

Trumping Fear & Panic; Esprit de Corps of Soul Love Sustains Marriage; Lucifer Attacks Marriage & Family, 1 Kgs 14:22-24; 2 Sam 16:20-22; Loneliness, SOS 3:1

Song of Solomon 3:1 - [SW] “On my bed night after night I sought him whom my soul loves; I sought him but did not find him.”

20. Under pressure, it is the doctrine that you cannot forget that enables you to endure the moment. If fear and panic trump memory then you are handicapped in your ability to manage the crisis.
21. The doctrine that sustains the Shulammite is her love for the Shepherd. This is a beautiful illustration of the reciprocal love of the believer for Jesus Christ.
22. Because of esprit de corps with God and His Word, the believer has absolute confidence that he will be provided for in the crisis with either the ability to endure it, or the divine viewpoint to adapt to its circumstances should it be permanent.
23. The love that sustains the Shulammite in this crisis is not physical sex but soul love for her right man with whom she enjoys esprit de corps, harmonious rapport, *ex^{terik} harmonia*.
24. Separated from her right man and threatened by a paramour, the Shulammite recalls from her frame of reference a similar incident that enables her to manage her circumstance in Solomon's tent.
25. The key to understanding the ability of the Shulammite to manage the interview with Solomon is found in the first five verses of this chapter.
26. And the key fact is the soul love the Shulammite has for the Shepherd. Category-2 love between a right man and a right woman exists in the soul, sex only celebrates this.
27. The relationship between the Shulammite and the Shepherd has advanced to the sophisticated level of soul rapport, or as we have just developed in our study of the doctrine of love: esprit de corps.
28. Esprit de corps love between a right man and right woman never dies. It is eternal. Nothing can change it. It exists in the best of times and in the worst of times. And presently the Shulammite is separated from her Shepherd but his presence in her soul becomes the major problem-solving device against Solomon's advances.
29. From the time a man and a woman discover they are right for each other until death parts them, there will occur situations and circumstances that are frustrating.
30. The incident in Solomon's tent is such an occasion for the Shulammite. In the midst of a pressure situation, the Shulammite's ability to remain calm under pressure is starting to weaken.
31. As a result, her memory center begins to malfunction due to the absence of her Shepherd. In order to refresh her memory she is able to recall another situation when she and the Shepherd were separated.
32. And as she relates this incident we find the repeated phrase that confirms their right man-right woman relationship: “Him whom my soul loves.”

33. Lucifer hates the divine institutions. How far he is willing to go is illustrated by his current cinematic insinuation that defiles the reputation of cattlemen ranchers, rodeo cowboys, and men who wear Resistol hats—an illusion I symbolically rejected Sunday morning.
34. In our 10th-century-B.C. context we find Solomon assaulting the institution of marriage and it has a profound influence on his family and his monarchy.
35. Solomon runs a thousand-woman harem that includes enough polygamy to make Mormons blush. His crown prince, Rehoboam, is morally debased and once on the throne will demonstrate a flagrant disregard for the spiritual life of Israel.
36. When Rehoboam succeeded Solomon he was responsible for the Davidic monarchy splitting into two political kingdoms, the Southern known as Judah, made up of the tribes of Judah and Benjamin, and the Northern known as Israel, made up of the other ten tribes.
37. Rehoboam displayed his arrogance and disrespect for his father at the very beginning of his reign when he asserted in 1 Kings 12:10, “My little finger is thicker than my father’s loins,” an idiom that claimed his strength as a leader was far more powerful than was Solomon’s.
38. Solomon’s failures were so great that they negatively influenced the young crown prince. Rehoboam’s arrogance led him into idolatry and as a result the nation followed his example:

1 Kings 14:22 - Judah did evil in the sight of the Lord, and they provoked Him to jealousy more than all that their fathers had done, with the sins which they committed.

v. 23 - For they also built for themselves high places and sacred pillars and Asherim on every high hill and beneath every luxuriant tree.

v. 24 - There were also male cult prostitutes in the land. They did according to all the abominations of the nations which the Lord dispossessed before the sons of Israel.

39. Solomon was into sexual perversions and his son not only engaged in them himself but promoted their practice among the people of Judah.
40. The Shulammite is a young woman. She will live to see the warfare that results between Rehoboam of Judah and Jeroboam I of Israel. Had she been successfully recruited into Solomon’s harem she would have in her lifetime found herself surrounded by the cultural corruption of the Southern Kingdom.
41. Things would not be any better in the North, but she and the Shepherd will be able to endure the adversity of political and spiritual turmoil because of the esprit de corps they possess within their souls.
42. The ability of the Shulammite to maintain her poise in the midst of her mental dual with Solomon is why she will come to enjoy life with her right man outside the moral decline of the Southern Kingdom.
43. But what if she had been influenced to join Solomon’s harem? When Rehoboam claimed the throne at Solomon’s death the Shulammite would have been in danger of being passed over to him for sexual favors.
44. We learn that when Absalom engaged in a revolution against David that his chief advisor gave him some advice that would certify to the people that Absalom intended to seize the throne of Israel. That advice and its consequences are found in:

2 Samuel 16:20 - Then Absalom said to Ahithophel, “Give us your advice. What shall we do?”

v. 21 - Ahithophel replied to Absalom, “Have sex with your father’s concubines whom he left to care for the palace. All Israel will hear that you have made yourself repulsive to your father. Then your followers will be motivated.”

v. 22 - So they pitched a tent for Absalom on the roof, and Absalom had sex with his father’s concubines in the sight of all Israel.

45. This action by Absalom galvanized the revolution but it also gives us insight into the culture of Israel:

Radmacher, Earl D. (gen. ed.). *Nelson’s New Illustrated Bible Commentary*. (Nashville: Thomas Nelson Publishers, 1999), 414:

In ancient times, taking over a king’s harem was a recognized means of claiming the throne. When Ahithophel advised Absalom to have sexual relations with David’s concubines, he knew that this would finalize the breach between Absalom and David. It was an irrevocable action. Up to this point [in the revolution], Absalom would have been able to back away from all that he had done and still be reconciled to his father. But once he violated the harem of David, he was set on a course of sure and final alienation from his father. The tent that Absalom pitched in the sight of all Israel was probably a bridal tent. Absalom made the people of Israel fully aware that he was engaging in sexual relations with his father’s concubines. Putting the tent on the roof of the palace was an insolent act that was guaranteed to stir the populace one way or another.

46. I cannot assert that this kind of thing would have happened to the Shulammitte when Rehoboam ascended the throne of Israel, but based on the arrogance of the man and his subsequent behavior she would certainly have been in jeopardy of this kind of abuse.
47. Her effort in Solomon’s tent is to avoid any such kind of relationship with the king and therefore she must maintain her clarity of thought.
48. Confronted by Solomon’s aggressive tactics, the Shulammitte’s memory center reminds her of another situation when she was lonely for her Shepherd.
49. The principle of loneliness is brought out by the opening line of verse one, “On my bed night after night I sought him.”
50. When people who are in love are parted there are several stimuli for loneliness. In this context it was nighttime. In the daytime a person is distracted by the events, duties, and activities which keep the mind preoccupied.
51. But after people have retired for the evening, activities have stopped, and the brightness of day is gone, the darkness and the still of the night is when memories are stimulated about one’s absent lover.
52. This loneliness can be expressed for a spouse who is only temporarily away or it can be part of the grieving process over one that has died. One of Cole Porter’s most popular standards has a lyric that captures the loneliness of a man who misses his wife but it could just as easily be expressed by the woman. It’s called:

“In the Still of the Night”

(Words & Music by Cole Porter. © 1937 by Chappell & Co. All rights reserved.)

In the still of the night,
As I gaze from my window
At the moon in its flight,
My thoughts all stray to you.

In the still of the night,

While the world is in slumber,
Oh, the times without number,
Darling, when I say to you;

"Do you love me as I love you?
Are you my life to be, my dream come true?
Or will this dream of mine fade out of sight
Like the moon, growing dim, on the rim of the hill
In the chill, still of the night?"