

PART ONE



SHIR HASHIRIM. The Song of Solomon is the most romantic book of all the Scriptures. I consider this book a masterpiece of ahavah (love). Melech Shlomo may have composed it to demonstrate his human affection for his wives, but he is certainly not the author. **YHWH is the author.** The Song of Solomon was written to reveal Elohim's human side: He is also a man! More on this later. King Solomon was not as romantic as his father. He had another mission. He was the wisest and wealthiest king who has ever lived. In Elohim's wisdom, he gave us many incredible books. One of these books, a poem, a wonder, reveals a dimension of Elohim not known from any other book in the Hebrew Scriptures. Even the Renewed Covenant. Many people have asked - What is an erotic book like this doing in the Scripture? A Christian commentary points this out: "The Song of Songs is a collection of love poems, completely lacking in religious content. It is preoccupied with individual concerns of the most intimate nature—declarations of love between two young lovers, detailed descriptions of their relations and their naked bodies, and depictions of locales where the lovers meet to pursue their intimate relations. It lacks expressions of piety, moral instruction, or deliberations over the fate of humankind or the presence or absence of justice in the world. It never mentions the Israelite nation, its history, or its covenant with God. The name of God is not even mentioned once. These passages in Hosea (1:2-8, 2:20-22), Isaiah (50:1, 54:4-8), Jeremiah (2:2, 32-33), and Ezekiel (16:4-14) probably had some role in the eventual acceptance of the Song as a prophetic allegory concerning the fate of the Jewish people." Most Christian preachers avoid this book entirely because they don't know where to fit this book into their theology, let alone their prayers. **Did you know that Jewish Rabbis consider *The Song of Solomon* the holiest of all books in the TaNaK!** They use it consistently for prayer and with proper intention. Why? It moves YHWH, and no other single book or poem has this influence and ability. This Jewish Commentary explains its esteem in Jewish thinking: "Shir Hashirim, the Song of Songs, is one of the most beautiful books in the Tanakh. The lyrical expression of erotic images invites interpretation on several levels. Two young lovers in a beautiful setting may simply be a young couple in love. On the surface, it is a beautiful love story, at times bordering on erotic poetry. There would seem to be little place for such a thing in the Bible. And yet, the Mishna in Yadayim (3:5) says "that the entire world was never more deserving than the day on which Shir HaShirim was given to Israel. Why? Because "all the Writings are holy, but Shir HaShirim is the holiest of the holy (Shir Hashirim: A Modern Commentary on the Song of Songs)." Jewish reverence for this Book is legendary; the celebrated Rabbi Aqiva (t. Sanhedrin 12:10) said of its verses, "Whoever warbles the Song of Songs in the banquet hall and makes it into a kind of a love-song has no portion in the world-to-come." **To treat this book irreverently in the eyes of the Rabbis will cost you eternal life.** But why the austere reverence for what is an erotic book? It seems that the story emulates Yisra'el's relationship with YHWH. I quote from another Jewish Commentary; "Shir HaShirim, like Koheles (Ecclesiastes) and Mishlei (Proverbs), was written by King Solomon, but edited into its final form by the court of his descendant, King Chizkiyahu (Hezekiah)... The Book is taken to be a metaphor for the relationship between God and Israel. In the metaphor, God plays the role of the man, and Israel plays the woman. (This is a common metaphor; throughout the Bible, the relationship between God and Israel is described as a marriage, with the revelation at Sinai being the wedding.)...Rashi (a medieval commentator who focuses on the simple meaning of the verses): "Our rabbis taught (in Talmud Shavuot 35b) that every place it says Shlomo (Solomon) in Shir HaShirim, it refers to The Holy One, i.e., the King to Whom peace belongs. This is the song above all other songs, which was sung to God by His congregation and people, the nation of Israel..."

PART TWO



The majority of Rabbis take the allegorical view that this book is about YHWH's love for Yisra'el. A few of the high-ranking ones, like Rashbam and Ibn Ezra take the plain and simple (P'shat) view that it is all about Solomon and his special love for one of the women in his harem, and it contains no allusion to the relationship between Elohim and his people, past or present. The Rabbis of the Karaite tradition see the P'shat (plain) meaning of Shir Hashirim as it describes King Solomon's union/marriage with the Queen of Sheba (V5-6). Others say it is the daughter of Pharaoh (see v9). The book's meaning for anyone depends on how you choose to interpret the text. The rabbis have set up four neat categories of interpretation of the Torah called PDRS or PaRDeS = Paradise. It is useful in discovering the various levels of meanings of the Torah. • P'shat, the plain, simple, literal meaning of the text. • Derash, the homiletic or metaphorical meaning (from this MiDrash). • Remez, the hidden or esoterical meaning. • Sod, the hidden, mysterious gematria. Some books in Jewish liturgies, such as Tolaat Yaakov, divide Pardes into Peshat, Remez, Din (law), and Sod. The Zohar also falls into this category. The fact remains the Song of Songs is widely used in Jewish prayer but never in Christian prayer. SHIR HASHIRIM IN JEWISH PRAYER. Many Jews have the custom of reading the Song of Songs on the Shabbat of the intermediate days of Passover before the morning Torah reading. If there is no Shabbat during the "intermediate days," then the Song of Songs is read on the morning of Passover's Seventh Day. When the book is used in prayer, the understanding for most Jews is that The Song of Songs talks of the love between husband and wife - an analogy for the passionate love between YHWH, the supernal groom, and His beloved bride Yisra'el. This "romance" began to bloom and flower when He descended to take His bride out of Mitzrayim on Passover. Following the same reasoning, many read the Song of Songs after the Passover Seder. There is a custom among many Sephardim to chant the Song of Songs every Friday night before the evening service. Many Chassidim read the Song of Songs every Friday afternoon in preparation for the set-apart Shabbat. THE SECRET OF THE BOOK. The Song of Songs has many meanings, but the Book's secret alludes to its unique terminology that no rabbi stresses, that is, the Book's sheer power and force. The book's unique vocabulary is the WORDS Elohim uses to describe His people. The words Elohim chose to use are words of love and romance! He does not use pious or dignified type words to describe His relationship with Yisra'el. He is completely open about how He feels and how He names His people. Elohim uses very intimate words. **He addresses His people as My love, My beloved, O beloved, My dove, My soul love, My fair one, My sister, My bride, My honey, My wine, My milk, My undefiled.** All words that describe His intimate feelings for us. Words which many believers find it hard to reciprocate with Him, and I wonder why. I have gone through the Song of Songs and highlighted these particular words. "CHAPTER 1. 9 I have compared you, O **my love**, to a steed in Pharaoh's chariots. 13 **My beloved** is unto me as a bag of myrrh, that lies between my breasts. 14 **My beloved** is unto me as a cluster of henna in the vineyards of Ein-Gedi. 15 Behold, you are fair my love: behold, you are fair; your eyes are as doves. 16 Behold you are fair, **my beloved**, yes, pleasant: also our couch is leafy. CHAPTER 2. 2 As a lily among thorns, so is **my love** among the daughters. 3 As an apple tree among the trees of the wood, so is **my beloved** among the sons. Under its shadow I delighted to sit, and its fruit was sweet to my taste. 8 Hark, **my beloved!** Behold he comes, leaping upon the mountains; skipping upon the hills. 9 **My beloved** is like a gazelle or a young hart: behold, he stands behind our wall, he looks in through the windows; he peers through the lattice. 10 **My beloved** spoke, and said unto me, Rise up **my love, my fair one**, and come away. in blossom give forth their fragrance. Arise **my love, my fair one**, and come away. 14 O **my dove**, that are in the clefts of the rock;



in the covert of the cliff: let me see your countenance; let me hear your voice. For sweet is your voice, and your countenance is comely. 16 **My beloved** is mine, and I am his, that feeds among the lilies. 17 Until the day breathe, and the shadows flee away, turn **my beloved**, and be you like a gazelle or a young hart upon the mountains of spices. CHAPTER 3. 1 By night on my bed, I sought him whom **my soul loves**: I sought him, but I found him not. 2 I will rise now, and go about the city: in the streets and in the broad ways, I will seek him whom **my soul loves**. I sought him, but I found him not. 3 The watchmen that go about the city found me: Saw you him whom my soul loves? 4 Scarce had I passed from them, when I found him whom **my soul loves**. I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me. CHAPTER 4. 1 Behold *you are fair, my love*, behold, *you are fair*: your eyes are as doves behind your veil; your hair is as a flock of goats, that trail down from mount Gil'ad. 7 You are all fair, **my love**, and there is no spot in you. 9 You have ravished my heart **my sister, my bride**: you have ravished my heart with one of your eyes; with one bead of your necklace. 10 How fair is your love **my sister, my bride**: how much better is your love than wine, and the smell of your ointments, than all manner of spices! 11 Your lips O **my bride**, drop honey--honey and milk are under your tongue, and the smell of your garments is like the smell of the L'vanon. 12 A garden shut up is my sister, **my bride**--a spring shut up; a fountain sealed. 16 Awake O north wind, and come you south; blow upon my garden, that the spices thereof may flow out. Let **my beloved** come into his garden, and eat his precious fruits. CHAPTER 5. 1 I am come into **my garden my sister, my bride**; I have gathered my myrrh with my spice. I have eaten **my honeycomb** with **my honey**; I have drunk my wine with **my milk**. Eat, O friends; drink: yes drink abundantly, O beloved. 2 I sleep, but my heart wakes: Hark, **my beloved** knocks, Open to me, **my sister, my love, my dove, my undefiled**: for my head is filled with dew; my locks with the drops of the night. 4 **My beloved** put in his hand by the hole of the door, and my heart was moved for him. 5 I rose up to open to **my beloved**: and my hands dropped with myrrh, and my fingers with flowing myrrh, upon the handles of the bar. 6 I opened to **my beloved**, but **my beloved** had turned away, and was gone: my soul failed me when he spoke. I sought him, but I could not find him: I called him, but he gave me no answer. 8 I adjure you, O daughters of Yerushalayim. If you find **my beloved**, what will you tell him? That I am lovesick. 9 What is your beloved more than another beloved, O you fairest among women? What is your beloved more than another beloved, that you do so adjure us? 10 **My beloved** is white and ruddy; preeminent above ten thousand. 16 His mouth is most sweet: yes, he is altogether lovely. This is **my beloved**, and this is **my friend**, O daughters of Yerushalayim. CHAPTER 6. 1 Whither is your beloved gone, **O you fairest among women**? Whither has your beloved turned him, that we may seek him with you? 2 **My beloved** is gone down into his garden to the beds of spices--to feed in the gardens, and to gather lilies. 3 **I am my beloved's, and my beloved is mine**, that feeds among the lilies. 4 You are beautiful O **my love**, as Tirzah; comely as Yerushalayim; terrible as an army with banners. 9 **My dove**, my undefiled is but one; she is the only one of her mother: she is the choice one of her that bore her. The daughters saw her and called her happy: yes, the queens and the concubines, and they praised her. CHAPTER 7. 6 How fair and how pleasant are you, **O love**, for delights! 10 I am **my beloved's**, and his desire is toward me. 11 Come, **my beloved**, let us go forth into the field: let us lodge in the villages. 13 The mandrakes give forth fragrance, and at our doors are all manner of precious fruits--new and old: which I have laid up for you, O **my beloved**. CHAPTER 8. 14 Make haste **my beloved**, and be you like to a gazelle or to a young hart upon the mountains of spices." THE EPHEBUS CONGREGATION. Most people have this

PART FOUR



Shir HaShirim

erroneous view of romance; they believe it is something you do at the start of a relationship, and then you forget about it because you have achieved your goal. The typical attitude goes like this, 'you got the girl or the guy, and now you are married, and out goes the romance.' Oops, a few years later, the marriage starts to deteriorate, and they fall out of love and they want a divorce. Sadly, most people carry this attitude into their spiritual life. They say, 'I am saved, and Yeshua is my savior, and that is all that matters,' later, they fall out of love with Him and want a new god or a new spiritual experience. Does this all sound familiar to you? This is what happened with the assembly in Ephesus. *"1 And to the messenger of the assembly of Ephesus, write, Thus says He who holds the seven stars in His hand; He who walks among the menorahs of gold. 2 I know your works, and your labor, and your patience, and that you are not able to bear the wicked. And you have proven those who say that their nefeshot are emissaries and are not, and you have found them liars. 3 And you have patience, and you have endured because of My Name, and you have not become weary. 4 But I have something against you, because you have left your former love. 5 Remember from where you came, and do the former works: but if not, I will come to you, and I will remove your menorah ... unless you repent."* **The Assembly at Ephesus had left their former love - I would venture to say they had dropped the Songs of Songs from their prayer rituals and stopped calling Him Dodi and many more endearment terms.** In short, the romance ended, the fire had gone out, and religion had set in. The spirit in their relationship had turned to legalism. There was no more love but dead religious rituals. The question is, how do you stop falling out of love? How do you maintain the fire in your relationship with Elohim and avoid the lukewarm assembly condition? If you have read our previous Release, "Romance Elohim," then you are already among the elect and the few that Elohim calls His beloved (Dodi). ELOHIM IS A MAN. At the beginning of this discussion, I revealed that Shir HaShirim (The Song of Songs) was written to reveal Elohim's human side—that He is also a man. Though often overlooked or misunderstood by many Rabbis and Pastors, this profound truth is woven throughout the Scriptures. One particularly astonishing revelation appears in Shemoth (Exodus) 24:9–12, at the covenantal moment when Yisra'el camped at Mount Sinai, the site of their divine "wedding." The Torah recounts something extraordinary: Moses, Aaron, Nadab, Abihu, and seventy of the elders of Yisra'el went up and saw the Eloah of Yisra'el. Under His feet was something like a pavement made of lapis lazuli, as bright blue as the sky. But Elohim did not raise His hand against these leaders of the Israelites; they saw Elohim, and they ate and drank. This encounter vividly portrays Elohim appearing in a tangible, human-like form, standing on a heavenly pavement of lapis lazuli. Rather than bringing harm to those who beheld Him, He shared a meal with them—a gesture of intimate fellowship. Similarly, we find another instance of Eloah dining with a man in Beresheeth (Genesis) 18:1–8. When three unexpected guests arrive at Abraham's tent, Abraham eagerly prepares a lavish meal of bread, meat, and cheese. The text explicitly states that they ate with Him. These passages are not mere poetic flourishes or anthropomorphic descriptions; they reveal an essential truth: **Elohim has a body and interacts with humanity in ways that transcend physical limitations, yet His deity and omnipotence remain unchallenged.** To deny this reality is to ignore the plain words of Scripture. In Gilyahna (Revelation) 19:4, we once again see Elohim seated upon His throne as a man, worshiped by the twenty-four elders and the four living creatures: *"And the twenty-four elders and the four living creatures fell down and worshipped our Eloah, who sat on the throne, saying, 'Amen. HalleluYah!'"* This vision aligns with those shown to previous prophets, affirming the consistent portrayal of YHWH as one who manifests in a human form while maintaining His divine



nature. King Solomon, when composing Shir HaShirim, grasped this profound truth. The song's poetic language and intimate imagery reflect Elohim's willingness to relate to humanity as a bridegroom to His bride, deeply connected and personal. When the appointed time came for YHWH to dwell among men, He took on human form, experiencing life fully as a man. Yeshua, born of a woman, lived, died, and was resurrected—all as a man. His humanity does not diminish His divinity but reveals his boundless ability to bridge the gap between the infinite and the finite. **The Scriptures boldly proclaim that Elohim is not distant or abstract; He is a personal, relational being who chooses to reveal Himself in ways we can comprehend.** Understanding this truth allows us to draw closer to Him, recognizing His love and desire for communion with His people. THE AWE OF ALL TIME. What is even more astonishing is this: **according to the Scriptures, we will marry this Man, YHWH, for a second time!** This profound truth raises an important question: How can one marry someone who is not human in shape and form? The answer is simple—you cannot marry a spirit. At Mount Sinai, Yisra'el saw the groom and spoke with Him. They knew exactly who they were marrying. Tragically, history tells us that Yisra'el sinned and broke the marriage covenant. As a result, YHWH divorced Yisra'el—a subject explored in previous discussions. However, the story does not end there. Yeshua came to betroth Yisra'el, setting the stage for a marital reconciliation and wedding. The betrothal took place during the Feast of Shavuot in the upper room, where the promise of the Father was fulfilled through the outpouring of the Ruach HaKodesh (Holy Spirit). Those gathered, including Miriam (Mary), the mother of Yeshua, and His brothers, witnessed this extraordinary event: *"Then they returned to Yerushalayim from the mountain called Beit Zayta, which is near Yerushalayim, about a Sabbath day's journey away. After they arrived, they went up into an upper room, where Kefa, Yochanan, Ya'akov, Andrew, Philip, T'oma, Matti, Bar Talmi, Ya'akov Bar Chalfai, Shim'on the Zealot, and Y'hudah Bar Ya'akov were staying. These all continued together with one heart in prayer, along with the women, and Miriam, the mother of Yeshua, and His brothers. When the day of Shavuot had fully come, they were all together in one place. Suddenly, there came a sound from heaven like a rushing mighty wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared to them and rested on each one of them. They were all filled with the Ruach HaKodesh and began to speak in different tongues as the Spirit enabled them to speak."* (Maaseh Shlichim (Acts) 1:12–14; 2:1–4). **In that sacred moment, YHWH infused His spiritual DNA into humanity, transforming us into His bride—the Kallah—waiting for our bridegroom, the Chatan.** In Jewish tradition, the timing of the wedding is typically determined by the family. However, in the Galilean culture of Yeshua's time, the Father appointed the day and hour. This cultural practice adds profound depth to Yeshua's words: *"But concerning that day and hour, no one knows—not even the angels in heaven, nor the Son, but the Father alone."* (Mattityahu (Matthew) 24:36). This tradition remains observed among certain tribes in Galilee to this day. It underscores the anticipation we, as the Kallah, should have for the moment when the Father signals that the time has come. We stand on the brink of history's most awe-inspiring event. As we await the fulfillment of this divine wedding, let us prepare our hearts and remain steadfast, knowing that YHWH has called us into a covenant of love, sealed by His Spirit and made tangible through His Son, Yeshua. In conclusion, the poetic masterpiece *Shir HaShirim* was lovingly composed as a response to the divine wedding that took place at Mount Sinai. Jewish Yisra'el understands their place within this sacred song; they pray and chant its verses, recognizing it as an expression of their covenant relationship with YHWH. Likewise, we, His betrothed, must also see ourselves as the beloved—the *Dodi*, His cherished darling and bride.