

Song of Solomon 1:1-3

I. Song 1:1 The Best of Songs

(Song 1:1) “The Song of Songs, which is Solomon’s.”

- a. Solomon wrote 3,000 proverbs and 1,005 songs (1 Kings 4:32). Of all of them, the Holy Spirit inspired him to name this one with the ultimate superlative (Song of Songs, King of Kings, Lord of Lords). According to the Holy Spirit, this is the greatest song ever written. It is also the longest song in the bible, which is why we will be studying it in pieces. I believe that as many as there are redemptive truths in new testament books such as Paul’s epistles to the Romans and Ephesians, there are allegorical representations of these truths hidden in the Song that will connect these truths to our hearts.

II. Song 1:2 The Divine Kiss

(Song 1:2) “May he kiss me with the kisses of his mouth! [Word]...”

- a. The Shulamite maiden makes her request to He who has authority over the King (the Father) instead of directly asking the King (Jesus). We echo this cry: “Father, let Him kiss me with the kisses of His Word.” This is the theme of the Song: to encounter Jesus in His Word. The Word of God proceeds from His mouth. The “kisses of his mouth” has been referred to as the “kisses of the Torah” by Jewish rabbis for 3,000 years. Jesus quoted Deuteronomy 8:3 when He said:

(Matthew 4:4) “It is written: ‘Man shall not live on bread alone, but on every word that comes out of the mouth of God.’”

- b. There are **three metaphors for spiritual intimacy** found in the Song: *The Divine Kiss* found in Song 1:2, *The Divine Seal* found in Song 8:6, and *The Divine Embrace* found in Song 2:5 and 8:4. The maiden’s story begins with a vision to receive the Divine Kisses of His Word and ends her journey with her heart sealed by His love on her heart and arm (Divine Seal). The Divine Embrace carries her throughout her journey in the Song.
- c. **The Divine Kiss of the Word** is the result of searching for Him in the secret place of prayer, worship and scripture study. It refers to encountering the Word in a way that reveals God’s love and emotions for us. *It is a metaphor for spiritual intimacy with God.* When asking for the *kisses of His Word*, we can picture the Holy Spirit touching our hearts with His words to expand our capacity to receive His love and respond in love. We are asking for grace to walk out the 1st commandment (Matt 22:37-38).

(Matthew 22:37-38) “And He said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ 38 This is the great and foremost [first] commandment.”

- d. The divine kiss is not a literal kiss on the mouth. Any thoughts about kissing Jesus on the mouth are not from God. We strongly oppose any interpretations of the “kisses of His mouth” to human sensuality. The closest physical representations we can find of this “spirit-kiss” were when God breathed life into Adam (Gen. 2:7) and also when Elisha resurrected a boy by laying on him “mouth to mouth” (2 Kings 4:34). Neither example is sensual in any way.
 - i. God spoke to Moses “face to face” according to Numbers 12:8. In the original Hebrew, it actually says that they spoke “mouth to mouth”. This was not the joining of one mouth to another, but the joining of God to humanity through spiritual intimacy. It is the cry of our hearts to be such friends with God that He speaks to us in the same intimate way.

(Psalm 119:131) “I opened my mouth wide and panted, For I longed for Your commandments.”

- e. God delivered His truth and transformative grace in a relational package: His beloved Son. As the kisses of His Word penetrate our hearts, the walls of wrong beliefs about ourselves will come down, revealing what Jesus sees in us: a suitable companion that will flood His heart with joy for all eternity. God does not wait until we are perfect before He enjoys us. He fully loves the weak, the broken, the immature, and those who feel incomplete. This kiss comes to us each time we open our hearts to His Word and draw close to Jesus.
 - i. For a useful model to open your heart to the written word, use RWSSPP: Read it, Write it, Say it, Sing it, Pray it, Play it. This is a tried and true method of biblical meditation that will unlock scriptures and position your heart to receive the *kisses of His Word*.

III. Song 1:2 Sweeter Than Wine

(Song 1:2) “...For your love is sweeter[more pleasant] than wine[worldly pleasures].”

- a. Our cry for intimacy is completed with a declaration that nothing else will satisfy the longing in our hearts. The love of Jesus is the most pleasurable experience available to the human heart. All other pleasures that the world has to offer cannot come near the joy that fills the human heart when we encounter the kisses of His Word.
- b. Wine speaks of the intoxicating things of this world, good and bad. There is both the “good wine” of God’s blessing and the “bad wine” of sin. Encountering God’s love in our heart is obviously better than the pleasures of sin, but it is also better than blessings such as increased favor in our finances, ministry, culture, etc. As wonderful as God’s blessings are, they are not to be our primary focus or source of enjoyment.
- c. The Hebrew word for “kisses” and for “drink” are incredibly similar. The implication from ancient scholars is that God’s lovers will be inebriated with His love, intoxicated by the kisses of His Word. The pleasure of experiencing His love creates in us a spiritual hunger that will overcome the desires for all other pleasures. God frees us from the dominion of the inferior pleasures of sin by allowing us to experience the superior pleasure of His Word.

- i. The greatest pleasures that we can experience are spiritual ones. God does not call us to holiness so that He can test us by keeping us from a life of pleasure. On the contrary, holiness is a call to pleasure that is perfect and eternal.

(Psalm 16:11) “In Your presence is fullness of joy; In Your right hand there are pleasures forever.”

- ii. God’s main strategy to bring the generation of the Lord’s return into a lifestyle of holiness is to introduce the superior pleasures of the gospel into our life experiences. This will cause us to restore the first commandment back to first place in our lives. It takes God to love God, that is, it takes His power in our hearts for us to love Him in the same way that He loves us.

(1 John 4:19) “We love, because[we understand that] He first loved us.”

IV. Song 1:3 The Fragrance of Jesus’ Name

(Song 1:3) “Your oils[perfumes] have a pleasing fragrance, Your name is like purified oil[poured out]; Therefore the young women[young believers] love you.

- a. The fragrance of a flower comes from its internal qualities. In the same way, the fragrance of the King's oils refers to the internal life of Jesus: the way He thinks and feels. God’s perfume speaks to His character and nature, the emotions in His heart, especially for His people. Sweet fragrance can powerfully move our hearts without our being able to see or take hold of it.
- b. Paul spoke of this fragrance as the “knowledge of Him”. The fragrances in the throne room are also surely magnificent, but the revealing of this fragrance in context of following Christ in triumph speaks of knowing Him intimately.

(2 Corinthians 2:14) “But thanks be to God, who always leads us in triumph in Christ, and through us reveals the fragrance of the knowledge of Him in every place.”

- c. The life of Jesus is a fragrance before the Father. The Father will respond to His life by exalting His name and revealing it to the nations. The purification process of oil requires it to be *poured out* from one vessel to another. Some translations use the words “poured forth” instead of “purified” for this reason. The pouring forth of the name of Jesus speaks to the revealing and exalting of His name.

(Phil 2:9-10) “For this reason also God highly exalted Him, and bestowed on Him the name which is above every name, 10 so that at the name of Jesus every knee will bow...”

d. Two things will happen as the Father pours forth the name of Jesus:

i. God will fill the earth with His name.

(Habakkuk 2:14) “For the earth will be filled With the knowledge of the glory[beauty] of the Lord, As the waters cover the sea.”

ii. God will fill the church with His name.

(Ephesians 4:11-13) “And He gave some as apostles, some as prophets... until we all attain to the unity of the faith, and of the knowledge of the Son of God...”

e. As the Father continues to pour forth (reveal more of) the beauty of Jesus’ name, the church will love Jesus proportionately to our revelation of Him. The Bride knows that the revelation of the beauty of Jesus will cause all young believers (young women) to love Him. These “young women” are sincere and true believers, yet immature in their love for Jesus. They will observe this love story throughout the Song until they also cry out for the kisses of His Word.

(Song 1:3) “...Your name is like purified oil; Therefore the young women[young believers] love you.

f. Jesus declares the Father’s name (personality) to awaken love in our heart for God.

(Jn. 17:26) “26 and I have made Your[the Father] name known to them, and will make it known, so that the love with which You loved Me[Jesus] may be in them, and I in them.”

g. Throughout the Song, the perfume of God is imparted to the Bride. His perfume becomes her perfume.

(Song 4:16) “Awake, north wind, And come, wind of the south; Make my garden breathe out fragrance...”
(2 Cor. 2:15) “For we are a fragrance of Christ to God...”

Questions for Discussion:

- 1) When was a time that you experienced the “kisses of His Word” in your own life? Share what you experienced and how it impacted the way you lived afterwards.
- 2) Identify one point that inspired or challenged you. Why? What will you do from now on to apply it?
- 3) What New Testament truths were you able to identify in the first three verses of the Song? How has the allegorical wording unlocked this truth to you in a new or more tangible way?