

# THE FLORAL HEIGHTS INFORMER

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## **The Song of Solomon**

### **Introduction:**

The Song of Solomon is a love poem that illustrates the intense affection and love between a man and woman. Due to the apparent erotic nature of the book Origen and Jerome state that no Jew was allowed to study it until they were 30 years old. Why is this love poem in the canon of scriptures? Unrevealed matters of King Solomon's life will always cause speculation among critics of God's word yet this book clearly has divine purpose. It seems that the overall thought of the book is to accentuate love and fidelity toward two married people as God had always intended (Gen. 3:23ff). Solomon appears to have found that one among a thousand women (see Eccl. 7:28). He appears to be denouncing polygamy through the study. He teaches us the importance of moral purity, dating boundaries, love, marriage, and faithfulness to each other.

### **Various Interpretations:**

Some have interpreted the book as an allegory (i.e., a literary, dramatic, or pictorial device in which each literal character, object, and event represents a symbol illustration an idea or moral or religious principle" AHD 95). The Targum (an Aramaic paraphrasing of the Old Testament Bible) describes this book as an allegory with the congregation of Israel being the bride and Solomon a representation of God. A similar allegorical approach is the view that the Shulammitte is the church of Jesus Christ and Solomon God. This hypothesis falls apart when one discovers the sinful state of Solomon (see Song 6:8-9 compared to Deut. 17:17).

Others see Solomon representing himself as an enticer, only to exhibit the idea of female virtue as triumphing over the greatest seduction. This view considers the three chief characters of the song to be Solomon, the Shulammitte, and a shepherd boy that is her true love. Again; however, this theory falls apart when we find that the Shulammitte's beloved is the king (Song 1:12; 2:4). The Shulammitte voluntarily enters the king's royal car of state and then transported to the royal city (Song 3:7ff). Solomon and the Shulammitte consummate their marriage in sexual union (Song 5:1ff).

## Local News:

### Welcome to all our visitors:

We pray that you will be edified by our service and that you will ask questions if things are not as you are accustomed to seeing. Please do come back at your every opportunity!

**Quincy Adams** went to Dallas for two doctor visits this past Friday to determine what step next to take with his eye issue. He is likely to have corrective surgery next week.

**Jim Summers** has received his orders and will be leaving for Saudi Arabia May 2, 2008.

### Adult Bible Studies:

Sunday mornings we are studying the book of James and Wednesday we are studying The Book of Ruth.

**Last Sunday of the Month Singing is tonight!** Get with one of the song leaders today to request your favorite songs.

**Nicolas Long will be preaching this morning and Jim Hall will preach this evening.**

### Continue to pray for our shut-ins:

**Stella Davidson**  
696-1030 (Home)

**Calvin York**  
692-0489 (Home).

**Bessie Murphy**  
4600 Taft Blvd, Apt. 538

Still others believe that this Song is an allegory representing the Shulamite as wisdom personified. This theory too falls apart when one sees the humble Shulamite asking to be taught wisdom by Solomon (Song 8:2). The best interpretation of this book is a literal one. It is not titled "The Song of Solomon" to praise the church, the wicked behavior of Solomon, the chaste behavior of a woman, or wisdom. The Song is rather Solomon's expression of deep and devoted love for a woman.

### Three Primary Characters in the Song

First, we have King Solomon. The king first meets the Shulamite under an apple tree in the country (see Song 8:5). He falls hopelessly in love with the country girl. His love; however, runs much deeper than mere infatuation and physical attraction. Through time, the king finds within the heart of the Shulamite a woman that exceeds all others that he has met. He reveals this love toward the Shulamite through complementary sayings throughout the book. The king's character is revealed by looking to the Shulamite's moral virtue. She was not a woman that would allow inappropriate and lustful advances of man (see Song 8:10). It is apparent that Solomon treated her with respect, dignity, and honor while they dated else the Shulamite could not have made such a statement at Song 8:10.

Secondly, we have the Shulamite (named so at Song 6:13). She is portrayed not only as one who is outwardly beautiful but inwardly (the ideal woman). The song depicts the Shulamite as a very simple woman of the country (Song 2:8, 14). Solomon, on the other hand, is one whose life is complex and busy as king. The Shulamite is depicted as a girl of dark complexion (Song 1:5) and beautiful (Song 2:1 etc.). She was forced to do labor in the fields by her brothers (Song 1:6) and she is familiar with shepherd life (Song 1:7; 2:16). The Shulamite is humble (Song 8:2) and virtuous (Song 8:10). Solomon's attraction to the Shulamite was thereby both her inner and outward beauty.

### The Story

The Song of Solomon is a poem depicting the love of King Solomon for the Shulamite. The song can be divided into four main parts. First, the dating days (Song 1:1 – 3:11). Secondly, the climax of the song is found at Song 4:1ff when the marriage is consummated in the sexual act. Thirdly, we have the separation period (Song 5:2 – 7:5). Lastly is the period of reconciliation (Song 7:6 – 8:14).

### Lessons to be Learned

The lessons learned from the Song of Solomon have to do with dating and marital relationships. Those who enter into a dating relationship must recognize their God ordained boundaries. The Shulamite was an impenetrable "wall" against the inappropriate advances of lustful men (see Song 8:10). Her brothers saw to it that she would not be violated as

a swinging door by the lustful advances of men (Song 8:9). Young men and women would do well to consider these principles in dating. Inappropriate making out and touching is a violation of God's will and a woman's virtuous character. A young man who would violate these principles is not worthy of such a godly woman. Such a man is due the wrath of God, the woman's brothers, and father. A young woman who is likened unto an open door of sensuality is not the type of woman that God commends. Attraction should have its basis not only in the physical aspects (see Song 4-5) but also one's morality (Song 5:2; 6:10).

Marital lessons appear to be the primary focus of the Song. The Song illustrates God's intention for a man and woman to enjoy their marital relationship together (Prov. 5:18; 18:22; 19:4; Eccl. 9:9). Jesus and the Apostle Paul said that two married people are to "*become one flesh*" (Matt. 19:5-6; Eph. 5:31). We find Solomon and the Shulammitte performing acts that manifest their true love for each other and sealing the bond of marriage. They use pet names for each other such as "*my love*" (Song 4:1; 6:4 etc.), "*beloved*" (Song 5:2 etc.), and "*dove*" (Song 5:2). Said terms breed confidence and strengthen the bond of marriage. Marital confidence is further strengthened when two make it manifest that they are inseparably one flesh by statements such as, "*I am my beloved's and my beloved is mine*" (see Song 2:16; 6:3). The Shulammitte's dedication to Solomon is depicted when she said that he was, "*The chiefest among ten thousand*" (Song 5:10) and "*altogether lovely*" (Song 5:16). Solomon demonstrated his dedication to her by saying that she is the only "*one*" that stands above sixty queens and eighty concubines (Song 6:8-9). The permanent bond of marriage is depicted as a fire that no flood can extinguish and no money can separate (Song 8:6-7). No perverted adulterer, financial problems, argument, or geographic separation can dissolve such a bond. This is marriage as God intended.

## Shining as Lights in the World

As Children of God Without Fault  
Philippians 2: 15

### I. Introduction

### II. Blameless

A. The Greek word is amemptos {am'-emp-tos}, which means to be "blameless, deserving no censure, free from fault or defect.

B. 1 Jn 1:8, 10; Tim 2:7-8; Ga 6:1; 2 Ti 2:24-26

### III. Harmless

A. Ti 2:7-8

B. 2 Co 6:3

C. 2 Co 8:21

D. Ro 2:23-24

E. How to be Harmless as doves Ro 12:17-21

F. Lk 6:27-36

### Conclusion:

The challenge we face is that we are so repulsed by evil, we are tempted to respond in ways not in keeping with the gospel of Christ. But if our ultimate goal is changing the hearts of men, then it must be in accord with the way God has changed our own hearts, through the gospel of love, sacrifice, and mercy! If we are truly the "**children of God without fault**", then we imitate our Heavenly Father's efforts by using love, prayer, doing good, to change those who are still part of this "crooked and perverse generation" By following in steps of our Savior, Jesus Christ, then we will truly be "**blameless and harmless**", and "**shine as lights in the world**"!