread eaten in secret is pleasant.

To violate this rule is to permanently scar the being – robbing one of God’s gift of a pure and innocent heart – with peace of mind and emotional maturity. The young people in this drama were raised with Godly principles and virtues – to which they adhered to with faithfulness.

Both the young lady and the young man were raised on farms, and well versed in animal husbandry. Neither was naïve about breeding sheep, cattle and poultry.

The terms and nomenclature of **procreation** were by no means taboo because such things were part and parcel of everyday rural life where there was no social or religious custom prohibiting or forbidding this acceptable discussion. God intends that young men be attracted to **shapely** young ladies, and He wants young ladies to appreciate the strength and muscles of young men.

God built into mankind a natural proclivity to come together and be one flesh. It is a type of the oneness of Jesus Christ and His Church. (John 17:21)

In the Song of Solomon, when the young lady and the young man speak about the pleasures of married life, they are not speaking from **experience** as many in this hardened world would believe.

They are speaking in **anticipation** of the pleasures of man and wife - as God intended from the beginning.

The story follows the Shulamite woman from the time she is a little girl, until her maturity as a marriageable young lady.

As she rapidly approached puberty she, as well as her brothers, protected her chastity.

Song of Solomon 8:9 If she be a wall, we will build upon her a palace of silver: and if she be a door, we will enclose her with boards of cedar.

She grew up to be a wall (4:12) – and then she fell in love and longed for the day of her wedding.

God used virtuous young people as role models who represent the Church. It is the virtuous Church that will be the Bride of Jesus Christ.

As you read the Song of Solomon, read it in context. The King James Version does not note the changes in speakers, which makes the story a little difficult to follow.

It is a short book, and a little studying will reveal who is speaking in the different sections. Just like in an opera, at different moments, different characters will be center stage – reciting their various dialogues. Sometimes it is the beautiful young Shulamite **woman**, sometimes it is the young beloved shepherd **man**, and sometimes it is **Solomon**. Solomon is the villain, and the Shulamite woman is the heroine.

Perhaps when the prose and lyrical poetry were being sung, the shepherd’s part was that of a ‘tenor,’ and the Shulamite girl’s part was an octave higher – that of a ‘soprano,’ and the other characters were represented by a chorus of singers.

The young woman bares her emotions in the play much more than the shepherd boy. She articulates her emotions, yearnings, anxieties, fears, hopes and delightful expectations in colorful similes and metaphors – flowers, fragrant perfumes, fruit, animals, exotic spices, gold and ivory in expressive ways. In doing so, she presents a picture of how the Church brethren are to view Christ in His spiritual characteristics and gifts – His fruits of the Spirit.

The unspoken **theme** throughout the story is **who** will the Shulamite choose? [And we must ask ourselves. “Who do we chose?”]

Will it be King Solomon who offers her everything by way of untold riches, jewels, and servants – as a member of his multitudinous harem?

Or, will she refuse the pleasures of sin for a season, choosing instead the unique and profound everlasting love of the shepherd?

The most beautiful of all the young virgins of all the provinces of Israel - and even foreign nations, were chosen by Solomon to be his wives and concubines.

There was a vetting process they had to go through – “virgins without number.” (6:8) Solomon, like other kings were careful not to catch any kind of infection, as his father did, from some diseased woman.

We see an example of this period of beautification and preparation of these women to prepare them for presentation to the king in the book of Esther.

(For so were the **days of their purifications** accomplished, to wit, six months with oil of myrrh, and six months with perfumes, and with other things for the purifying of the women;) Then thus came every maiden unto the king; (Esther 2:12-13).

Little does Solomon realize or care that she has her heart set on a shepherd-boy back home.

The beautiful young Shulamite woman is also a shepherdess in addition to her duties in the vineyards.

Song of Solomon 1:6 Look not upon me, because I am black, because the sun hath tanned me dark: my mother's children were angry with me; they made me the **keeper of the vineyards**; but mine own vineyard have I not kept.

Song of Solomon 1:8 If thou know not, O thou fairest among women, go thy way forth and follow the sheep-tracks of the flock, and **pasture thy kids** beside the shepherds' tents.

The Old Testament Jews read the Song of Solomon in the **Passover** season and the Days of **Unleavened Bread**.

There are many **pictures** of Jesus Christ and His relationship with the Church brethren in this story.

There is a great deal of symbolism in the ‘Song of Solomon,’ the most important lesson for us is the picture of **marriage** as a metaphor of the **unbreakable covenant** between Jesus Christ and the Church brethren.

When taken literally at face value the Song of Solomon seems to be about physical romance, and no more. But that is not true.

Some of the language in Song of Solomon is very strong and **graphic**, even in the King James Translation. To our western ear it sounds **risqué** and too **explicit**. There are some verses you’ll just have to read on your own.

The James Moffatt translation is a little easier to understand because the syntax and verb tenses are quite different from ours.

However, God is the author of the Song of Solomon. He is not ashamed of the human body and its reproductive capabilities. God created the process – and as He is the Creator of such - He describes His handiwork as “**very good**” (Genesis 1:31).

When God created Adam, He stepped back for a second and said to Himself, “**I can do better than that.**” The Song of Solomon is filled with **that type** of innuendo. Adam and Eve had **no clothes** to begin with – and thought nothing of it. They were all alone and it was entirely natural. Their nakedness only became unnatural when sin entered the scene.

Genesis 2:25 They were both naked, [Adam] and his wife [Eve], and they were not ashamed.

Here’s what is **not** good:

Genesis 2:18 And the Lord God said, It is **not good** that the man should be **alone**; I will make him an help meet for him.

When you read verses like this, please do not think only of man and woman... Always extend your thinking to the greater fulfillment of God's Plan... I'm speaking of Jesus Christ and the Church brethren.

Jesus fully intends that you and I be help-meets to Him.

The Song of Solomon goes to great lengths to depict parts of the male or female physique and anatomy in metaphors drawn from nature – and at times can be very delicate.

What we need to keep in mind is that the ultimate goal of the reproduction process is not only for producing **human** offspring, but of producing **Godly** offspring – Children of God.

When viewed on the spiritual level, the Song of Solomon presents the intense and intimate personal relationship that Jesus has with His future Bride, and the deeply passionate, inviolate covenant bond that only the Wife, Church brethren, enjoy with Him.

1Kings 11:1 But king Solomon **loved many** strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

1Kings 11:2 Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely **they will turn away your heart** after their gods: Solomon clave unto these in love.

1Kings 11:3 And he had **seven hundred** wives, princesses [of royal birth], and **three hundred** concubines: and his wives turned away his heart.

Solomon's father was King David – a man of music and poetry. Often the words of the Psalms were accompanied with music – greatly facilitating the memory of them. We tend to remember the exact words to a song. Solomon inherited this trait and wrote many songs – seemingly, **one** for every wife.

1Kings 4:32 And [Solomon] spoke three thousand proverbs: and his **songs** were a **thousand and five**. [1005]

But God chose to preserve in His Sacred Scriptures – **only one** of the songs – it was the very best song – and it became a part of the Word of God.

Solomon pursued and tried hard to gain the love of this fair maiden – but was unsuccessful in wooing her. The young beloved shepherd speaks:

Song of Solomon 6:8 [Solomon has] **sixty** queens, and **eighty** concubines, and virgins **without** number.

Song of Solomon 6:9 My dove, my undefiled [she is a virgin] is but **one**; she is the only one of her mother, she is the choice one of her that bare her.

Since we know that Solomon had seven-hundred (700) wives and three-hundred (300) concubines, these verses hearken back to the middle part of Solomon's life.

And yet it seems to me that Solomon would not have written a song about himself as being crass, vulgar, debauchorous, lustful and seductive,

But rather realizing his mistakes, Solomon is self-deprecating and divulging of his immoral behavior. Is this because of repentance?

Could Solomon have repented late in life after realizing the worthlessness of life apart from God and His ways – and then wrote this Song, discarding all the rest of his songs?

It seems that way to me. God left room for Solomon to repent: God says:

1Chronicles 28:7 Moreover I will establish his kingdom forever, if he be constant / strong to do my commandments and my judgments, as at this day.

God did not allow Solomon (because of his sins) to be a **role model** for His Church. However, Solomon wrote late in his life in showing that he understood these things clearly.

Ecclesiastes 9:9 Live joyfully with **the wife whom you love** all the days of the life... which He has given thee under the sun... for that is thy portion in this life.

And God has included only this one single song – Song of Solomon – out of a **thousand and five** songs because of its **spiritual value** in picturing Christ and the Church.

Ecclesiastes 3:1 To everything there is a season, and a time to every purpose under the heaven:

Ecclesiastes 3:2 A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;

Ecclesiastes 3:3 A time to kill, and a time to heal; a time to break down, and a time to build up;

Ecclesiastes 3:4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

Ecclesiastes 3:5 A time to cast away stones, and a time to gather stones together; **a time to embrace**, and **a time to refrain from embracing**.

Solomon definitely understood these things.

This world is out to rob young people of their full potential happiness. In today's putrid world, sexual thoughts and feelings are roused in very young children. The pressure to, "Use it or lose it," was against the sanctity of marriage. This all too common circumstance is entirely detrimental to youth's maturation process.

Those who imbibe of sexual freedom are never able to attain to the full maturity of the deeply abiding and giving love that God has in store for the mind, spirit and entirety of being.

Too many young people are robbed of their youth and their future. Children should be able to enjoy the fleeting carefree days of youth.

Song of Solomon **2:7** I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up love, **nor awaken love** before it is **time** to do so.

This is so important it is **repeated** – twice, because sexual involvement as a teenager will definitely rob one of their future fulfillment:

Song of Solomon **8:4** I charge you, O daughters of Jerusalem, that ye stir not up love, **nor awaken love** before it is **time** to do so.

Youth is a time for learning, fun and excitement.

Young people should enjoy their youth until they are emotionally mature and prepared to seek their marriage partner.

Ecclesiastes 11:9 Rejoice, O young man, **in thy youth**; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

God's intention for each of us - is joy and peace. Do not enter into a relationship with one who is not prepared and determined to remain **chaste, virtuous and pure** prior to marriage. The shepherd girl is saying these things to herself – in the play – a soliloquy and almost a prayer.

She is saying to herself, "I am saving myself [for marriage], and my fellow is also saving himself."

We are not like the world that yields to the flesh. We are preparing for our wedding day.

Song of Solomon 2:1 I am the rose of Sharon, and the lily of the valleys.

(**Rose of Sharon** - a shrub of the mallow family, with rose, lavender, or white flowers—I have a beautiful one growing in my back yard)

The Shulamite is a type of the true Church brethren, - the daughters of Jerusalem are **unconverted** and worldly women not suitable brides.

Notice how she the Shulamite is set apart:

Song of Solomon 2:2 As the lily among **thorns**, so is my love among the daughters.

She is a beautiful **water lily blossom** compared to the daughters of Jerusalem who are **thorns**.

Can you imagine the “pressure cooker” environment the Shulamite girl was thrust into at Jerusalem with all those women vying for Solomon attention?

...women of the Moabites, (pagan worshippers) Ammonites, Edomites, Zidonians, and Hittites and a thousand more?

It is that way for virtuous men as well – remember how Joseph had to bring an evil report to Jacob about what his brothers were into?

The young shepherd **also** found himself **standing alone** with those who should have been his peers.

Picture this for a second: on one hand you have a well maintained apple orchard – and on the other hand you have a dense forest with undergrowth and brambles... She draws the analogy:

Song of Solomon 2:3 As a lone **apple tree**, among the trees of the forest, so is my beloved among the sons.

[And here is one of those beautiful pictures as Paul said, “I speak concerning Christ and the church.” (Ephesians 5:32)]

Continuing in verse :3 I sat down under **his** shadow with great delight, and his fruit was sweet to my taste.

The young lady pictures the day she will be wed.

Song of Solomon 2:4 He brought me to the banqueting house, and his banner over me was love.

This “banner over me” is a reference to their wedding canopy at their wedding banquet and ceremony – it is their gateway and portal to love.

God intends that a man and his wife **are virgins to each other** when they make their covenant vow.

Jesus mirrors these words in Revelation. This speaks also of the future Bride – the Church:

Revelation 19:7-8 ...She [His Bride] has made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Song of Solomon 6:2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

They have saved their charms and love only for each other:

Song of Solomon 6:3 **I am my beloved's, and my beloved is mine:**

Song of Solomon 7:13 ... at our gates are all manner of pleasant and choice fruits [all my charms], new and old, which **I have saved them, my darling for you**, O my beloved.

The young shepherd is head over heels in love with her during their courtship:

Simply holding hands – makes their hearts all a flutter!

He says, “You could knock me over with your little finger.”

Song of Solomon 4:9 Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with **one** of thine eyes, with **one** chain of thy neck.

Song of Solomon 4:10 How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

Song of Solomon 4:11 Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.

Then speaking of the **beauty of virginity**, and the delights of God:

Song of Solomon 4:12 A **garden enclosed** is my sister, my spouse; a **spring shut up**, a **fountain sealed**. [Until after their wedding]

There are no “stolen waters” here (Proverbs 9:17).

Before marriage each partner has a Godly right to know fully, the character of the one with whom they are about to enter a lifelong covenant.

If there is a “past,” it must be divulged to the future partner. You cannot say, “That’s just between me and God.”

Jesus made that clear when He said that - fraudulently and deceptively entering marriage was grounds for annulment. (Matthew 19:9)

This evil world demands the participation of very young people in conduct that God reserves for the marriage bed.

This world teaches that **virginity** is something to “get out of the way.”

In doing so lives are forever diminished and relegated to something **much less** than the **oneness and unity** achievable only by those who respect the sacred marriage covenant.

Turtle doves, swans, geese, bald eagles and other animals **mate for life**, even wolves, because there is an indelible bonding that takes place in the mind and spirit of living things – especially in human beings.

An indelible bonding takes place deep in the human psyche.

A bonding of closeness and oneness...

God built a barrier into mankind that must **not** be breached by infidelity – **before** or during marriage.

That is the way God designed mankind, because **oneness and unity** are characteristic of God the Father, Jesus Christ and the Body of Christ – the Church brethren.

John 17:21 That they all may **be one**; as thou, Father, art in me, and I in thee, that they also may be **one in us**.

1Corinthians 12:13 For by **one Spirit** are we all baptized into **one body**, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Ephesians 4:3-4 Endeavoring to keep the **unity of the Spirit** in the bond of peace. There is **one body**, and **one Spirit**, even as ye are called in **one hope** of your calling.

Philippians 1:27 ... you stand fast in **one spirit**, with **one mind** striving together for the faith of the gospel;

Toward the end of the Song of Solomon, the couple shares their singular admiration for each other's beauty, and swear their undying love and marriage covenant forever.

Song of Solomon 8:6 Set me as a seal upon your heart, as a bracelet on your wrist and a signet ring on your finger: for love is strong as death; [till death do us part] our **passion** is stronger than death and the flaming coals thereof are **coals of fire** with a most intense heat.

How much **more so** for a young lady and a young man in love?

When that principle is **violated**, past memories, wrong feelings and emotions plague the **mind and being**.

Wrong memories will forever be replayed in the mind at the most inappropriate times – coming between husband and wife.

It disallows a pure oneness in marriage – coming between the couple.

The amazing thing is that when one's mate dies in the faith – God has seen to it that a **new** undefiled relationship is achievable. That is because God's marriage law is adhered to without violation. There are physical lessons and spiritual lessons to be found in this book.

Solomon forgot her name: "Good old... **what's her name!**"

The story is about the battle - the pulls between true love and the way of the world that devours...

One of many allegories:

Song of Solomon 2:14 O my dove, that art in the **clefts** of your rock, from your nook in the cliff, let me see thy countenance/ form, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

Moses desiring to view Jesus...

Exo 33:18 And [Moses] said, I beseech thee, show me thy glory.

Exo 33:22 And it shall come to pass, while my glory passeth by, that I will put thee in a **cleft** of the rock, and will cover thee with my hand while I pass by:

1Corinthians 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and **that Rock was Christ**.

Her good dream: Even in her sleep she yearned for him:

Song of Solomon 3:1 By night on my bed I sought him whom my soul loves: I sought him, but I found him not.

Song of Solomon 3:4 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,

Her mind turns to her true love:

Song of Solomon 7:10 I am my beloved's, and his desire is toward me.

### **Christ and the Church**

The integrity of the love between the beautiful young Shulamite woman and the young beloved shepherd is demonstrative of the love between the Church brethren and Jesus Christ.

Ephesians 5:19 Speaking to yourselves in psalms and hymns and **spiritual songs**, singing and making melody in your heart to the Lord;

Just like the Song of Solomon is a combination of psalms and spiritual songs - and I believe that Paul had the Song of Solomon in mind when he wrote this epistle.

### **Here is the synopsis:**

Ephesians 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

Ephesians 5:26 That he might **sanctify** and cleanse it with the washing of water by the word,

Ephesians 5:27 That he might **present** it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Ephesians 5:28 So ought men to **love their wives** as their own bodies. He that loveth his wife loveth himself.

Ephesians 5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the **Lord the church**:

Ephesians 5:30 For we are members of his body, of his flesh, and of his bones.

Ephesians 5:31 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.

The bond between a man and his wife in perfect **unity** is a picture of Jesus and the Church brethren:

Ephesians 5:32 This is a great mystery: but **I speak concerning Christ and the church**.

Ephesians 5:33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

John 10:11 I am the **Good Shepherd**: the good shepherd gives His life for the sheep.

1Peter 5:4 When the **Chief Shepherd** shall appear, ye shall receive a crown of glory that fades not away.

Hebrews 13:20 ...Our Lord Jesus, that **Great shepherd** of the sheep, [ushers in] the everlasting covenant.

Certain sections are **dreams**.

The Song of Solomon opens with the Shulamite held captive in Solomon's court – desiring to be free – and remembering the days she first met her beloved shepherd boy (Song 1:4).

She remembers when she first asked her beloved where he tended his sheep (Song of Solomon 1:7).

The marriage union of man and wife is the closest human parallel to Christ's relationship with us.

The apostle Paul calls the Church brethren's relationship with Christ, likened to a marriage relationship, "a great mystery" (Ephesians 5:32).

The apostle John says that the Church is indeed the Bride of Christ (Revelation 19:7-9).

The Song of Solomon is a parable drawn from everyday life that illustrates a Godly principle. It, not surprisingly contains prophetic overtones.

The two dream sequences parallel the parable of the wise and foolish virgins of Matthew 25:1-13.

In the first dream (Song of Solomon 3:1-5) the sleeping Shulamite seeks her beloved Shepherd.

Tossing and turning, her love for him is so consuming that she restlessly looks for him everywhere.

And in the depth of her dream she finds him and desires to marry him:

Song of Solomon 3:4 ... I found him whom my soul loves: I held him, and would not let him go, until I had brought him into my mother's house [for marriage], and into the chamber of her that conceived me.

The scene changes entirely: There is another scenario being played out.

In the second dream the shepherd is faithful (verse 1) in marriage, but she questions her continuing faithfulness.

Will she always be strong and faithful – what if she should fall? In the second dream she frets.

Song of Solomon 5:2 I sleep, but my heart wakes: it is the voice of my beloved that knocks, 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.

In her dream she finally rises – but because of her lethargy to **open the door** it is too late, and he is gone... Jesus tells us that He is the **door**.

John 10:2 He that enters in by **the door is the shepherd** of the sheep.

John 10:7 Then said Jesus unto them again, Verily, verily, I say unto you, I am **the door** of the sheep.

Matthew 25:10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and **the door was shut**.

Matthew 25:11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

Matthew 25:12 But he answered and said, Verily I say unto you, I know you not.

Matthew 25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Warning:

Revelation 3:20 Behold, I stand **at the door**, and knock: if any man hear my voice, and open the door, I will come in to him.

Beside herself, she finally rushes out to find him. She finds the watchmen, who beat her, wound her and take her veil (verse 7).

Matthew 22:2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

Matthew 22:3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

Matthew 22:12 The king said, Friend, how camest thou in hither **not having a wedding garment?**

Matthew 22:13 Then said the king to the servants, Bind him hand and foot, and take him away,

This dream is a warning to us to remain faithful in the last days!

The time for Christ's return is close, and we cannot ignore the knock at the door!

Isaiah 55:6 Seek ye the LORD while he may be found, call ye upon him while he is near:

Song of Solomon 3:1 By night on my bed **I sought Him** whom my soul loves: I sought Him, but I found him not.

Song of Solomon 3:4 It was but a little that I passed from them, but **I found him** whom my soul loves: I held him, and would not let him go,

The Song of Solomon is the story of the triumph of faithful loyalty, of true love, over the seduction of the world of wealth and flattery, of power and privilege, of seduction and bondage.

God in His mercy has made it possible for us to be spiritual **virgins to Jesus Christ** at His return.

We await the day we will hear Him say – “Come to me my beloved.”

End: Song of Solomon