


Interesting Facts About Song of Solomon

AUTHOR: Solomon
TIME WRITTEN: Probably early in Solomon's life, about
POSITION IN THE BIBLE: 22nd Book in the Bible
22nd Book in the Old Testament
5th and last of 5 Poetical books
(Job - Song of Solomon)
44 Books to follow it.



CHAPTERS: 8
VERSES: 117
WORDS: 2,661

SONG OF SOLOMON


OBSERVATIONS ABOUT SONG OF SOLOMON:

- Solomon is mentioned 7 times in the book.
- Song of Solomon:
 - Is a love song.
 - Abounds in:
 - Metaphors
 - Oriental imagery.
- The book is arranged like scenes in a drama.
- There are three main speakers in the book.
 - The bride (a Shulamite girl)
 - The king (Solomon)
 - A chorus (daughters of Jerusalem)
- By the time of Song of Solomon, Solomon's harem had:
 - 700 queens
 - 300 concubines
 - 640 more queens to be chosen
 - 220 more concubines to be chosen
- Song of Solomon depicts:
 - The wooing and wedding of a shepherdess by King Solomon.
 - The joys and heartaches of a shepherdess by King Solomon.

- Although Solomon knew 1,005 songs (1 Kings 4:32), song of Solomon is considered the greatest.
- Song of Solomon alludes to:
 - 21 species of plants
 - 15 species of animals
- Song of Solomon refers to 15 geographical locations from Lebanon in the north to Egypt in the south.

Kedar (1:5)	Senir (4:8)
Egypt (1:9)	Hermon (4:8)
En Gedi (1:14)	Tizrah (6:4)
Sharon (2:1)	Heshbon (7:4)
Jerusalem (2:7)	Damascus (7:4)
Lebanon (3:9)	Carmel (7:5)
Mount Gilead (4:1)	Baal-Hamon (8:11)
Amana (4:8)	
- Shulamite may have been derived from the town of Shunem, located southwest of the Sea of Galilee in the land assigned to Issachar.
- 49 words appear in Song of Solomon that are not to be found anywhere else in the Bible.
- Song of Solomon is a book about the love of a man and a woman and its dimensions of:

Attraction	Union
Desire	Separation
Companionship	Faithfulness
Pleasure	Praise



Barnes Bible Charts

Online Introduction/Summary References:

<https://www.insight.org/resources/bible/the-wisdom-books/song-of-solomon>

<http://www.bible-history.com/old-testament/bookofsongofsolomon.html>

<http://inductive.indubiblia.org/song-of-songs>

<http://womenlivingwell.org/2015/08/introduction-resources-to-song-of-solomon/>

<https://www.studylight.org/commentaries/guz/song-of-solomon-8.html>

<http://www.dts.edu/read/song-of-solomon-love-story-or-love-stories-gordon-h-johnston/>

http://wrs.edu/Materials_for_Web_Site/Courses/OT_Hymnic_Wisdom_Literature/Lensch--Song_Solomon.pdf [PDF] SOS Summary/Lensch - 11 pages

<https://godsbreath.net/2009/08/18/song-of-songs/>

http://www.gardenvisit.com/history_theory/garden_landscape_design_articles/west_asia/song_of_solomon [Note: From an online gardens related site, but provided as FYI; needs some vetting]

Commentaries

[Song of Solomon \(SOS\)](#) (Constable)

[Ecclesiastes and SOS](#) (McGee)

[Song of Solomon](#) (Cereghin)

David Guzik Commentary on the Song of Solomon

<https://www.studylight.org/commentaries/guz/song-of-solomon-1.html>

https://www.blueletterbible.org/comm/guzik_david/studyguide_sgs/sgs_1.cfm

<https://enduringword.com/commentary/song-of-solomon-1/>

Ecclesiastes and Song of Songs (Utey) - Introduction and Commentary

<http://www.ibiblio.org/freebiblecommentary/> [PDF]

<http://www.freebiblecommentary.org/>

See also page 51

The History of Interpretation of the Song of Songs (Tanner)

http://biblicalstudies.org.uk/article_song1_tanner.html

The Allegorical View

Jewish Allegorical View

Christian Allegorical View (Primary Model)

Alternative Christian Allegorical Views

The Typical View

The Drama View

The Three-Character Shepherd Hypothesis

The Two-Character Drama

The Mythological-Cultic View

The Dream View

The Literal View

A Lyric Expression of Human Love

Seeking and Finding Fulfillment in Love

The Anthology View

The Literal-Didactic View

Related article:

The Message of the Song of Songs (Tanner)

http://biblicalstudies.org.uk/pdf/bsac/song_tanner.pdf [PDF]

(An interpretation of the book along the lines of a literal-didactic approach)

Song of Solomon – Christian/Catholic and Jewish Perspectives

<http://mb-soft.com/believe/txs/songsolo.htm>

Ecclesiastes and Song of Songs (Uteley) - Introduction and Commentary

<http://www.ibiblio.org/freebiblecommentary/> [PDF]

<http://www.freebiblecommentary.org/>

Song of Solomon (SOS) (Harbison) [Rob Harbison (at Padfield.com) - Song of Solomon]

<http://www.padfield.com/acrobat/harbison/song-of-solomon-rh.pdf> [PDF]

(Includes discussion questions)

Christian Allegorical View (Primary Model)

Christian commentators applied a similar allegorical method in their interpretation of the Song, viewing the bridegroom as Jesus Christ and the bride as His church. This has been the dominant Christian view for most of church history, although it has lost support in the last century or two. Exactly when this view was first embraced by Christians is not known. All one can say is that evidence of it exists as early as Hippolytus (ca. A.D. 200), though only fragments of his commentary have survived. Interpretations of the details of the Song have been quite varied, but the following examples suffice to give the general sense of how the text was treated. The one who is brought into the king's chambers is said to be those whom Christ had wedded and brought into His church. The breasts in 4:5 are taken to be the Old and New Covenants, and the "hill of frankincense" in 4:6 is said to speak of the eminence to which those who crucify fleshly desires are exalted.

Not surprisingly, Origen became the grand champion of the allegorical interpretation of Song of Songs. In addition to a series of homilies, he produced a ten-volume commentary on the book. Origen was influenced by the Jewish interpretation and by his elder contemporary Hippolytus, but he was also a product of several philosophical forces at work in his day, namely, asceticism and Gnostic tendencies that viewed the material world as evil. "Origen combined the Platonic and Gnostic attitudes toward sexuality to denature the Canticle and transform it into a spiritual drama free from all carnality. The reader was admonished to mortify the flesh and to take nothing predicated of the Song with reference to bodily functions, but rather to apply everything toward the apprehension of the divine senses of the inner man."

Undoubtedly this diminished view of human sexuality, so prevalent in that day, fanned the flames of the allegorical interpretation of the Song. There were few dissenting voices over the years, and even the greatest Christian leaders succumbed to this approach. As Glickman points out, "No less a theologian than Augustine fell into this error, genuinely espousing the view that the only purpose for intercourse is the bearing of children and that before the fall of Adam it was not necessary even for that."

Jerome (331-420), who produced the Latin Vulgate, praised Origen and embraced most of his views. As a result, he was instrumental in introducing the allegorical interpretation into the Western churches. Bernard of Clairvaux (1090-1153) preached eighty-six sermons on the Song of Songs, covering only the first two chapters. He was given to obsessive allegorical interpretation in an attempt to purge it of any suggestion of "carnal lust." Many others throughout church history approached the book allegorically, including John Wesley, Matthew Henry, E. W. Hengstenberg, C. F. Keil, and H. A. Ironside.

<http://www.bible-studys.org/Bible%20Books/Song%20of%20Solomon/Book%20of%20Song%20of%20Solomon.html>

See also: Origen's Deceit: http://patsyraedawson.com/?page_id=6#interpretations)

Song of Solomon 1:2 — Why do so many people who claim to interpret the Bible literally, spiritualize the Song of Solomon?

http://defendinginerrancy.com/bible-solutions/Song_of_Solomon_1.2.php

What the Song of Solomon Really Means

<http://fallenflawed.com/what-song-of-solomon-really-means/>

What's A Conservative Reading of Song of Solomon?

<http://www.internetmonk.com/archive/whats-a-conservative-reading-of-song-of-solomon>

Love's Lyrics Redeemed (Phyllis Trible – Christian Feminist Perspective)

Using Genesis 2-3 as a key for understanding the Song of Songs, we have participated in a symphony of love. Born to mutuality and harmony, a man and a woman live in a garden where nature and history unite to celebrate the one flesh of sexuality. Naked without shame or fear (cf. Gen. 2:25; 3:10), this couple treat each other with tenderness and respect. Neither escaping nor exploiting sex, they embrace

and enjoy it. Their love is truly bone of bone and flesh of flesh, and this image of God male and female is indeed very good (cf. Gen. 1:27, 31). Testifying to the goodness of creation, then, eroticism becomes worship in the context of grace.

In this setting there is no male dominance, no female subordination, and no stereotyping of either sex. Specifically, the portrayal of the woman defies the connotations of "second sex." She works, keeping vineyards and pasturing flocks. Throughout the Song she is independent, fully the equal of the man. Although at times he approaches her, more often she initiates their meetings. Her movements are bold and open: at night in the streets and squares she seeks the one whom her *nepesh* loves (3:14). No secrecy hides her yearnings. Moreover, she dares to describe love with revealing metaphors:

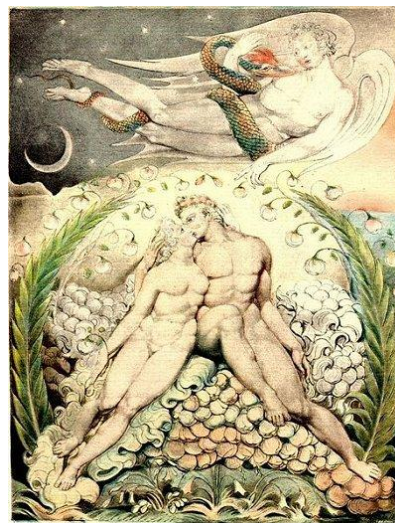
*My lover put his hand to the latch,
and my womb trembled within me. (5:4)*

Never is this woman called a wife, nor is she required to bear children. In fact, to the issues of marriage and procreation the Song does not speak. Love for the sake of love is its message, and the portrayal of the female delineates this message best.

Though love is fulfilled when the woman and the man close the circle of intimacy to all but themselves, my imagination posits a postlude to the poetry. In this fantasy "the cherubim and the flaming sword" appear to guard the entrance to the garden of the Song (cf. Gen. 3:24). They keep out those who lust, moralize, legislate, or exploit. They also turn away literalists. But at all times they welcome lovers to romp and roam in the joys of eroticism:

*Arise, my love my fair one,
and come away;*

<http://jewishchristianlit.com/Topics/SongOfSongs/lovesLyrics.html>



William Blake: Satan, Adam & Eve



Early and Medieval Jewish Interpretation of the Song of Songs [PDF]

https://faculty.gordon.edu/hu/bi/ted_hildebrandt/otesources/22-songofsongs/text/articles/fields-songofsongs-gtj.pdf

What You Need to Know About

Song of Solomon

ALSO KNOWN AS

Song of Songs

The Big Idea

Romantic love is one of the most powerful gifts God has given us.

How Song of Solomon Fits Into God's Big Story

- ♥ God is the author of love, romance, and sex.
- ♥ Love doesn't forcefully take, but gives for the good of someone else.
- ♥ God wants every marriage to express love and grow stronger.

How Song of Solomon Fits Into My Story

- ♥ God designed romantic love to be shared between a husband and wife.
- ♥ Pursue romance and sexual intimacy at the right time, in the right way.
- ♥ Sex is an opportunity for me to serve my spouse and a way for us to grow in unity.

1000 BC
Solomon is born to King David.



966-958 BC
Solomon builds the temple in Jerusalem.



930 BC
Solomon dies.



970-930 BC
Solomon, king of Israel, writes the majority of Proverbs.



950 BC
Solomon writes Song of Solomon and Ecclesiastes.



715-686 BC
Hezekiah, king of Israel, compiles Solomon's sayings into the book of Proverbs.



"Place me like a seal over your heart, like a seal on your arm; for love is as strong as death, its jealousy unyielding as the grave. It burns like blazing fire, like a mighty flame." – Song of Solomon 8:6

www.newspring.cc



Song of Songs The Wisdom of Love



Title: The Song of Songs ("best song") by Solomon											
1:1	1:2	2:7	2:8	3:6	5:1	5:2	6:3	6:4	8:7	8:8	8:14
First Cycle		Second Cycle		Third Cycle		Fourth Cycle		Fifth Cycle		Sixth Cycle	
COURTSHIP		WEDDING		MARRIAGE		MARRIAGE		MARRIAGE		Epilogue	
<p>The Shulamite and her beloved express their mutual adoration of each other in anticipation of their union (1:2-2:7).</p> <ul style="list-style-type: none"> The Shulamite expresses her adoration of her beloved. (1:2-4a) (1:4b) Refrain: <i>Delight of the friends in the birth of love.</i> (1:5-7) The Shulamite declares her insecurity in her appearance and position. (1:8-11) The beloved praises her loveliness and promises to adorn her. (1:12-14) The Shulamite relates the value of her lover, empared in his presence. (1:15) The beloved breaks into praise for his bride as fair and innocent. (1:16-2:1) The Shulamite expresses her adoration of her beloved and their setting. (2:2, 3) The beloved corrects her opinion of herself, and she in turn praises him. (2:4-6) (2:7) Advice: <i>Patiently wait for the birth of real love.</i> (2:7) <p>The Shulamite relates how her beloved called her away from solitude, and then in the night she longed for him and looked for him (2:8-3:5).</p> <ul style="list-style-type: none"> The Shulamite relates how her beloved called her out of her solitude. (2:8-15) The Shulamite claims union with the king and longs for his presence. (2:16, 17) The Shulamite recalls how in the night she longed for him and looked for him. (3:1-4) (3:5) Advice: <i>Patiently wait for the birth of real love.</i> (3:5) <p>The Shulamite describes the arrival of the king at the wedding, and after he expresses his praise and adoration of her, she invites complete union with her beloved, and he eagerly accepts (3:6-5:11).</p> <p>Procession</p> <ul style="list-style-type: none"> The Shulamite describes the coming of the king to the wedding feast. (3:6-10) (3:11) The Shulamite urges the women of the court to marvel at the king's joy. (4:1-7) (4:8-11) (4:12-15) <p>Praise</p> <ul style="list-style-type: none"> The king praises the bride's beauty on their wedding day. (4:1-7) (4:8-11) (4:12-15) Her heart revealed. (4:8-11) His heart revealed. (4:12-15) <p>Invitation</p> <ul style="list-style-type: none"> The Shulamite invites her beloved to consummate their union. (4:16) <p>Consummation</p> <ul style="list-style-type: none"> The King eagerly responds and completes their union. (5:1a) <p>Celebration</p> <ul style="list-style-type: none"> Refrain: <i>Delight of the friends in the consummation of love.</i> (5:1b) <p>The Shulamite is indifferent to her lover and he disappears, causing much anxiety until they restore their relationship (5:2-6:3).</p> <ul style="list-style-type: none"> The Shulamite relates (by dream or reality) her beloved's withdrawal from her indifference and her seeking after him. (5:2-6) (5:7) Struggle: <i>Watchmen (of the wall) shame her as she searches.</i> (5:7) Refrain: <i>Plea for the daughters of Jerusalem to help her find her lover.</i> (5:8-9) (5:10-16) (6:1) In response to the their question, the Shulamite praises her beloved. (6:2) Refrain: <i>The daughters of Jerusalem pledge to help her find her lover.</i> (6:3) The Shulamite and her lover are reunited. (6:2-3) <p>The king, reunited with his bride, lavishes praise on her as they take their fill of love (6:4-8:7).</p> <ul style="list-style-type: none"> The King lavishes praise on his bride. (6:4-11) (6:16) Refrain: <i>Delight of the friends in their reconciliation.</i> (6:11-12) (6:13) The bride finds herself reunited with her husband once again. (6:13) Refrain: <i>Delight of the friends in her beauty.</i> (6:13) The king once again praises the beauty of his bride. (7:1-10) (7:11-8:3) (8:4) The bride invites the king to the country where they can enjoy their love. (7:11-8:3) (8:4) Advice: <i>Patiently wait for the birth of real love.</i> (8:4) The couple reflect on the value of their mature love. (8:5-7) <p>The Shulamite reflects on her growth from protected child to desired lover (2:8-3:5).</p> <ul style="list-style-type: none"> The Shulamite remembers her brothers protected her when she was young. (8:8-9) (8:10-12) The Shulamite recalls her development, the king's desire, and her response. (8:13-14) The Shulamite and her lover revel in their love for one another. (8:13-14) 											

Solomon recorded poetic reflections on the relationship of love between a husband and wife, showing the rapturous wonder of the love relationship through its growth from courtship to maturity, in order to demonstrate the glorious gift of human sexuality within the covenant of marriage and to admonish the daughters of Jerusalem (young, unmarried people) not to become involved in a love relationship before the proper time.

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[Expanded view on next page]

Song of Songs The Wisdom of Love



		Title: The Song of Songs (“best song”) by Solomon	
1:1 1:2	1:1 1:2	2:7 2:8	2:7 2:8
COURTSHIP	First Cycle	<p>The Shulamite and her beloved express their mutual adoration of each other in anticipation of their union (1:2–2:7).</p> <ul style="list-style-type: none"> The Shulamite expresses her adoration of her beloved. (1:2-4a) Refrain: <i>Delight of the friends in the birth of love.</i> (1:4b) The Shulamite declares her insecurity in her appearance and position. (1:5-7) The beloved praises her loveliness and promises to adorn her. (1:8-11) The Shulamite relates the value of her lover, enraptured in his presence. (1:12-14) The beloved breaks into praise for his bride as fair and innocent. (1:15) The Shulamite expresses her adoration of her beloved and their setting. (1:16-2:1) The beloved corrects her opinion of herself, and she in turn praises him. (2:2, 3) The Shulamite enjoys the security and provision of her beloved. (2:4-6) <p>Advice: <i>Patiently wait for the birth of real love.</i> (2:7)</p>	
	Second Cycle	<p>The Shulamite relates how her beloved called her away from solitude, and then in the night she longed for him and looked for him (2:8–3:5).</p> <ul style="list-style-type: none"> The Shulamite relates how her beloved called her out of her solitude. (2:8-15) The Shulamite claims union with the king and longs for his presence. (2:16, 17) The Shulamite recalls how in the night she longed for him and looked for him. (3:1-4) <p>Advice: <i>Patiently wait for the birth of real love.</i> (3:5)</p>	
WEDDING	Third Cycle	<p>The Shulamite describes the arrival of the king at the wedding, and after he expresses his praise and adoration of her, she invites complete union with her beloved, and he eagerly accepts (3:6–5:1).</p> <p style="text-align: center;">Procession</p> <ul style="list-style-type: none"> The Shulamite describes the coming of the king to the wedding feast. (3:6-10) The Shulamite urges the women of the court to marvel at the king's joy. (3:11) <p style="text-align: center;">Praise</p> <ul style="list-style-type: none"> The king praises the bride's beauty on their wedding day. (4:1-15) - Her beauty praised. (4:1-7) - His heart revealed. (4:8-11) - His anticipation expressed. (4:12-15) <p style="text-align: center;">Invitation</p> <ul style="list-style-type: none"> The Shulamite invites her beloved to consummate their union. (4:16) <p style="text-align: center;">Consummation</p> <ul style="list-style-type: none"> The King eagerly responds and completes their union. (5:1a) <p style="text-align: center;">Celebration</p> <p>Refrain: <i>Delight of the friends in the consummation of love.</i> (5:1b)</p>	
	Fourth Cycle	<p>The Shulamite is indifferent to her lover and he disappears, causing much anxiety until they restore their relationship (5:2–6:3).</p> <ul style="list-style-type: none"> The Shulamite relates (by dream or reality) her beloved's withdrawal from her indifference and her seeking after him. (5:2-6) Struggle: <i>Watchmen (of the wall) shame her as she searches.</i> (5:7) Refrain: <i>Plea for the daughters of Jerusalem to help her find her lover.</i> (5:8-9) In response to the their question, the Shulamite praises her beloved. (5:10-16) Refrain: <i>The daughters of Jerusalem pledge to help her find her lover.</i> (6:1) The Shulamite and her lover are reunited. (6:2-3) 	
MARRIAGE	Fifth Cycle	<p>The king, reunited with his bride, lavishes praise on her as they take their fill of love (6:4–8:7).</p> <ul style="list-style-type: none"> The King lavishes praise on his bride. (6:4-11) Refrain: <i>Delight of the friends in their reconciliation.</i> (6:10) The bride finds herself reunited with her husband once again. (6:11-12) Refrain: <i>Delight of the friends in her beauty.</i> (6:13) The king once again praises the beauty of his bride. (7:1-10) The bride invites the king to the country where they can enjoy their love. (7:11-8:3) Advice: <i>Patiently wait for the birth of real love.</i> (8:4) The couple reflect on the value of their mature love. (8:5-7) 	
	Sixth Cycle	<p>The Shulamite reflects on her growth from protected child to desired lover (2:8–3:5).</p> <ul style="list-style-type: none"> The Shulamite remembers her brothers protected her when she was young. (8:8-9) The Shulamite recalls her development, the king's desire, and her response. (8:10-12) The Shulamite and her lover revel in their love for one another. (8:13-14) 	
Epilogue			

Solomon recorded poetic reflections on the relationship of love between a husband and wife, showing the rapturous wonder of the love relationship through its growth from courtship to maturity, in order to demonstrate the glorious gift of human sexuality within the covenant of marriage and to admonish the daughters of Jerusalem (young, unmarried people) not to become involved in a love relationship before the proper time.

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1:1-8 ATTRACTION

- "The Right Type of Person"
- Character First
- Three Problems with Looks-Based Attraction
 - Looks Don't Last
 - Looks Can Be Deceiving
 - Looks Are Always Canceled Out by Character

1:9-2:7 DATING

- Groups
- Public
- Non-Escalating
- "Fun"
- Men Step Up and Lead!
- 2:7 "Do not stir up or awaken love until it pleases"

2:8-3:5 COURTSHIP

- Intentional Process
 - Friendship
 - Exclusivity
 - Engagement
 - Marriage
- Men Must Lead!
- 3:5 "Do not stir up or awaken love until it pleases"

3:6-11 ENGAGEMENT

- Fine-Tuning
- Exploration
- *"The Worst Thing That Has Happened to Marriage is a Wedding"*



4:1-5:1 HONEYMOON

- Sexuality in the Proper Context
- 4:7 "Head to Toe Perfection"

5:2-6:13 CONFLICT

- Respond ≠ React
- See Complete Restoration
- Do Not Get Historical

7:1-13 DEEPENING

- Rendezvous Often
- Sexuality Matures with Age
- **Caution:** Child-Centered Home

8:1-14 LOOKING BACK

- No Regrets
- Seal of Love Endures Over Time

The Song of Solomon

Focus	Cultivating Love				Acclaiming love			
Divisions	Admiration of Lovers		Invitation to love		Declaration of love		Exaltation of Love	
Topics	Falling in Love		United in Love		Divided in Love		Devoted in Love	
	Fostering love				Faithfulness in Love			
Place	Jerusalem							
Time	About 950 B.C.							
Author	King Solomon							

<http://www.swartzentover.com/cotor/bible/Bible/Bible%20Charts/Song%20of%20Solomon.htm>

Song of Solomon: A Play in Five Acts

CAST:

King Solomon (KS), basso profundo: the paramour
Shulammite Woman (SW), soprano: the right woman
Shepherd Lover (SL), tenor: the right man
Jealous Queen (JQ), alto: the jilted lover
Daughters of Jerusalem (DJ), chorus: the virgins of Solomon's harem

Jerusalem Guard (JG)

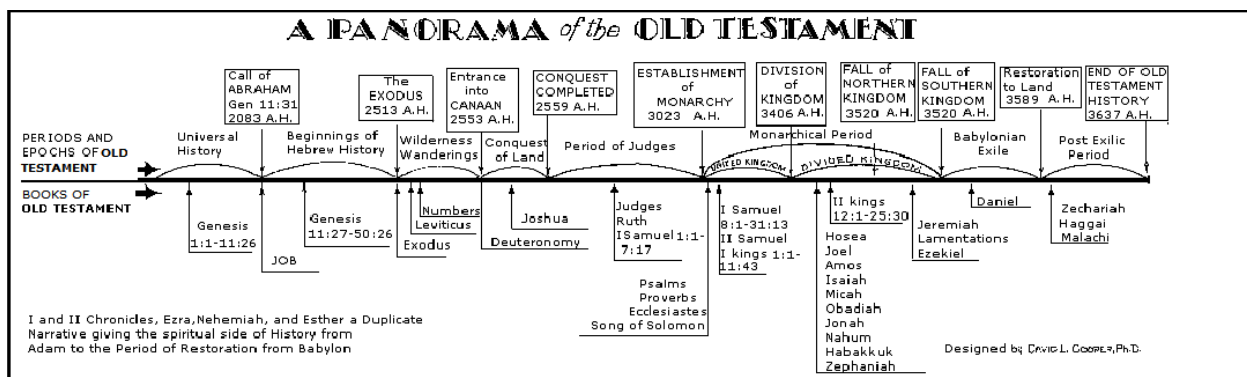
Bystanders in Jerusalem 1-4 (BJ1, BJ2, BJ3, BJ4)

Bystanders in Shulam (BS)

Shulammite's Mother (SM)

Shulammite's Brothers 1-2 (SB1, SB2)

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<http://www.biblicalresearch.info/page169.html>

[Introduction to Song of Songs](#)

Title

The title in the Hebrew text is "Solomon's Song of Songs," meaning a song by, for, or about Solomon. The phrase "Song of Songs" means the greatest of songs (cf. [Dt 10:17](#), "God of gods and Lord of lords"; [1Ti 6:15](#), "King of kings").

Author and Date

Verse 1 appears to ascribe authorship to Solomon (see note on [1:1](#); but see also Title above). Solomon is referred to seven times ([1:1](#), [5](#); [3:7](#), [9](#), [11](#); [8:11-12](#)), and several verses speak of the "king" ([1:4](#), [12](#); [7:5](#)), but whether he was the author remains an open question.

To date the Song in the tenth century B.C. during Solomon's reign is not impossible. In fact, mention of Tirzah and Jerusalem in one breath ([6:4](#)) has been used to prove a date prior to King Omri (885-874 B.C.; see [1Ki 16:23-24](#)), though the reason for Tirzah's mention is not clear. On the other hand, many have appealed to the language of the Song as proof of a much later date, but on present evidence the linguistic data are ambiguous.

Consistency of language, style, tone, perspective and recurring refrains seems to argue for a single author. However, many who have doubted that the Song came from one pen, or even from one time or place, explain this consistency by ascribing all the Song's parts to a single literary tradition, since Near Eastern traditions were very careful to maintain stylistic uniformity.

Interpretation

To find the key for unlocking the Song, interpreters have looked to prophetic, wisdom and apocalyptic passages of Scripture, as well as to ancient Egyptian and Babylonian love songs, traditional Semitic wedding songs and songs related to ancient Mesopotamian fertility cults. The closest parallels appear to be those found in Proverbs (see [Pr 5:15-20](#); [6:24-29](#); [7:6-23](#)). The description of love in [8:6-7](#) (cf. the descriptions of wisdom found in [Pr 1-9](#) and [Job 28](#)) seems to confirm that the Song belongs to Biblical wisdom literature and that it is wisdom's description of an amorous relationship. The Bible speaks of both wisdom and love as gifts of God, to be received with gratitude and celebration.

This understanding of the Song contrasts with the long-held view that the Song is an allegory of the love relationship between God and Israel, or between Christ and the church, or between Christ and the soul (though the NT nowhere quotes from or even alludes to the Song). It is also distinct from more modern interpretations of the Song, such as that which sees it as a poetic drama celebrating the triumph of a maiden's pure, spontaneous love for her rustic shepherd lover over the courtly blandishments of Solomon, who sought to win her for his royal harem. Rather, it views the Song as a linked chain of lyrics depicting love in all its spontaneity, beauty, power and exclusiveness--experienced in its varied moments of separation and intimacy, anguish and ecstasy, tension and contentment. The Song shares with the love poetry of many cultures its extensive use of highly sensuous and suggestive imagery drawn from nature.

Theme and Theology

In ancient Israel everything human came to expression in words: reverence, gratitude, anger, sorrow, suffering, trust, friendship, commitment, loyalty, hope, wisdom, moral outrage, repentance. In the Song, it is love that finds words--inspired words that disclose its exquisite charm and beauty as one of God's choicest gifts. The voice of love in the Song, like that of wisdom in [Pr 8:1-9:12](#), is a woman's voice, suggesting that love and wisdom draw men powerfully with the subtlety and mystery of a woman's allurements.

This feminine voice speaks profoundly of love. She portrays its beauty and delights. She claims its exclusiveness ("My lover is mine and I am his," [2:16](#)) and insists on the necessity of its pure spontaneity ("Do not arouse or awaken love until it so desires," [2:7](#)). She also proclaims its overwhelming power--it rivals that of the fearsome enemy, death; it burns with the intensity of a blazing fire; it is unquenchable even by the ocean depths ([8:6-7 a](#)). She affirms its preciousness: All a man's possessions cannot purchase it, nor (alternatively) should they be exchanged for it ([8:7 b](#)). She hints, without saying so explicitly (see the last NIV text note on [8:6](#)), that it is a gift of the Lord to man.

God intends that such love--grossly distorted and abused by both ancient and modern people--be a normal part of marital life in his good creation (see [Ge 1:26-31](#); [2:24](#)).

Literary Features

No one who reads the Song with care can question the artistry of the poet. The subtle delicacy with which he evokes intense sensuous awareness while avoiding crude titillation is one of the chief marks of his achievement. This he accomplishes largely by indirection, by analogy and by bringing to the foreground the sensuous in the world of nature (or in food, drink, cosmetics and jewelry). To liken a lover's enjoyment of his beloved to a gazelle "browsing among lilies" ([2:16](#)), or her breasts to "twin fawns of a gazelle that browse among the lilies" ([4:5](#)), or the beloved herself to a garden filled with choice fruits inviting the lover to feast ([4:12-16](#))--these combine exquisite artistry and fine sensitivity.

Whether the Song has the unity of a single dramatic line linking all the subunits into a continuing story is a matter of ongoing debate among interpreters. There do appear to be connected scenes in the love relationship (see Outline).

Virtually all agree that the literary climax of the Song is found in [8:6-7](#), where the unsurpassed power and value of love--the love that draws man and woman together--are finally expressly asserted. Literary relaxation follows the intenseness of that declaration. A final expression of mutual desire between the lovers brings the Song to an end, suggesting that love goes on. This last segment ([8:8-14](#)) is in some sense also a return to the beginning, as references to the beloved's brothers, to her vineyard and to Solomon (the king) link [8:8-12](#) with [1:2-6](#).

In this song of love the voice of the beloved is dominant. It is her experience of love, both as the one who loves and as the one who is loved, that is most clearly expressed. The Song begins with her wish for the lover's kiss and ends with her urgent invitation to him for love's intimacy.

Outline

- I. Title ([1:1](#))
- II. The First Meeting ([1:2-2:7](#))
- III. The Second Meeting ([2:8-3:5](#))
- IV. The Third Meeting ([3:6-5:1](#))
- V. The Fourth Meeting ([5:2-6:3](#))
- VI. The Fifth Meeting ([6:4-8:4](#))
- VII. The Literary Climax ([8:5-7](#))
- VIII. The Conclusion ([8:8-14](#))

Continued...next page...

SONG OF SONGS - INTERPRETATIONS

<u>1. THE ALLEGORICAL METHOD</u>	
Allegory	<ul style="list-style-type: none"> - extended metaphor in the form of story - symbolic representation of something deeper with a hidden meaning
Description	<ul style="list-style-type: none"> - no factual record - hidden message of the love of God and God's people: <ul style="list-style-type: none"> a) Yahweh and Israel b) Christ and the church
Good examples	<ul style="list-style-type: none"> - Ezek. 17:1-24 - Gal. 4:21-31
Problems	<ul style="list-style-type: none"> - criterion for an allegory not given - details of allegory make awkward - historical value ignored
<u>2. THE LITERAL APPROACH</u>	
Literal	<ul style="list-style-type: none"> - not a spiritual / symbolic interpretation of events or people but historical one
Description	<ul style="list-style-type: none"> - Song is poetic record of Solomon's actual romance with the Shulammitte - recognizes Song as an intimate expression of emotion and passion of two lovers - does not apologize for boldness of imagery - praises the God given sexuality
Examples	majority of the Old Testament!
<u>3. THE TYPOLOGICAL APPROACH</u>	
Type	<ul style="list-style-type: none"> - prefigures something or someone to come
Description	<ul style="list-style-type: none"> - stresses major themes of love and devotion: <ul style="list-style-type: none"> a) Yahweh's covenant with Israel b) Christ's relationship and His bride
Good Examples	<ul style="list-style-type: none"> - Matt. 12:40 Jonah 3 days in the whale - Rom. 5:14 Adam - Jesus
Problems	<ul style="list-style-type: none"> - criterion for typology not given - theme of the Bride/Groom: where do we stop comparing the NT to the OT pictures? - desire for intimacy can be fulfilled in other ways

Comparison Solomon & Shulamite

Solomon	Shulamite
man king wealthy Jerusalem reared in a palace royalty wise/knowledgeable polygamist	-woman -country girl -simple/humble -Shunem -reared in a cottage -bumpkin -child-like simplicity -simple devotion and moral purity

Chiasm

A Act 1 Courtship: Love Begins 1:1-2:7
B Act 2 Betrothal/Dream 1:Love Assured 2:8-3:5
C Act 3 Wedding: Love Consummated 3:6-5:1
B Act 4 Love Troubled: Love Assured 5:2-8:4
A Act 5 Love Sealed 8:5-8:14

Progression of Descriptions

Description #1: of Shulamite by Solomon
cheeks - neck

Description #2: of Bride by Solomon
eyes - hair - teeth - lips - cheeks - neck - breasts - then we skip to 11 lips - and then garden from 12-15, so where did we leave off?

Description #1: of Solomon by Bride
head - locks - eyes - cheeks - lips - arms - body - legs - feet...
what does the author mean by "body"?

Description #3: of Bride by Solomon
starting: eyes - hair - teeth - cheeks - (to be continued)

Description continued:
feet - thighs - navel - belly - breast - neck - eyes - nose - head - locks.... what is the "belly": "a heap of wheat"?

<http://inductive.indubiblia.org/song-of-songs>

Commentary on the Song of Solomon, Songs, Canticles

God's Marriage preparation manual



"Lovesick"

Will she marry the king or the poor shepherd she loves?

[Overview](#) to Song of Solomon

[Introduction](#) to Song of Solomon

[Commentary](#) on Song of Solomon

[Meet](#) the cast

[Read](#) the novel

<http://www.bible.ca/archeology/bible-archeology-maps-timeline-chronology-song-of-solomon-song-canticles-abishag-shepherd-boy-love-triangle-960bc.htm>

<http://www.timoninc.com/shaklee/MCDOcs/NOTES--Song-of-Solomon--SOS.pdf> [PDF version]

Queen of Sheba: Bible (Jewish Women's Archive)

An independent woman ruling a fabulously wealthy Arabian or African kingdom to the south of Judah, this unnamed queen appears in one of the many stories emphasizing the grandeur of Solomon's court and his international reputation for extraordinary wisdom. In the brief notice of her visit, the 1 Kings and 2 Chronicles narratives highlight her wealth and intelligence, as well as Solomon's. Despite the legendary nature of her story, extrabiblical records from Egypt and Mesopotamia, which amply attest to the presence of strong women rulers of international reputation in Egypt and Arabia both before and after the general time period in which the Hebrew Bible places Sheba (c. tenth century b.c.e.), lend credibility to the biblical account. Although some have attempted to identify Sheba's visit with the Egyptian queen Hatshepsut's famed expedition to Punt, the land of incense in the Horn of Africa (catalogued on the walls of the queen's temple at Deir el-Bahri in Egypt), this connection is far too early to fit within biblical chronology. Nevertheless, connections between the Horn of Africa and the kingdoms of southwest Arabia have been well established by archaeology, so the possibility of Sheba's African origin is not out of the question. **Some later traditions connect Sheba with the "dark and lovely" companion of Solomon in the Song of Solomon.**

<http://jwa.org/encyclopedia/article/queen-of-sheba-bible>

3. Employed by Jesus:

The narrative is referred to by Jesus in [Matthew 12:42](#); [Luke 11:31](#), where He refuses to accede to the request of the scribes and Pharisees for a sign from Him. He tells them that no sign will be given them except that of Jonah, whose sign was his preaching, one that proved sufficient to the Ninevites; and 'behold something greater than Jonah is here.' The men of Nineveh will be a living condemnation of them "in the judgment" (compare [Luke 16:31](#)); and so will the "queen of the south" who came from the ends of the earth after hearing of Solomon's wisdom, 'and behold something greater than Solomon is here.' The only sign to be given is that of the wisdom of Jesus, a wisdom far greater than that of Solomon (see D. Smith, Days of His Flesh, 176).

4. Eastern Literature:

Eastern literature has much to say about the queen of Sheba. The Arabs called her Bilqis. Abyssinian legend declares that she came from Ethiopia, her name being Maqeda, and that she had a son by Solomon. See Delitzsch, *Iris*, 116-27; ZDMG, X, 19; J Pr T, VI, 524 (1880). Gressmann (in *Schriften des Altes Testament*, II, 1,203) has further references to Wilhelm Hertz, *Gesammelte Abhandlungen*, 1905, 413; Bezold, *Kebra Nagast*, 1905, and also ZDMG, 60, 666. For the Mohammedan story, see Koran xxvii, with notes in Sale's translation.

<http://www.biblestudytools.com/encyclopedias/isbe/queen-of-sheba.html>

Who wrote the book?

Song of Solomon takes its title from the first verse of the book, which mentions who the song comes from: “The Song of Songs, which is Solomon’s” (Song of Solomon 1:1). The original Hebrew version of the book took its title from the book’s first two words, *shiyr hashiyrim*, usually translated as “the song of songs.” This latter title remained in Greek and Latin Bible translations in later centuries. The repetition of the word *song* indicates that the writer considered this “the greatest of all songs.”¹ We find a similar construction in other famous biblical phrases: Lord of Lords, King of Kings, and Holy of Holies, to name a few.

The title of the book eventually took on King Solomon’s name because of the mention of his name throughout the book (1:5; 3:7, 9, 11; 8:11–12). This title change also supports the traditional view of Solomon as the author of the book. While numerous critics in the last two centuries have disputed Solomon’s authorship, the internal evidence seems to support it, not only because of the appearances of Solomon’s name but because of evidence of his royal advantage (3:6–11) and his numerous wives and concubines (6:8).

Where are we?

Solomon wrote the book during his reign as king of Israel, meaning he composed it sometime between 971 and 931 BC. Scholars who hold to Solomon’s authorship tend to agree that the song was written early in his reign, not merely because of the youthful exuberance of the poetry but because his harem of 140 women, mentioned in 6:8, is relatively low in number compared to the final tally of 1,000 (1 Kings 11:3). Also, the author mentioned place names from both the north and the south of the country, including Lebanon and Egypt, reminding us of the relative peace and good relations among these nations early in Solomon’s reign.

Why is Song of Solomon so important?

This book remains singular within the Old Testament for at least two reasons: its character as a single poem and its subject matter, particularly the frank discussion of love between a married couple. The Song of Solomon’s willingness to broach the topic of physical love within marriage has made many of its readers throughout history uncomfortable, so much so that Rabbi Aqiba had to vigorously defend the book’s place in the Jewish canon even as late as AD 90 at the Council of Jamnia.² But as a testament to the beauty of the marriage relationship in its fullness, Song of Solomon stands out with its uniquely detailed vision of this beautiful reality.

What's the big idea?

The fullness of the union that takes place at marriage is described in some of the most splendid poetic language in the entire Bible. In a world where so many speak of God’s special gifts with coldly clinical or apathetic statistical language, the passion of Solomon’s poetry refreshes a world thirsty for the truth about marriage. Solomon began his rendering of this relationship with the two lovers in courtship longing for affection

while expressing their love for one another (Song of Solomon 1:1–3:5). Eventually, they come together in marriage, the groom extolling his bride’s beauty before they consummate their relationship (3:6–5:1). Finally, she struggles with the fear of separation, while he reassures his bride of his affections for her (5:2–8:14). All of this reinforces the theme of the goodness of marriage. Some suggest the book also pictures in a more general way Christ’s love for His bride, the church.

<https://www.insight.org/resources/bible/the-wisdom-books/song-of-solomon>

Chart Summary of the Song of Songs

SONG OF SOLOMON Union and Communion			
The Courtship (Falling in Love) Song 1:2-3:5	The Wedding (United in Love) Song 3:6-5:1	The Maturing Marriage (Struggling and Growing in Love) Song 5:2-8:14	
Fostering of Love	Fulfillment of Love	Frustration of Love	Faithfulness of Love
Falling in Love	United in Love	Divided in Love	Devoted in Love
Cultivating Love		Acclaiming Love	
Courtship Before the Marriage	Procession for and Consummation of the Marriage	The Honeymoon is Over! Song 5:2-6:13	The Marriage Deepens Love Matures Song 7:1-8:14
Chief Speaker: The Bride ("Darling")	Chief Speaker: The Groom ("Beloved")	Chief Speaker: Both	Chief Speaker: "Duet"

Theme - The joy and intimacy of love within a committed marriage covenant.

Song of Solomon foreshadows Christ, the Bridegroom's relationship with His Bride, the Church.
(Eph 5:32-[note](#), Rev 19:7-8-[note](#))

Date - Circa 950-965BC
Time Period estimated at about 1 year
Before Solomon plunged into gross immorality and idolatry
(Compare only 140 women in Song 6:8-[note](#) with 1Ki 11:1-4, 5-7, 8, 9-10)

Adapted from [Charles Swindoll's book chart](#)

Christ in the Song of Solomon

<http://www.oxfordbiblechurch.co.uk/index.php/bible-commentary/old-testament/song-of-solomon/2244-christ-in-the-song-of-solomon>

Jesus in Every Book of the Bible (chart)

<http://www.jesusplusnothing.com/jesus66books.htm>

Solomon the Wise King

<http://www.biblecharts.org/sermons/solomonthewisestking.pdf>

The Mingling of Souls

http://www.wtsbooks.com/common/pdf_links/9781434706867.pdf

God's Design for Love, Marriage Sex and Redemption

Jewish and Christian Interpretation of the Song of Songs (Liberal perspective)

<http://www.bibleodyssey.org/passages/related-articles/jewish-and-christian-interpretation-of-the-song-of-songs.aspx>

Song of Songs – Jewish Encyclopedia

<http://jewishencyclopedia.com/articles/13916-song-of-songs-the>

14 Reasons Why Song of Solomon Probably Doesn't Tell a Single Love Story

<http://www.dts.edu/read/song-of-solomon-love-story-or-love-stories-gordon-h-johnston/>

Sexual Allusions and Symbols in the Song of Songs

<http://www.new-life.net/growth/marriage/sexual-allusions-and-symbols-in-the-song-of-songs/>

Excerpt:

God desires His children to find delight in the physical aspects of His creation.

It was the Greeks, not the Hebrews, who taught that the material realm was “evil.” The Hebrews taught that God made His creation “good,” NOT evil (Genesis 1:31). Even after the Fall of Adam, believers are commanded to delight in the goodness of the physical (e.g. Proverbs 5:18-19; Ecclesiastes 5:18-20; 1 Timothy 4:1-5). Believers are not to worship the physical realm. And people will not find “meaning” in the physical realm. But we are commanded to enjoy all of God’s creation (in the correct context).

The Greeks viewed only “mind” and “spirit” as good, so many Greeks denied themselves the pleasures of the physical to “purify” their spirit. But the Hebrews taught that neither the plan of God nor religion was ever meant to stifle our pleasure and joy in the material things. The Greeks cremated their bodies, because the physical was “lower” and had no future in the life to come. The Hebrews believed in resurrection of the body and taught that our future was on a new heaven and a new earth, not in some nebulous realm of floating souls.

In many ways the American/English church is more Greek, than Hebrew in its view of God’s physical creation. This becomes very evident when you approach the Song of Songs. This book is ignored by most Christian teachers. Other teachers “spiritualize” the book to refer to Christ and His church. No New Testament writer quotes or uses the Song of Songs in this way. The natural interpretation of the Song is as a warm, positive celebration of human love and sexuality in the context of marriage.

The Song of Songs is unashamedly physical in its descriptions of romantic, sexual love between a groom and his bride. It is so passionate in its portrayal of physical intimacy that a Jewish boy was forbidden to read it until after age 13. The Song contains many metaphors describing various actions relating to sexual arousal and includes various Oriental euphemisms and *double entendres*.

When God spoke of personal aspects of sex in the Song of Songs, He could have used the slang terms; however, they would tend to raise up our psychological censors. He could have used the medical terms, but that would leave a feeling of “mechanics” and science and often a sense of awkwardness. The Lord avoided both problems by using poetic symbolism.

My own “best guess” is that the Song of Songs was used as a “love-making” manual for grooms and brides-to-be. (Of course, it serves the same function for all of you older married folk too.) Read the Song of Songs (i.e. “the best of all songs”) with this poetic key in hand. The following symbols are either evident from the context or are frequently used in other Oriental poetic literature of the time. For a complete explanation see the following commentaries: David Hubbard’s *Song of Solomon*, Tom Gledhill’s *The Message of the Song of Songs*, and Jodie Dillow’s *Solomon of Sex*.

Song of Solomon – FAQs on God’s Sex Education for Ages 11 to 99

http://patsyraedawson.com/?page_id=6

(See Origen’s Deceit: http://patsyraedawson.com/?page_id=6#interpretations)

Mark Driscoll - A Dirth of Discernment – Licentiousness – Song of Solomon

http://www.driscollcontroversy.com/?page_id=42 [included because it involves his interpretation of SOS]

See also PDF: <http://peterlumpkins.typepad.com/files/driscoll-scotland-sermon-copypdf.pdf>

Song of Songs Facts:

The man in this love story compared his beloved to a mare among Pharaoh's chariots ([1:9](#)). Only the best and most handsome of mares would have been chosen for important processions, and they would have been well-adorned with jewels and ornaments. This was the man's way of saying that his beloved's beauty is incomparable.

Purple cloth was associated with royalty because the purple dye was very difficult to produce in large quantities. Most of the purple dye came from a shellfish called the murex. It took more than 8,000 murex shellfish to extract one gram of dye.

The woman addresses the daughters of Jerusalem four times throughout this book, creating a refrain that ties her "songs" together ([2:7](#); [3:5](#); [5:8](#); [8:4](#)). She urges them not to "stir up or awaken love until it pleases." In other words, they should wait until the appropriate time to enjoy romantic love.

Vineyards, fields, and palm trees. The [Song of Solomon](#) takes place in a rural setting, and the lovers describe each other using images drawn from this context. The man is a shepherd, and the woman works in her family's vineyard.

<http://www.esvbible.org/resources/esv-global-study-bible/>

"Shulamite" in Hebrew is the feminine noun for "Solomon." [Solomon, peaceful, (Heb. Shelomoh), [ref.](#)], Wholeness in Christ is a result of knowing masculine and feminine aspects of creation, personhood and God. Whether we are a man or a woman we can all identify with the Shulamite in her responsiveness to the lordship of the king, and we can identify with Solomon in his outgoing vitality. Men and women differ physically and emotionally, but not in spirit. Therefore there is a sense in which Solomon and Shulamite can be thought of as two aspects of the same person.

<http://www.ldolphin.org/ssong.shtml>

Jewish Festival Readings: **Song of Solomon at the Passover**; Ruth at Pentecost; Ecclesiastes at Booths/Tabernacles; Esther at Purim; Lamentations at Fall of Jerusalem (Part of the **Megillot** or Five Scrolls)

<http://jewishencyclopedia.com/articles/10557-megillot-the-five>

Awkward Compliments

The two lovers in Song of Songs praise each other's bodies with words that were considered compliments at that time but sound strange to today's readers; here are some of the affectionate words they shared:

WOMAN

- Temples like a pomegranate 4:3
- Hair like royal tapestry 7:5
- Nose like a tower 7:4
- Teeth like a flock of sheep 4:2
- Neck like the tower of David 4:4
- Breasts like clusters of fruit 7:7
- Waist is a mound of wheat 7:2
- Legs like jewels 7:1

OVERALL APPEARANCE:
One of Pharaoh's horses 1:9

MAN

- Head is purest gold 5:11
- Eyes like doves 5:12
- Lips like lilies 5:13
- Cheeks like beds of spice 5:13
- Arms are rods of gold 5:14
- Body like polished ivory 5:14
- Legs are pillars of marble 5:15
- Feet are bases of pure gold 5:15

OVERALL APPEARANCE:
Like the land of Lebanon 5:15

Source: The NIV Quickview Bible - www.thequickviewbible.com

Note: See also page 43

THE VOLUPTUOUS WOMAN	THE VIRTUOUS WOMAN
Described in the first nine chapters of Proverbs	Described in Proverbs chapter 31
SHE IS LEWD (Proverbs 6:24; 2:17).	SHE IS LOYAL (Proverbs 31:11).
SHE IS A HOME BREAKER (Proverbs 7).	SHE IS A HOMEMAKER (Proverbs 31).
SHE IS EASY TO FIND (Proverbs 7:10-12).	SHE IS HARD TO FIND (a rare gem) (Proverbs 31:10).
SHE IS CHEAP (Proverbs 30:20)	SHE IS PRECIOUS (Proverbs 31:10).
SHE HAS OUTER BEAUTY Surface attraction (Proverbs 6:25).	SHE HAS INNER BEAUTY Heart attraction (Proverbs 31:30; 1 Peter 3:4).
SHE WORKS WITH HER MOUTH (lively lips but no life) (Proverbs 21:9,19; 25:24 etc.).	SHE WORKS WITH HER HANDS (a lovely life producing loving deeds) (Proverbs 31, many verses).
SHE IS RELIGIOUS (Proverbs 7:14).	SHE IS RIGHT WITH GOD (Proverbs 31:30).
SHE IS OUTSIDE THE HOME (Proverbs 7:11-12).	SHE ABIDES IN THE HOME (Proverbs 31:27).
SHE DOES HER HUSBAND NOTHING BUT HARM (Proverbs 2:17).	SHE DOES HER HUSBAND GOOD (Proverbs 31:12).
SHE IS ON THE LOOSE AT NIGHT (Proverbs 7:9,18).	SHE IS RESTING AT NIGHT SO SHE CAN AWAKE EARLY (Proverbs 31:15).
SHE KILLS HER VICTIMS (Proverbs 7:23).	SHE BLESSES HER FAMILY (Proverbs 31:28).
SHE LIVES BY LUST (Proverbs 7:10).	SHE LIVES BY LOVE (Proverbs 31:20).

Big Ideas in SONG OF SONGS

The love a person
feels for someone
else is powerful

Sex within marriage is a
divine gift to value and enjoy

There is no shame in
erotic love between
husband and wife

Love is precious
and spontaneous
and should be
celebrated

Source: The NIV Quickview Bible - www.thequickviewbible.com

Song: Themes: [Love](#), [Surrender](#)

Lyrics

Chorus 1

Over the mountains, over the sea, here You come running, my lover, to me

Verse 1

When I feel the cold of winter in this cloak of sadness, I need You

Oh, the evil things that shake me, all the words that break me, I need You

Verse 2

Do not hide me from Your presence, pull me from these shadows, I need You

Beauty, wrap Your arms around me, sing Your song of courage I need You

Chorus 2

Over the mountains, over the sea, here You come running, my lover, to me

Oh, through the valleys, through the dark of night, here You come running, to hold me 'til it's light

Chorus 3

Over the mountains, over the sea, here You come running, my lover, to me

Oh, through the valleys, through the dark of night, here You come running, to hold me 'til it's light

Bridge 1

I'll come running, come running, come running back to You

I'll come running, come running, come running back to You

Bridge 2

I'll come running, come running, come running back to You

Ending

I'll come running, come running, come running back to You

Martin Smith 2012 Curious? Music (Admin. by EMI Christian Music Publishing)

<https://www.praisecharts.com/songs/details/23638/song-of-solomon-sheet-music/>

https://tabs.ultimate-guitar.com/m/martin_smith/song_of_solomon_crd.htm

<http://www.e-chords.com/chords/jesus-culture/song-of-solomon>

Added: 09/19/16

Song of Solomon, Theology of

<http://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/song-of-solomon-theology-of.html>

The Sultry Song of Solomon

<http://omgcenter.com/2012/10/17/the-sultry-song-of-solomon/>

Is There Intended Allegory in the Song of Solomon?

<http://www.christianity.com/bible/books-of-the-bible/intended-allegory-song-of-solomon.html?p=0>

Excerpt:

Psalms 45:1 is perhaps the closest analogy to the Song of Songs in the Old Testament, being a wedding song for Israel's king. The Psalm begins with a celebration of the king in Psalm 45:1-9, then concludes with an address to the princess marrying the king in 45:10-17. As the psalmist extols the greatness of the king, he says in Psalm 45:6, "Your throne, O God, is forever and ever," showing—at least—a very tight connection between Yahweh and the king who represents him. With a statement like this in Psalm 45, and with other texts in the OT communicating a very close connection between Israel's God and Israel's king (e.g., Numbers 23:21; Isaiah 9:6; Jeremiah 23:6; Hosea 3:5; Micah 2:13; Micah 5:4; Zechariah 12:8; Zechariah 13:7) it would seem natural—not forced or fanciful—to see an analogy between the King and his Bride and Yahweh and Israel in the Song of Songs.

What about evidence that later OT authors might have read the Song this way? Is there anything that points in that direction? The King in the Song is regularly called the Bride's "beloved." This particular Hebrew word means different things in different contexts. In some contexts it means "uncle." It is not often used outside the Song of Songs the way Solomon uses it in the Song. In fact, the only place outside the Song of Songs where the word is used with the same meaning it has in the Song is Isaiah 5:1, where Isaiah writes, "Let me sing for my beloved my love song concerning his vineyard." What follows in Isaiah 5 makes it clear that Isaiah is referring to Yahweh as his beloved. Given the fact that the only Scripture in which the word is used this way prior to Isaiah is the Song of Songs, it would seem at least possible that Isaiah's thinking about the Lord has been influenced by the Song, with the result that Isaiah refers to the Lord the way the King is referenced in the Song. A related form, though not exactly the same Hebrew word, is used in a similar way, with reference to the relationship between Yahweh and Israel, in Jeremiah 11:15, Ezekiel 16:8, Psalms 60:5/Psalms 108:6, and Psalms 127:2.

There is more that could be said. For instance, the king's procession to the wedding in Song of Solomon 3:1 seems to have been crafted to recall Israel being led out to Sinai for the wedding between herself and Yahweh, who would dwell with her in the tabernacle and lead her by the pillar of fire and cloud. But the strongest argument for this way of thinking about the Song, it seems to me, comes from Paul telling the Ephesians what marriage is ultimately about in Ephesians 5:32, "This mystery is profound, and I am saying that it refers to Christ and the church."...

SOS Study Videos by Gene Getz from his Life Applications Study Bible

<http://www2.bhpublishinggroup.com/QR/GetzBible/0730/> (SOS#1 – Intimate Love)

<http://www2.bhpublishinggroup.com/QR/GetzBible/0731/> (SOS#2 – Intimate Conversations)

<http://www2.bhpublishinggroup.com/QR/GetzBible/0732/> (SOS#3 – Sexual Purity)

<http://www2.bhpublishinggroup.com/QR/GetzBible/0733/> (SOS#4 – Beautiful Words)

<http://www2.bhpublishinggroup.com/QR/GetzBible/0734/> (SOS#5 – Idealism and Reality)

<http://www2.bhpublishinggroup.com/QR/GetzBible/0735/> (SOS#6 – Learning to Love)

<http://www2.bhpublishinggroup.com/QR/GetzBible/0736/> (SOS#7 – Keeping Love Alive)

<http://www2.bhpublishinggroup.com/QR/GetzBible/0737/> (SOS#8 – Being Creative)

<http://www2.bhpublishinggroup.com/QR/GetzBible/0738/> (SOS#9 – A Unique Freedom)

Bible verses about Sexual Intimacy Analogy

<http://www.bibletools.org/index.cfm/fuseaction/Topical.show/RTD/cgg/ID/1426/Sexual-Intimacy-Analogy.htm>

The 4 Most Popular Ways to Read the Song of Songs

<http://www.prpbooks.com/blog/2016/07/how-to-read-the-song-of-songs/>

Note: The materials on the following pages were excerpted from the 80-page [Commentary on the Song of Solomon, Songs, Canticles \(“Lovesick”\)](#) [PDF]...

CloserDayByDay: Song of Solomon

<http://closerdaybyday.org/category/2014-bible-reading/song-of-solomon/>

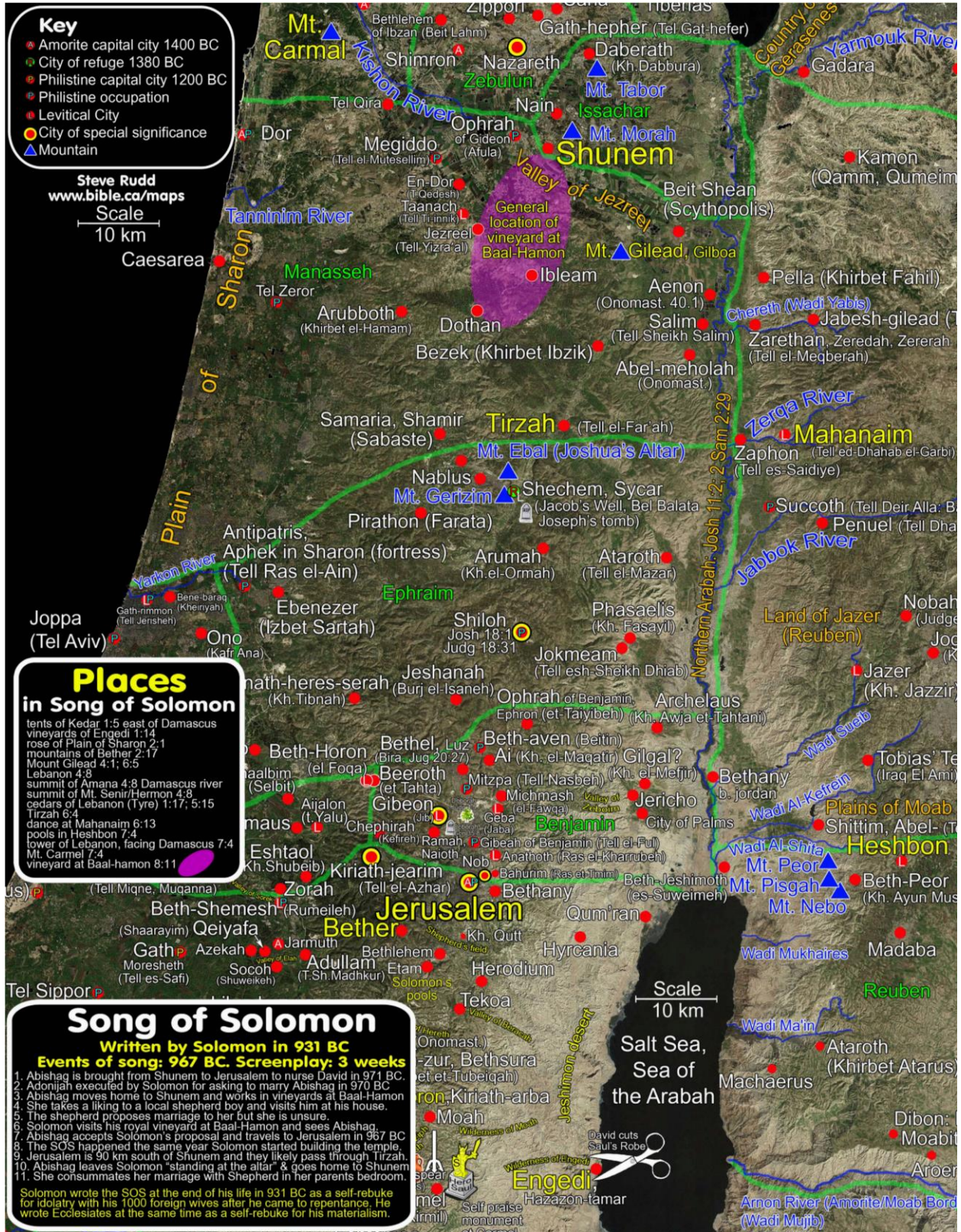


I AM
Fearfully & Wonderfully
MADE.
PSALM 139:14



MY *Beloved*
& IS MINE
I AM *His.*





Overview:

The year is 971 BC and they search all of Israel for the most beautiful young virgin to be King David's nurse on his death bed. (1 Ki 1:1-3)

Abishag, a Shunammite from the town of Shunem, 90 km north of Jerusalem, has been chosen. After David dies, his son, 29 year old King Solomon begins to reign. One year later, in 970 BC, Solomon's older brother Adonijah, asks Solomon through Bathsheba to have Abishag as his wife and Adonijah is executed for insurrection. Abishag moves back home to Shunem begins working as a peasant farmer and falls in love with a poor shepherd boy. Three years later, Solomon, the wisest, richest and most powerful man on earth, begins to build the temple in Jerusalem in the 4th year of his reign in 967 BC. (1 Ki 6:1)

That same year (967 BC), Solomon travels north to view one of his royal vineyards at Baal-hamon and sees the beautiful Abishag working in the vineyard. Although the shepherd had recently proposed to her, she accepts Solomon's to return with him to Jerusalem and consider becoming his 141st wife.

Canticles is the story of how Abishag (1 Ki 1:1-3), the most beautiful girl in Israel, has snagged the biggest prize in Israel, King Solomon, but then must decide if she will marry him for money or a shepherd boy for love.

Abishag is like a woman who is suddenly swept off her feet by a rich, handsome, sophisticated doctor and for a while, dumps her "average working class" boyfriend. What woman would not jump at the chance to snag such a man?

At first, she swoons for Solomon and is stunned in her good Her between Solomon fortune of shepherd is why she is "love sick", between two men for two keeps thinking about marry for home.



dilemma of having to choose marrying dreamy "Mr. and the torn Perfect" but is unsettled when different reasons. Will she her heart love or money? the shepherd back

"I am lovesick"



She is drawn to the 33 year old Solomon for money, fame, power and ego but she is drawn to the shepherd for love, inner happiness and joy. Her ego leaps with pride when others see her with Solomon but her heart leaps with love when she is alone with the shepherd. For a short time, she mindlessly falls for Solomon's charms like all the other women around her but, in the end, she chooses to be the shepherd's queen of hearts rather than Solomon's



queen of diamonds and marries the poor shepherd boy from her home town of Shunem.

To fulfill 2 Sam 7:14-15, the Holy Spirit had Solomon write Song of Songs as a form of redemptive self-rebuke after falling from grace by marrying rich and famous foreign wives who turned his heart from God to idols. Given his many foreign pagan wives, Solomon eventually built temples to each of the four idol gods of the land: Ashtoreth of Sidon, Milcom and Molech of Ammon, Chemosh of Moab (1 Kings 11:1-13). For all Solomon's high flying pagan foreign royalty wives which he married for political purposes, being spurned by a pure virtuous native YHWH worshipping woman "in whom is no guile" must have been an instructive meditation in hindsight. Only at the end of Solomon's life when it was too late, does he realize that his 1000 aristocratic, elitist high society foreign wives, were worthless but the peasant girl who said "no" was better than them all since she was a YHWH worshipping Hebrew who had kept her virginity. It must have been painful and humiliating for Solomon to write this book where he gets dumped by a common peasant labourer. Solomon learned by writing the SONG OF SOLOMON that although he was the wisest man on earth, the Shulammite was even wiser than he, because she dumped him for his empty ephemeral seductions and married for true eternal love between one man and one woman, something he never experienced. The clear repentance of Solomon seen in Ecclesiastes and the SONG OF SOLOMON that he wrote at the end of his life saved his soul from eternal destruction.

While the act of writing the Song of Songs gave wisdom and instruction to foolish Solomon, those who read it learn from the wisdom of a peasant girl who chose to marry for the right reasons. The book is spoken in the voice of a woman to help other women in mate selection. The SONG OF SOLOMON is also a deeply romantic celebration of a woman's heart to help a good man discern if he is being objectified for some material benefit such as security, escape from unpleasant life situation, early retirement, money, fame and fortune, or genuinely loved. A man of faith is warned that although there is a perfect Shulammitte out there *just for him*, there are 1000 beautiful women he must avoid for lack of inner beauty. These will turn his heart away from God to the destruction of his soul.

When the Bible says, "House and wealth are an inheritance from fathers, **But a prudent wife is from the Lord.**" (Proverbs 19:14) it does not mean that God picks out your wife and she is direct gift from God. "From the Lord" does not mean that God has one "prudent" wife he made as your perfect mate, set aside for you when the time is right. Rather it means that she is a woman of faith who obeys the laws revealed in the Bible. Every woman who is an obedient, faithful Christian is "prudent". The proverb does not mean God has chosen one prudent woman "just for you", rather it instructs a man to limit his search for a God-fearing sister in the church who attend all church services of her own free will, is active when she needs to be and holds herself to the high moral standards of Jesus Christ. God does not choose your wife, you do, but be warned, the only prudent wives are the ones who attend church every week. The foolishness of marrying a non-Christian is seen in the book of Hosea: "the Lord said to Hosea, "Go, take to yourself **a wife of harlotry** and have children of harlotry; for the land commits flagrant harlotry, forsaking the Lord.'" (Hosea 1:2) Marrying a non-Christian is like marrying a harlot. This is exactly what Solomon did over 1000 times when he took non-Hebrew wives. Solomon's only "prudent wife" therefore, would have been Abishag but she wisely married a "prudent" shepherd boy instead and lived happily ever after. The difference she sees in the two men is stark, dramatic and about as opposite as they can be. Although the economic and social status differential is obvious, the way each man talks to Abishag is equally opposite. Without exception, Solomon always describes how much he loves her body parts as he methodically moves down her body. The shepherd on the other hand, describes romantic vacation destinations he wants to take her. The way each man wants to spend time with her is also very different. Solomon wants to spend time in the bedroom but the shepherd wants to spend time outside the bedroom. Solomon wanted to take her to bed but the shepherd wants to take her for a romantic walk.

Abishag was the most beautiful girl in all of Israel and like any such woman today, garnered a lot of attention from men. The Shulammitte knew men loved her body, but as a woman, she also knew that was not enough to hold a marriage together. *A man be great as a date, but not as a mate!* All of Solomon's talk about her "hot body" reminded her that he already had 140 "hot bodies" in the harem room that he had grown tired of and did not satisfy him. Solomon wanted to do something to her but the shepherd wants to something with her. She noticed the shepherd wanted to do those silly things in the country with her. Silly things like looking at flowers in a field or going for a mountain hike or scorpion hunting. It didn't matter as long as they were together. Solomon focuses on her body but the shepherd on her mind. Without exception, Solomon only talks about her body and never talks about places he would like to take her. She knows the shepherd appreciates her body as much as Solomon does, but is always seen spending time doing things together throughout the day. Solomon wants to spend 3.5 minutes in the bedroom while the shepherd wants to spend

the rest of his life with her. When she first enters the palace, she expected the great king Solomon would be more romantic than a peasant shepherd. Soon after entering the palace, she learns that king Solomon treats her like a peasant sexual slave while her shepherd had already been treating her like a queen!

In Solomon's third and last attempt to seduce her, she first runs away from him with her eyes, then literally with her feet! The queens step in and try to convince her how great Solomon is but it's too late. She finds Solomon's objectification of all women repulsive, shallow and entirely self-serving. While many women had successfully used their "hot bodies" to hook vain Solomon for his money, Abishag's priority was a relationship with a man, not his credit cards. Abishag had a lot of experience with men swooning for her beauty and trying to pick her up. She ditched the shepherd hoping Solomon was the man of her dreams. Solomon described her as his "mare" but he turned out to be her "night mare", while the shepherd was her "day stallion". The shepherd understood that a woman needs a companion and a friend not a financier. She needs a co-parent not a daycare and that she is more interested in his face than his physique. She evaluated her life with Solomon and realized she would be dressed in rich clothes in the harem, eating caviar, dividing Solomon's attention with 140 other women while raising her kids as a single mom in a state daycare. She runs home to Shunem as fast as she can and marries the Shepherd, while Solomon goes on to marry another 860 more women. Abishag chooses wisely.

The Song of Songs is God's marriage preparation manual. While spoken entirely from a woman's perspective it is invaluable for both men and women in mate selection. For women, the message is that they will be happier with a poor man who is their best friend than a rich man who ignores them. For men, the message is to choose a woman who loves them, not their wealth. Central to the book is the warning against marrying shallow and objectifying men like Solomon. However, the book serves to alert men to the dangers of shallow-minded, predatory women who target good, innocent and unsuspecting men for their own selfish pleasure. The 1000 wives of Solomon certainly did not marry him with any expectation of taking regular romantic walks together in the moonlight, but for money, power and fame. Just as women are warned to avoid marrying men like Solomon, so too men are warned about marrying women like Solomon's wives. The message is simple: avoid beauty diggers like Solomon and gold diggers like his wives. I invite all unmarried men and women to closely meditate on the thoughts and dreams of Abishag as she walks herself through life's most beautiful institution: MARRIAGE. This book is intended to be a marriage preparation manual. It is also a reminder to those already married about what is important and what is not. See [Ten commandments for husbands and wives](#). It is never too late for you to make the changes you need to make to repair your marriage.

F. The three stage Jewish Marriage in the Song of Solomon:

1. Most Christians have completely overlooked the study of Ancient Jewish marriage customs. In order to understand what is happening in the Song of Songs, it is critical that you know these wedding customs.
2. There were three stages of a marriage in the Bible:
 - a. Stage 1: signing the "ketubbah" contract (Creating the marriage bond)
 - i. The bride would chose her husband and her father would sign a legal contract with him called a "ketubbah".
 - ii. Once this is signed the couple is 100% married but does not yet have sex.
 - iii. Young children were often married, (arranged marriage) but did not consummate until of age.
 - b. Stage 2: The "chuppah": sexual consummation.
 - i. Up to 7 years later, the groom is able to raise the money as set out in the ketubbah contract and notifies the father of the bride, who then sets a date to consummate the marriage at the bride's home.
 - ii. The bride waits with her maidens, for the arrival of the groom and his companions.
 - iii. The couple enters the chuppah room (usually the bedroom of the bride's parents) and consummates the marriage while the companions of the bride and groom wait and celebrate outside or in the next room.
 - iv. The groom hands the bloodied "proof of virginity cloth" to the witnesses chosen by the bride's parents, who then give it to the bride for safekeeping.
 - v. Deuteronomy 22:13-21 is quoted in the Dead Sea Scrolls which adds the comment about the "virginity cloth": "When a man takes a wife, has sexual intercourse with her and takes a dislike to her, and brings a baseless charge against her, ruining her reputation, and says, 'I have taken this woman, approached her, and did not find the proof of virginity in her', the father or the mother of the girl shall take the girl's proof of virginity and bring it to the elders at the gate. The girl's father shall say to the elders, 'I gave my daughter to be this man's wife; he has taken a dislike to her and has brought a baseless charge against her saying, "I have not found the proof of virginity in your daughter." Here is the proof of my daughter's virginity.' **They shall spread out the garment before the elders of that city.** The elders of that city shall take that man and chastise him. They shall fine him one hundred pieces of silver which they shall give to the father of the girl, because he (the husband) has tried to ruin the reputation of an Israelite virgin." (Dead Sea Scrolls: The Temple Scroll, 11QT = 11Q19)

c. Stage 3: The wedding feast

- i. After consummation, the entire wedding party walks to the house of the groom in a procession for a wedding feast.
- ii. At the conclusion of the wedding feast, the couple has completed the ancient ritual of marriage.

The three C's of Marriage in the Bible:		
	Marriage in the Bible	Church is the bride of Christ
C Contract (Stage 1)	<p>Genesis 34:12 bride price and dowry gift 1 Cor 7:38 the father controlled the marriage of the daughter, even though she would tell him who she wanted to marry. Rebekah: Gen 24:33; 51-53; 57-58 Leah: Gen 29:15-19 Rachel: Gen 29:27</p>	<p>Initial salvation We come into contract and covenant with Christ when are saved. Mk 16:16 believe and be baptized to be saved Romans 5:8-10 While we were worthless sinners the blood of Christ made us pure virgins. Ephesians 5:25-27 Christ offered a dowry for the bride in that He died for her and shed His blood.</p>
C Consummation (stage 2)	<p>Deuteronomy 22:13-21 Mt 25:1- parable of ten virgins John 3:29 voice of bridegroom outside consummation bedroom Rebekah: Gen 24:64-67 Leah: Gen 29:21-26 Rachel: Gen 29:30</p>	<p>Second Coming Jesus returns for His virgin bride after preparing a place for us to live together in heaven. 2 Corinthians 11:2 the virgin blood we lack is supplied by the blood of Christ. Our proof of virginity is the blood of Christ.</p>
		<p>John 3:29 Joyful voice of Christ at second coming John 5:28-29 voice of Jesus</p>
C Celebration (Stage 3)	<p>John 2:1-11 Wedding feast at Cana Mt 22:1-14 Parable of the wedding feast Leah and Rachel: Gen 29:27-28</p>	<p>Heaven Revelation 19:7-9 wedding feast in heaven</p>

3. What we see in the Bible is the Jewish custom of ARRANGED MARRIAGES. Today, we combine all three customs into one day:
 - a. Contract is the signing of the marriage license
 - b. Wedding feast is the reception
 - c. Consummation happens in the bridal suite that night in the hotel.

Bible Marriage vs. Modern Marriage		
	Bible Marriage	Modern Marriage
Women choses groom	She goes to her father and asks him to arrange the marriage. Notice Rebekah accepted bracelets and a nose ring, gave consent to marriage. The Shulammitte in SONG OF SOLOMON chose her husband.	The groom asks the father for his daughter's hand in marriage and consent. No marriage unless the woman says yes and accepts a ring. <i>Weeks or years later the groom prepares for the bride</i>
Contract (Stage 1)	Groom or agent of groom signs a contract with the father of the bride	The bride and groom sign the marriage license at the wedding ceremony.
Consummation (stage 2)	<i>Weeks or years later when the groom has met the conditions of the contract</i> the father of the bride consents to consummation	Happens in the honeymoon suite of the hotel after reception
Celebration (Stage 3)	Days or weeks	Reception after signing of marriage contract at ceremony.

4. This pattern of three stage Hebrew weddings is clearly seen in the Song of Solomon:
 - a. Contrary to the false notion that brides were auctioned off to the highest bidder against the will of the bride, the Shulammitte chooses her husband. This is how arranged marriages worked.
 - i. “Solomon had a vineyard at Baal-hamon; He entrusted the vineyard to caretakers. Each one was to bring a thousand shekels of silver for its fruit. “My very own vineyard is at my disposal; The thousand shekels are for you, Solomon, And two hundred are for those who take care of its fruit.”” (Song of Solomon 8:11-12)
 - ii. The bride would go to her father, who would in turn, meet with the groom to sign the legal documents of marriage. The actual meeting between the groom and the father of the bride, might be initiated by the groom, In this regard, it is not any different than today when the groom asks the father of the bride for permission to marry his daughter.
 - iii. It is interesting that the parents of the bride are non-existent. This underscores that it was her, not her parents, who made the choice of who to marry.

- iv. The bride could say no or the father could refuse both bride and groom to marry. Ultimately, there was a perfect balance where the bride chose her husband but the older wiser father would look out for the best interest of his daughter.
 - v. “So then both he who gives his own virgin daughter in marriage does well, and he who does not give her in marriage will do better.” (1 Corinthians 7:38)
- b. Stage two, Consummation, takes place in the bedroom of the bride's parents.
- i. “Scarcely had I left them when I found [Shepherd] him whom my soul loves; I held on to him and would not let him go Until I had brought him to my mother’s house, And into the room of her who conceived me.” (Song of Solomon 3:4)
 - ii. While we puzzle as to what this means and modern commentators are all over the map as well, it is clearly the time when the groom comes to the brides house and consummates the marriage as per Deuteronomy 22:13-21, complete with virginity cloth.
5. Solomon had no power to unilaterally force her to marry him against her will or without her father's consent:
- a. While scripture is clear that he could take by sons and daughters in various slave capacities, nowhere does it say he could take their daughters to be his wives: “This will be the procedure of the king who will reign over you: **he will take your sons** and place them for himself in his chariots and among his horsemen and they will run before his chariots. “He will appoint for himself commanders of thousands and of fifties, and some to do his plowing and to reap his harvest and to make his weapons of war and equipment for his chariots. “**He will also take your daughters for perfumers and cooks and bakers.**” (1 Samuel 8:11–13)
 - b. The Shulammite willingly left Shunem with the full consent of her father, brothers or mother.
 - c. The point of the book is that king is trying his best to get her to agree to marry him.
 - d. If he had the unilateral power to snatch her up and marry her, he would have forgone the formalities of telling her how pretty she was and just bedded her.
 - e. As we can see, at the end of the book, she clearly states that Solomon has power over his literal vineyards, just as she has power over her body to give it to whomever she chooses. “Solomon had a vineyard at Baal-hamon; He entrusted the vineyard to caretakers. Each one was to bring a thousand shekels of silver for its fruit. “My very own vineyard (body) is at my disposal; The thousand shekels are for you, Solomon, And two hundred are for those who take care of its fruit.” (Song of Solomon 8:11–12)
 - f. This is the reason we accept that the opening lines of 1:2-4; 1:16-2:7 are addressed to the king, not the shepherd. She was in Jerusalem on her own free will. She was there to consider his offer to be queen. Most girls would do the same. She was not with Solomon against her will like some medieval wicked king who steals the girl, locks her in the tower and forces her to marry him while she is in love with another man who rescues her.

Added: 09/20/16 (Previous 09/19/16)

Expositor's Bible Commentary:

<http://biblehub.com/commentaries/expositors/songs/6.htm>

Excerpt:

...THUS far we have been considering the bare, literal sense of the text. It cannot be denied that, if only to lead up to the metaphorical significance of the words employed, those words must be approached through their primary physical meanings. This is essential even to the understanding of pure allegory such as that of "The Faerie Queene" and "The Pilgrim's Progress"; we must understand the adventures of the Red Cross Knight and the course of Christian's journey before we can learn the moral of Spenser's and Bunyan's elaborate allegories. Similarly it is absolutely necessary for us to have some idea of the movement of the Song of Solomon as a piece of literature, in its external form, even if we are persuaded that beneath this sensuous exterior it contains the most profound ideas, before we can discover any such ideas. In other words, if it is to be considered as a mass of symbolism the symbols must be understood in themselves before their significance can be drawn out of them.


But now we are confronted with the question whether the book has any other meaning than that which meets the eye. The answers to this question are given on three distinct lines:-First, we have the allegorical schemes of interpretation, according to which the poem is not to be taken literally at all, but is to be regarded as a purely metaphorical representation of national or Church history, philosophical ideas, or spiritual experiences. In the second place, we meet with various forms of double interpretation, described as typical or mystical, in which a primary meaning is allowed to the book as a sort of drama or idyl, or as a collection of Jewish love-songs, while a secondary signification of an ideal or spiritual character is added. Distinct as these lines of interpretation are in themselves, they tend to blend in practice, because even when two meanings are admitted the symbolical signification is considered to be of so much greater importance than the literal that it virtually occupies the whole field. In the third place there is the purely literal interpretation, that which denies the existence of any symbolical or mystical intention in the poem.

Allegorical interpretations of the Song of Solomon are found among the Jews early in the Christian era. The Aramaic Targum, probably originating about the sixth century A.D. [*NOTE: More information, including dates can be found in the Appendix of the Complete Sayings of Jesus – NKVJ, accessible via the MC Resource Center web page; dated 09/20/16 or later*], takes the first half of the poem as a symbolical picture of the history of Israel previous to the captivity, and the second as a prophetic picture of the subsequent fortunes of the nation. The recurrence of the expression "the congregation of Israel" in this paraphrase wherever the Shulammitte appears, and other similar adaptations, entirely destroy the fine poetic flavour of the work, and convert it into a dreary, dry-as-dust composition.

Symbolical interpretations were very popular among Christian Fathers-though not with universal approval, as the protest of Theodore of Mopsuestia testifies. The great Alexandrian Origen is the founder and patron of this method of interpreting the Song of Solomon in the Church. Jerome was of opinion that Origen "surpassed himself" in his commentary on the poem-a commentary to which he devoted ten volumes. According to his view, it was originally an epithalamium celebrating the marriage of Solomon with Pharaoh's daughter; but it has secondary mystical meanings descriptive of the relation of the Redeemer to the Church or the individual soul. Thus "the little foxes that spoil the grapes" are evil thoughts in the individual, or heretics in the Church. Gregory the Great contributes a commentary of no lasting interest. Very different is the work of the great mediaeval monk St. Bernard of Clairvaux, who threw himself into it with all the passion

and rapture of his enthusiastic soul, and in the course of eighty-six homilies only reached the beginning of the third chapter in this to him inexhaustible mine of spiritual wealth, when he died, handing on the task to his faithful disciple Gilbert Porretanus, who continued it on the same portentous scale, and also died before he had finished the fifth chapter. Even while reading the old monkish Latin in this late age we cannot fail to feel the glowing devotion that inspires it. Bernard is addressing his monks, to whom he says he need not give the milk for babes, and whom he exhorts to prepare their throats not for this milk but for bread. As a schoolman he cannot escape from metaphysical subtleties - he takes the kiss of the bridegroom as a symbol of the incarnation. But throughout there burns the perfect rapture of love to Jesus Christ which inspires his well-known hymns. Here we are at the secret of the extraordinary popularity of mystical interpretations of the Song of Solomon. It has seemed to many in all ages of the Christian Church to afford the best expression for the deepest spiritual relations of Christ and His people. Nevertheless, the mystical method has been widely disputed since the time of the Reformation. Luther complains of the "many wild and monstrous interpretations" that are attached to the Song of Solomon, though even he understands it as symbolical of Solomon and his state. Still, not a few of the most popular hymns of our own day are saturated with ideas and phrases gathered from this book, and fresh expositions of what are considered to be its spiritual lessons may still be met with...

Added: 10/01/2016



How Solomon saw Abishag

Your eyes are like doves
Your hair is like a flock of goats
Your teeth are like a flock of ewes
Your lips are like a scarlet thread
Your temples are a slice of a pomegranate
Your neck is like the tower of David
Your breasts are like two fawn gazelle
(Song of Solomon 4:1-5)

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See also the corresponding "Awkward Compliments" chart on Page 24

Ten Facts Men Should Consider About Their Wife!

#1 – Before she was your wife she was God's daughter...and He is VERY concerned about how someone treats His girl!

#2 – Women are responders, so if there is friction/conflict in the relationship she is most likely responding to something that is off center...and it is going to take an actual conversation where you use words to figure out what it is.

#3 – If a man will not lead his family then Satan will! (See Genesis 3!)

#4 – One of the biggest questions that a woman is always asking of her husband is, "can I trust you with my heart?" And the answer to this question is not simply declared but rather demonstrated over time.

#5 – Every word you speak has meaning to your wife...and HOW you say those words carry even more meaning.

#6 – No woman responds well to condemnation...and if we are supposed to love our wives like Christ loves the church, and there is NO condemnation for those who are in Christ (Romans 8:1) then we MUST watch our words carefully.

#7 – It is a spiritual impossibility for an angry husband to love his wife like Jesus loves the church.

#8 – Your wife LOVES to know you are thinking about her during the day.

#9 – Surfing the internet or playing games on your smart phone while she is sitting next to you on the couch is NOT romantic.

#10 – Pursuit must be intentional! You did not accidentally fall in love...and you will not accidently stay in love!

Perry Noble is the founding and senior pastor of NewSpring Church which has campuses in Anderson, Columbia, Florence, and Greenville, South Carolina. At ten years old, the church averages over 10,000 people across all campuses. You can find Perry online at perrynoble.com or on twitter @perrynoble.

Seven Facts a Wife Should Consider About Her Husband

#1 – As a wife you should never, I MEAN EVER, underestimate the power of your words in regards to how you speak to your husband. You should be his PRIMARY source of encouragement. The words you speak to him and about him in front of others carry more weight than you could EVER imagine! (I wrote about that specifically in this post entitled, "What A Wife Should NEVER Do ([see text below](#))," I would strongly encourage every woman to read it!)

#2 – A woman who attempts to manipulate/control her husband through emotional outbursts, crying and temper tantrums is NOT focused on what is best for the marriage but rather obsessed with getting her way...which always leads to division in the marriage relationship. (See Proverbs 12:4, Proverbs 19:13, Proverbs 21:9, Proverbs 21:19, Proverbs 25:24, Proverbs 27:15!)

(AND...btw...a woman who is emotionally out of control is always out of control in another area of her life...it just usually becomes obvious in her emotions!)

#3 – Your husband should NEVER be the object of your worship...you will crush him under that weight! He is a man...he is going to do something dumb, he's going to say something insensitive and he's not going to fulfill your every need/desire. Your primary focus should be on the LORD...and as you grow in your love for HIM you should constantly beg HIM to allow you to see your husband through HIS EYES!!! (I promise you this will significantly impact your marriage!)

#4 – Every man wants to know that he can trust his wife. Be trustworthy! It takes a man longer to be open with his heart/feelings...and when he opens up you need to be trusted with that information. If you take what he tells you and use it as a conversation piece with your girlfriends and he finds out it is going to be incredibly difficult for him to trust you in the future.

#5 – Your husband cannot read your mind. He cannot understand how you feel. This isn't a game...its marriage. If something is wrong then select the right moment, speak the truth in love and do not attack him when you share what is on your heart. The goal isn't to win an argument but solve the problem.

#6 – How you speak about him in front of your children either sets him up for success or failure as a father. If you constantly tear him down to your kids then they will see him as you see him, have no respect for him and in the future when you need him to help out with explanation or discipline your children will not listen to him because of the foundation of disrespect that you put down.

#7 – Your character is the most important quality in your life in regards to what your husband wants/needs the most from you (see Proverbs 31:10-12!) Spend as much time developing yourself internally as you do in regards to external appearances!

Perry Noble is the founding and senior pastor of NewSpring Church which has campuses in Anderson, Columbia, Florence, and Greenville, South Carolina. At ten years old, the church averages over 10,000 people across all campuses. You can find Perry online at perrynoble.com or on twitter @perrynoble.

What A Wife Should NEVER Do!

March 9, 2011

A wife should NEVER underestimate her influence in regards to speaking words of encouragement to her husband...

EVER!

Ladies, believe it or not he both wants and needs to know that you believe in him.

And you cannot assume he knows it...because he doesn't. Trust me, he wrestles with thoughts of insecurity and often wonders what you think about him...

And your words have the power to lift him to levels that he's never experienced.

Last week I was working on my book and, after hours and hours of writing I was SO discouraged. Literally, I wanted to give up...to call my agent and tell him that I wasn't going to write a book...EVER! And...the more I focused on my perception of how bad it was the more the enemy used that to absolutely jump all over me.

I drove home feeling very defeated after what I would refer to as "a wasted day" and picked up Lucretia for our date night! She asked how my day was and I told her of my horrible experience at attempting to write all day long...and that when I had completed my work I thought it was awful!

Honestly, I was in a pretty vulnerable position...and she took that opportunity to speak some very timely and encouraging words. Seriously, what she had to say took her about 30 seconds...but when she was done I literally was ready to start writing again. Why? Because my wife, my bride, the person I value the most on the planet took time to encourage me and believe in me. I got up the next morning at 5:00 and hit my writing project with an intensity like I've NEVER experienced when writing...it was awesome.

I know it is MUCH easier for a woman to pick out all of the "areas of improvement" for her husband; after all, if he would just do BLANK then he would be awesome, right? And...how in the world will he know if he is or isn't doing BLANK if you don't tell him. Believe me, I am NOT saying that there are not times for speaking the truth in love and for conversation focused on correction; however...

Ladies, you should NEVER underestimate your influence in regards to speaking words of encouragement to your husband.

Go ahead, try it, because when a man feels respected/believed in by his wife...it really does make a difference.

Added: 10/03/2016

David's Wives

<https://gotquestions.org/wives-King-David.html>

<https://www.geni.com/people/King-David-of-Israel-%D7%93%D7%95%D7%93-%D7%94%D7%9E%D7%9C%D7%9A/4793654215250024782>

<http://www.biblenews1.com/garden/David1.html>

<http://www.biblicalpolygamy.com/polygamists/david/>

<http://ancienthistory.about.com/od/biblepeople/a/020811-CW-King-Davids-Wives.htm>

<http://www.moshereiss.org/articles/DAVID%27SWIVES.pdf> [PDF]

Abishag the Shunammite

PRONOUNCED: AB-i-shag (English)

Means: "my father strays" in Hebrew.

The name Abishag consists of two elements. The first part of the name Abishag comes from the familiar Hebrew word אב (ab), meaning father:

The letter ם (yod) creates a possessive form: אבי (abi), meaning my father, or father of, depending on the context.

The second part of the name Abishag comes from the important Hebrew verb שגג (shagag), meaning to go astray or to err:

Other Languages: Avishag (Biblical Hebrew), Avishag (Hebrew)

When King David (reigned c. 1005–965 bce) ages and his health fails, a beautiful young woman is sought throughout Israel to lie in his bosom and keep him warm. The king does not have sexual relations with ABISHAG (1 Kgs 1:4). This physical impotence mirrors his political impotence; the next verse reports the premature claim of his son Adonijah (son of his fourth wife, HAGGITH) to his throne. Bathsheba, David's major wife at this point in his life story, responds to Adonijah's preemption by convincing David to name her son Solomon as his successor, in a conversation at which Abishag is also present (1:15). After the death of David, the temporary reconciliation of Adonijah and

Solomon ends when Adonijah uses Bathsheba as an intermediary to request from the new king Abishag's hand in marriage. Solomon responds violently, ordering Adonijah's assassination (2:13–25).

The unspeaking Abishag is more a tool to move the plot along than a developed character: she marks first the inability of David to continue his rule and, later, the inability of Adonijah to assume that power. The latter incident has perplexed commentators: why would Solomon react so strongly against Adonijah's marriage proposal? Many assume Adonijah makes a move on David's harem and, thus, a symbolic claim to his father's throne, although this seems to be an unlikely maneuver for a politically weakened man. This and other texts in which a king's sexual partner(s) are seized by other men (2 Sam 3:6–11; 16:20–22) may reflect broader cultural norms regarding male honor and "the traffic in women"—the roles women play as mediators between men—rather than specific political claims. Solomon thus asserts his claim on his mother's loyalty, and his right to determine the sexual fate of the female members of what is now *his* household, against Adonijah's insinuations of status.

<http://jwa.org/encyclopedia/article/abishag-bible>
(Jewish Women's Archive / Encyclopedia)

ABISHAG THE SHUNAMMITE (Heb. אֲבִישָׁג; "the [Divine] Father (?)" ; meaning unknown; of [*Shunem](#)), an unmarried girl who was chosen to serve as *sōkhenet* to King David. The term comes from a root *skn*, "attend to," "take care," and its noun forms can be applied to high officials in Hebrew (Is. 22:15) Abishag's role was of a lower status. She served as bed companion to David in the hope that her fresh beauty would induce some warmth in the old man (I Kings 1:1–4, 15), and as his housekeeper. The notice (1:4) that "the king knew her not" serves less to impute decrepitude to David than to inform the audience that there would be no other claimants to David's throne than Solomon and Adonijah. When Solomon became king, *Adonijah , whose life Solomon had spared although he knew him to be a dangerous rival, asked [*Bath-Sheba](#), Solomon's mother, to intercede on his behalf for permission to marry Abishag. Solomon correctly interpreted this request for the former king's concubine as a bid for the throne (See II Sam 12:8; 16:20–23), and had Adonijah killed (I Kings 2:13–25). Some see in Abishag, who is described as "very fair" (I Kings 1:4), the Shulammitte of the Song of Songs (Shulammitte being regarded as the same as Shunammite).

In the *Aggadah*

The *aggadah* identifies Abishag as the Shunammite who gave hospitality to Elisha the prophet (PdRE 33). It relates that she was not half as beautiful as Sarah (Sanh. 39b). The fact that David did not make Abishag his legal wife is explained as due to his refusal to exceed the traditional number of wives (18) allowed to a king (Sanh. 22a, and Rashi, *ibid.*). Solomon's action is also vindicated on the grounds that the request made

by Adonijah to be permitted to marry Abishag (I Kings 2:13 ff.) represented a true threat to Solomon's position, as it is only the king, and not a commoner, who is allowed to make use of the servants of the deceased king (Sanh. 22a).

http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0001_0_00156.html

ab'-i-shag, a-bi'-shag ('abhishagh, apparently, "father of wandering," that is, "cause of wandering," or "my father wanders"): The Shunammite woman who became nurse to King David (1 Kings 1-4, 15; 1 Kings 2:17, 21, 22). She was chosen for the service with great care on account of her youth and beauty and physical vigor. She ministered to the king, that is, waited on him as personal attendant and nurse. She also "cherished" him in his feebleness-gave to him through physical contact the advantage of her superabundant vitality. This was a mode of medical treatment recommended by the servants of the king, and it appears to have been not wholly unsuccessful. She had an intimate knowledge of the condition of David, and was present at the interview of Bathsheba with David which resulted in the placing of Solomon on the throne. If that act had been questioned she would have been a most important witness. By reason of this and of her personal charms, she might become a strong helper to any rival of Solomon who should intrigue to supplant him. Adonijah sought Abishag in marriage. On the basis of this and of such other evidence as may supposedly have been in his possession, Solomon put Adonijah to death as an intriguer.

[Source: ISBE]

...Abishag's story is written in few words, but it is easy to imagine that she would have been a very significant figure in the last days of David's reign. Conscious of this, some readers have sought to extend her role beyond where she is explicitly mentioned, finding her as the one beloved by Solomon in the Song of Songs (1:5, 6:13). The story of a May-December romance, of a beautiful young woman caught up in the politics of an Ancient monarchy, ending in the death of her hapless suitor, has of course excited writers of fiction over the centuries. Perhaps we can even see a reflection of Abishag, the jilted virginal bride, in Miss Havisham of Charles Dickens' Great Expectations. These fictional expansions should not be allowed to detract, however, from the very human and personal relationship that Abishag shared with David. Perhaps what makes her most extraordinary is also that which makes her profoundly ordinary: that she loves, that she cherishes and that she serves a fellow human being in his time of profound need. We do not have to look to the ancient world to see such extraordinary lives of heroic charity: a brief glance around the pews of our Churches will no doubt reveal many such 'hidden' saints.

<http://english.op.org/godzdogz/women-of-the-ot-abishag-the-shunammite>

Abishag: David's Comfort in His Old Age

<http://www.itsgila.com/abishag.htm>

Bible Evidence That David Married 12 Year Old Abishag

<https://discover-the-truth.com/2016/09/17/king-davids-marriage-to-12-year-old-abishag-bible/> (Part 1)

<https://discover-the-truth.com/2016/09/21/exploring-1-kings-14-knew-her-not-king-davids-12-year-old-bride/> (Part 2)

<https://discover-the-truth.com/2016/09/25/bible-evidence-that-david-married-12-year-old-abishag/> (Part 3)

What was the true issue between Adonijah and Solomon over Abishag?

<https://gotquestions.org/Solomon-Adonijah-Abishag.html>

The Song of Solomon – A New Love Story

[Point of View: Two Principles – Solomon and Abishag]

<http://www.britam.org/SONGSOLOMON.html>

Jewish Harems in Talmudic Law

http://www.come-and-hear.com/editor/america_4.html

History Crash Course #19: King Solomon

<http://www.aish.com/jl/h/cc/48937102.html>

King Solomon: The Temptations of Money, Sex and Power

http://www.wtsbooks.com/common/pdf_links/9781433521546.pdf [PDF]

Why did God allow Solomon to have 1,000 wives and concubines?

<https://gotquestions.org/Solomon-wives-concubines.html>

If bigamy is sinful, why did King Solomon have so many wives?

<http://christiananswers.net/q-eden/rfsm-solomon.html>

Did Abraham, David and Solomon think having many wives was sin?

.... In conclusion, did Abraham et al. think their taking more than one wife was sin? Probably not. Was it God's will for them? No. Evidently, however, God was gracious in overlooking their behavior, which proceeded from their ignorance of his "good, acceptable, and perfect will" for them (Romans 12:2b). God

also allowed polygyny and concubinage to exist back then out of compassion for women who were by and large held in such low esteem in male dominated cultures. I'd like to think, however, that most polygynists who were also believers in the one true God of Israel treated their multiple partners better than the unbelievers and idolaters in the nations surrounding Israel.

Today, Christians cannot plead ignorance as an excuse for taking more than one wife. Their excuse--really, a rationalization--simply will not hold water.

A final thought. If the member of a primitive tribe in the Amazon Rain Forest becomes a Christian, and he has multiple wives, how would you advise him?

Great answer and I totally agree with you - perhaps you could have got to the point slightly faster by using Romans 14:23b. – bruised reed Aug 18 '14 at 19:49

@bruisedreed: Thanks. Good point about Romans 14:23b. In my "defense," I think the later polygynists such as David and Solomon may have thought that since they weren't violating the sixth commandment but simply marrying a second (or third or fourth, etc.) unmarried woman, their consciences were clear. In light of further revelation regarding marriage which came with the New Covenant, however, the spirit of the law became much more important than the letter of the law. The "whatever is not of faith is sin" would be a little anachronistic in David's day--though I could be wrong! Don – rhetorician Aug 19 '14 at 0:34

+1 Great answer, I wanted to bring up Matthew 19:3-8, but you covered that and much more. The Bible is full of the negative consequences of polygamy, Ishmael (i.e. Muslims) still seeking his birth right in line with Deuteronomy 21:15-17, Joseph was almost killed by his brothers out of sheer jealousy, and most of David and Solomon's sons did not walk in the way of God, whole nations led astray because of their lust of flesh. None of it the will of God, but permitted because of their hardheartedness. – Beestocks Dec 11 '14 at 14:02

<http://christianity.stackexchange.com/questions/4230/did-abraham-david-and-solomon-think-having-many-wives-was-sin>

Pharaoh's daughter (wife of Solomon)

[https://en.wikipedia.org/wiki/Pharaoh%27s_daughter_\(wife_of_Solomon\)](https://en.wikipedia.org/wiki/Pharaoh%27s_daughter_(wife_of_Solomon))

Excerpt:

The majority of scholars who believe that Solomon was the author of the Song of Songs hold that the woman addressed in the song is Pharaoh's daughter. One of the points cited for this is the passage at Song 1:9 that states "I have compared thee, Oh my love, to a steed before Pharaoh's chariots." At Song 1:5 she is reported to say "I am black" and at Song 4:8-12 the woman is described as "my bride". A minority of scholars maintain that the song is actually about the Queen of Sheba.

Some sources refer to the object of Solomon's song as Shulamite.

John Wesley held that Psalm 45 (which he saw as "a kind of abridgement" of the Song of Solomon) also "alludes to the marriage between Solomon and Pharaoh's daughter."

Old Testament Polygamy

<http://giveshare.org/family/polygamy.html>

More SOS Resources:

Commentaries

[Song of Solomon \(SOS\) \(Constable\)](#)

<http://soniclight.com/constable/notes/pdf/song.pdf> [PDF]

[Ecclesiastes and SOS \(McGee\)](#)

http://thruthebible.ca/notes/Ecclesiastes-Song_of_Solomon.pdf [PDF]

[Song of Solomon \(Cereghin\)](#)

<http://pilgrimway.org/song.pdf> [PDF]

SOS: [Mystical Interpretations](#) (Expositor's Bible Commentary)

<http://biblehub.com/commentaries/expositors/songs/6.htm> [PDF]

Study Guides

[Song of Solomon \(SOS\) \(Harbison\)](#)

<http://www.padfield.com/acrobat/harbison/song-of-solomon-rh.pdf> [PDF]

[SOS Summary \(Lensch\)](#)

http://wrs.edu/Materials_for_Web_Site/Courses/OT_Hymnic_Wisdom_Literature/Lensch--Song_Solomon.pdf [PDF]

[SOS Mini-Church Reference Notes](#)

<http://www.timoninc.com/shaklee/MCDOcs/NOTES--Song-of-Solomon--SOS.pdf>

See also pages 1-5, 21-22, 29

[SOS Allusions and Symbols \(BibleExplore\)](#)

<http://www.godrules.net/articles/songofsolomon.htm>

[SOS Commentary \(David Guzik\)](#)

<https://enduringword.com/commentary/song-of-solomon-1/>

[SOS: The Significance Of \(Ernest L. Martin\)](#)

<http://www.askelm.com/doctrine/d070801.htm>

SOS Commentaries (a Compendium)

http://www.preceptaustin.org/Song_of_Solomon_commentaries

SOS: The Urges of Love (Stedman)

<http://www.raystedman.org/bible-overview/highlights/the-urges-of-love-song-of-solomon>

The Ultimate Manual on Sex? (Chuck Missler)

<http://www.khouse.org/articles/2001/315/>

Solomon's Line on Premarital Sex

<http://www.focusonthefamily.com/marriage/preparing-for-marriage/why-wait-for-sex/solomons-line-on-premarital-sex>

What's the Difference Between Erotica and Song of Solomon?

<https://www.thegospelcoalition.org/article/whats-the-difference-between-erotica-and-song-of-solomon>

SOS: The Intimate Garden

<http://www.keithhunt.com/Sex11.html>

Added: 10/26/2016

Dating of Kings, esp. David and Solomon

Note: Almost all OT dates assigned by scholars are approximate; and while many significant dates can be pinpointed within a narrow range of likely dates, others can not be as accurately determined, especially where neither scripture nor external corresponding information provides enough details to adequately tighten the likely date range.

For example, this is the case with dates surrounding the Hebrew kings, especially David and Solomon. Following are references highlighting the dating challenges...

Dates for Kings of the Ancient Nation of Israel:

<https://www.jewishvirtuallibrary.org/jsource/History/Kings.html> (Jewish Virtual Library) [Chart]

<http://reformed-theology.org/ice/newslet/bc/bc.98.08.htm> ([Biblical Chronology](#) -- Saul's Reign)

<http://www.redatedkings.com/download/Redating.pdf> [PDF] (Details biblical dating challenges)

Solomon's Age at Death

<https://en.wikipedia.org/wiki/Solomon> (wikipedia: around 80)

<http://www.aish.com/jl/h/cc/48937102.html> (Jewish site: 52)

<http://www.bible.ca/archeology/bible-archeology-maps-timeline-chronology-1samuel-16-20-saul-jonathan-david-1019-1012bc.htm> (Age: 69, see chart)

see also: <http://www.bible.ca/archeology/bible-archeology-exodus-route-date-chronology-of-judges.htm>

http://www.answers.com/Q/How_old_was_King_Solomon_when_he_died (Approx. 60; depending on how you interpret 1Ki 2:1-3 ["Be a man"]; and 1Ki_11:4 ["old"])

https://www.goodreads.com/author_blog_posts/3927469-king-solomon-and-yeshua

The year of his death may be approximately fixed between 938 and 916 B. C., a date arrived at from a consideration of the number of years assigned by the Bible to his successors, corrected by the chronology of certain Assyrian inscriptions.

<http://www.newadvent.org/cathen/14135b.htm> (The Catholic Encyclopedia)

[The historian Josephus put his age at death at 94 (*Antiquities* VIII, vii, 7, § 8) ??!?!]

David died at the age of 70.

<http://www.jewishencyclopedia.com/articles/4922-david> [Jewish Encyclopedia]

Note: Also discusses rabbinical and Arabic tales/legends surrounding his life and death.

<http://www.jewishencyclopedia.com/articles/13842-solomon> (Entry for Solomon; no age indicated, except for Arabic legends)

[Note: Includes discussions on rabbinical and Arabic tales/legends about Solomon.]

re: Solomon's Decline and Death (What can we learn?)

<https://enduringword.com/commentary/1-kings-11/>

<http://biblehub.com/commentaries/guzik/commentaries/1101.htm>

Archeology provides proof...

<http://www.cbn.com/cbnnews/insideisrael/2013/june/did-david-solomon-exist-dig-refutes-naysayers/?mobile=false>

The Reign of King Solomon: Diplomatic and Economic Perspectives

http://jbgnew.jewishbible.org/assets/Uploads/423/jbg_423_greenkingsolomon.pdf [PDF]

(btw, states age of 60 at time of death)

Why was Abishag the Shunammite important?

<http://hermeneutics.stackexchange.com/questions/1521/why-was-abishag-the-shunammite-important>

What was the true issue between Adonijah and Solomon over Abishag?

<https://gotquestions.org/Solomon-Adonijah-Abishag.html>