

### Bedrock Principles from the Bible's Books of Poetry

#### Vocabulary

Apocalypse  
Colophon  
Cuneiform  
Septuagint (LXX)  
Theophany  
*Toledoth*

#### Key Passages

Job 2.9 (LXX): “How long wilt thou hold out, saying, Behold, I wait yet a little while, expecting the hope of my deliverance? For, behold, thy memorial is abolished from the earth, even thy sons and daughters, the pangs and pains of my womb which I bore in vain with sorrows; and thou thyself sittest down to spend the nights in the open air among the corruption of worms, and I am a wanderer and a servant from place to place and house to house, waiting for the setting of the sun, that I may rest from my labours and my pangs which now beset me: but say some word against the Lord, and die.”

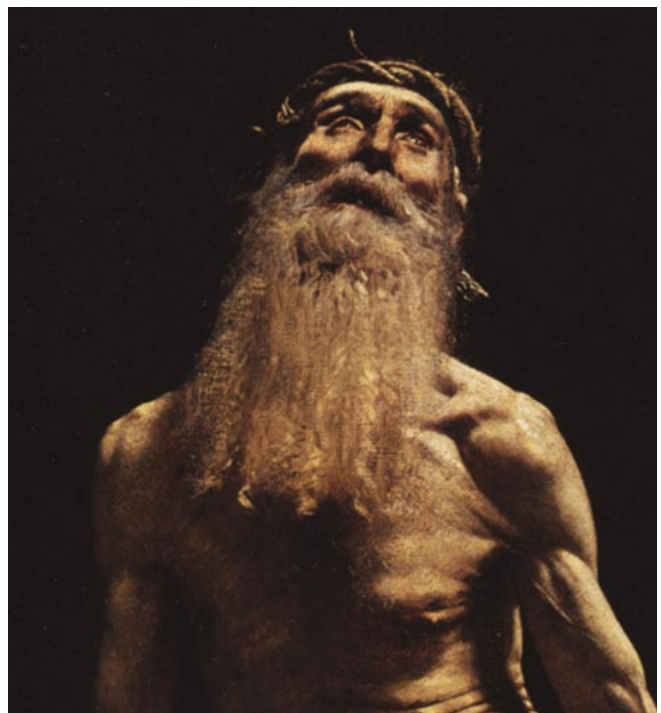
Job 4.12-17: “A word was secretly brought to me, my ears caught a whisper of it. 13 Amid disquieting dreams in the night, when deep sleep falls on men, 14 fear and trembling seized me and made all my bones shake. 15 **A spirit glided past my face, and the hair on my body stood on end.** 16 It stopped, but I could not tell what it was. A form stood before my eyes, and I heard a hushed voice: 17 ‘Can a mortal be more righteous than God? Can a man be more pure than his Maker?’

Job 16.19-21 (NIV): Even now my **witness** is in heaven; my **advocate** is on high. 20 My intercessor is my friend as my eyes pour out tears to God; 21 on behalf of a man he pleads with God as a man pleads for his friend.

#### Detail from “Job” by Bonnat.

Job 16:18-21 (NAS): “O earth, do not cover my blood, And let there be no [resting] place for my cry. 19 “Even now, behold, my **witness** is in heaven, And my **advocate** is on high. 20 “My friends are my scoffers; My eye weeps to God. [Though the mockers of me are my friends— To Eloah mine eyes pour forth tears... (F. Delitzsch)] 21 “O that a man might plead with God As a man with his neighbor!

Job 19.25-27: I know that my **Redeemer** lives, and that in the end he will stand upon the earth [dust]. [cf. Job 17: 16 Will it go down to the gates of death? Will we descend together into the dust?"] 26 And after my skin has been destroyed, yet in my flesh I will see God (Eloah); 27 I myself will see him with my own eyes —I, and not another. How my heart yearns within me!



# Discussion Questions



**Job was the first “Christian Handbook.” What three major doctrines did the book of Job teach people who lived in patriarchal times?**

1.

(ch. 1; 2.9; 4.12-17; 7.13-15; 13.21; 26.1-4; 32.18)

2.

3.



**How does the book of Job help us understand the book of Revelation?**

**1. It clearly illustrates a \_\_\_\_\_ perspective.**

Many of the entities and events in the book of Revelation are described not as seen from earth in their material manifestation, but rather as they appear from heaven in their spiritual essence.

**2. It helps us understand the nature and purpose of a divine \_\_\_\_\_.**

I.e. God’s priority of Self-disclosure.



**Since Job repents at the end of the book (Job 42.05-06), in what sense was he a “perfect man” at the beginning of the book?**

**Job was in perfect \_\_\_\_\_ to his God relative to the \_\_\_\_\_ he had at the time.**



**How do Luke 20.18 and John 15.2 sum up the story of Job?**

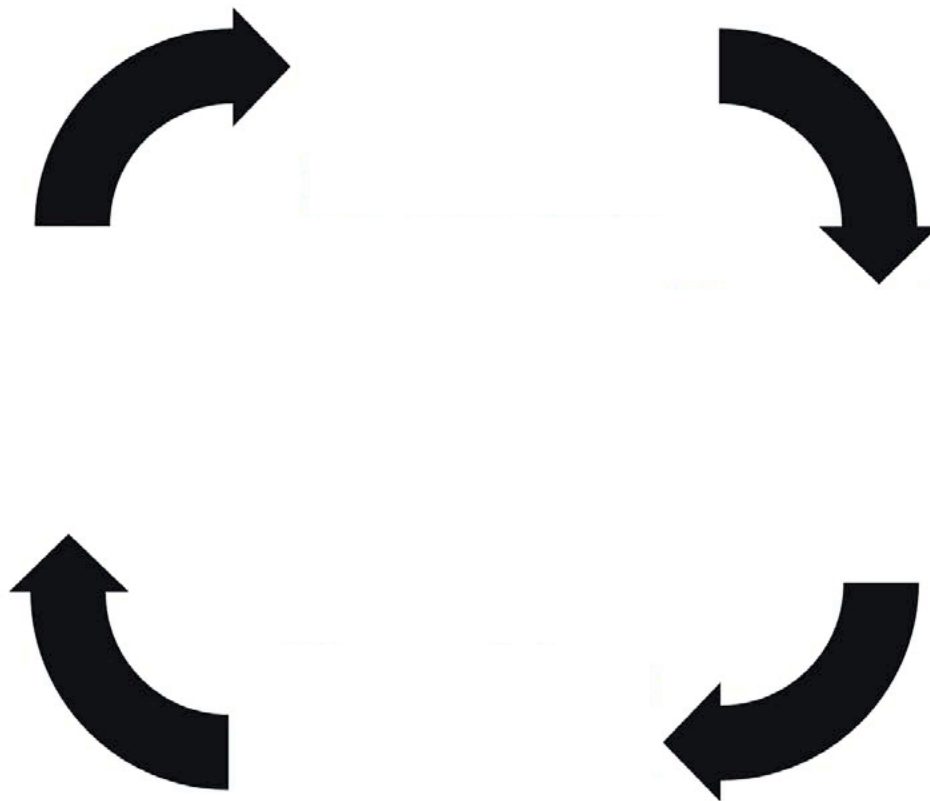
**Cf. Luke 9.24: For whoever wants to save his life will lose it, but whoever loses his life for me will save it.**



**What was the ultimate answer to all Job’s questions about the tragedies that had befallen him?**

**Bedrock Principles from the Bible's Books of Poetry**

## The Sanctification Cycle



Graphic by Rodanok Graclano © 2008

**The result of this cycle is:**

# The Split-Screen Phenomenon

Job 1.12

Job 2.7

*Satan Attacks  
Job's Possessions*



Job 1.14,15

Job 1.16

Job 1.17

Job 1.18,19

Job 2.7

### Bedrock Principles from the Bible's Books of Poetry

#### Vocabulary

#### 13 Hebrew Synonyms for Song:

<i>Chedoh</i>	An enigma or riddle
<i>Kinah</i>	Dirge, song of mourning
<i>Mascil</i>	Lyric demanding special skill
<i>Mashal</i>	Proverb-song or parable
<i>Melitsa</i>	Satire or taunt song
<i>Michtom</i>	Mysterious or precious song
<i>Mismor</i>	Song accompanied by music
<i>Neginoh</i>	Melody for strings
<i>Shiggayon</i>	Dithyrambic song or ballad
<i>Shir</i>	General word for song
<i>Shir-yediduth</i>	A love lyric
<i>Tehillah</i>	Psalm or praise song
<i>Tephilah</i>	Prayer song

Antitype, Type, Typology  
Chiasm, Parallelism  
Thought Rhyme

- Does biblical poetry rhyme?
- What's the difference between a psalm and a song (see Psa 30)?
- Why are poetry books difficult to translate?
- Why do we believe the Psalms are inspired?
  1. The Psalms contain prophecies that have been fulfilled: Psa 22.1 (Mat 27.46); Psa 22.18 (John 19.24); Psa 35.19; 69.4 (John 15.25).
  2. Jesus and the apostles quoted the Psalms as authoritative: Mat 21.16 (Psa 8.2); Mar 12.36 (Psa 110.1); Act 1.20 (Psa 109.8); Rev 2.26,27 (Psa 2.9).
- What principle provides the power to biblical prayers? (1Jo 5.14,15)

### Kinds of Hebrew Parallelism

Semantic Parallelism (based on word usage)	<ul style="list-style-type: none"> <li>• Synonymous: Psa 2.3</li> <li>• Antithetical: Psa 1.6</li> </ul>
Progressive Parallelism (based on sequence)	<ul style="list-style-type: none"> <li>• Cause and Effect: Psa 7.14</li> <li>• Temporal Sequence: Psa 3.4-5</li> <li>• Logical Sequence: Psa 4.3</li> <li>• Amplification: Psa 4.7</li> <li>• Petition and Argument: Psa 5.10b, 11b</li> </ul>
Grammatical Parallelism (based on grammatical forms)	<ul style="list-style-type: none"> <li>• Parallel parts of speech: Psa 18.4-5</li> <li>• Word order (e.g., Reverse): Psa 2.5 (Heb.)</li> <li>• Ellipsis: Psa 18.41</li> </ul>

# ***Psalms Prayer Projects***

## **1. Prayers You May Not Have Thought Of**

*104 of the 150 Psalms are, or contain, a prayer.*

- **The Prayer of Hezekiah** (See 2Ki 19.4; Dan 4.37)
- **The Prayer of Rachel** (Gen 30.1,2,22)
  
- **Prayer for The Next Generation** (Psa 71.18)
- **Prayer for an Undivided Heart** (Psa 86.11)
- **Prayer for My Big Mouth** (Psa 141.3)
- **Battle Prayer** (Psa 144.1,2)



**5 Ways To Discern God's Will**

- 1.
- 2.
- 3.
- 4.
- 5.

## **2. Simple Personalization**

### **3. Building a Personal Prayer on Psalmic Elements**

Psa. 28.1 To you I call, O LORD my Rock; do not turn a deaf ear to me. For if you remain silent, I will be like those who have gone down to the pit. 2 Hear my cry for mercy as I call to you for help, as I lift up my hands toward your Most Holy Place. 3 Do not drag me away with the wicked, with those who do evil, who speak cordially with their neighbors but harbor malice in their hearts. 4 Repay them for their deeds and for their evil work; repay them for what their hands have done and bring back upon them what they deserve. 5 Since they show no regard for the works of the LORD and what his hands have done, he will tear them down and never build them up again. 6 Praise be to the LORD, for he has heard my cry for mercy. 7 The LORD is my strength and my shield; my heart trusts in him, and I am helped. My heart leaps for joy and I will give thanks to him in song. 8 The LORD is the strength of his people, a fortress of salvation for his anointed one. 9 Save your people and bless your inheritance; be their shepherd and carry them forever.

- (1) Plea & argument
- (2) Plea
- (3) Plea
- (4) Request for justice
- (5) Prediction
- (6) Praise & reason
- (7a) Observation
- (7b) Confession of trust and joy
- (8) Observation
- (9) Plea for the people

### **4. Building a Prayer From Personally Meaningful Verses in the Psalms**

**Bedrock Principles from the Bible's Books of Poetry**

## *Compose an original psalm.*

**Step 1: Choose a psalm from the Bible.**

**Step 2: Analyze the elements of the biblical psalm verse by verse.**

The elements of a psalm are the specific kinds of communication it contains.

**Step 3: Choose a personal spiritual topic.**

The biblical psalm could be about the Good Shepherd; your topic could be something like, "The Divine Gardener."

**Step 4: Write a new psalm about your topic, but with the same number of verses and using the same communication elements as the biblical psalm.**

Here's how I would analyze the communication elements in Psalm 4:

Psa. 4.1 Answer me when I call to you, O my righteous God. Give me relief from my distress; be merciful to me and hear my prayer. 2 How long, O men, will you turn my glory into shame? How long will you love delusions and seek false gods? Selah 3 Know that the LORD has set apart the godly for himself; the LORD will hear when I call to him. 4 In your anger do not sin; when you are on your beds, search your hearts and be silent. Selah 5 Offer right sacrifices and trust in the LORD. 6 Many are asking, "Who can show us any good?" Let the light of your face shine upon us, O LORD. 7 You have filled my heart with greater joy than when their grain and new wine abound. 8 I will lie down and sleep in peace, for you alone, O LORD, make me dwell in safety.

- (1) Plea
- (2) Question (to enemies)
- (3) Declaration (about God)
- (4,5) Exhortation
- (6) Plea
- (7,8a) Confession (of what God has done for me)
- (8b) Observation (about God)

Elements  
Toolbox

- A confession
- A declaration
- A plea
- A praise
- A prediction
- A promise
- A question
- A quotation
- A story
- A testimony
- A warning
- An accusation
- An exhortation
- An invitation
- An observation

•••••  
 • Don't just paraphrase the biblical Psalm. Write about a completely different topic, personal to you, but use the same elements, such as "plea," "confession," etc., from the biblical Psalm.  
 •••••

# A New Psalm

Based on the elements of Psalm 4

*A Tephilah for the Transformation of Tacoma*

1 Visit the Pacific Northwest, O mighty God. Cause your people to rise up; let the Church fulfill its destiny. 2 How long, O secularists, will you worship the creation rather than the Creator? How long will you Pagans invite false gods to inhabit our cities and parks? (Not much longer!)	(1) Plea
3 Know that the LORD weeps over cities; the LORD will intervene in our region. 4 In your consternation, don't give up hope; intercede for your city and don't be silent. (It's a strategic time!)	(2) Question (to enemies)
5 Prepare to make sacrifices; to yield what is necessary. 6 We have prayed all our lives, "Your kingdom come"; Make your rule manifest in our cities now, O LORD. 7 You have filled my heart with vision, with strategies for advancing your cause. 8 I awake each day with anticipation, for you, O LORD, will make my city a habitation of joy.	(3) Declaration (about God)
	(4,5) Exhortation
	(6) Plea
	(7,8a) Confession (of what God has done/will do for me)

### Bedrock Principles from the Bible's Books of Poetry

#### Vocabulary

Discernment  
Gyrovague  
Hieroglyphics  
*Mashal*  
Parallelism  
Antithetic  
Synonymous  
Proverb  
Thought Rhyme  
Wisdom

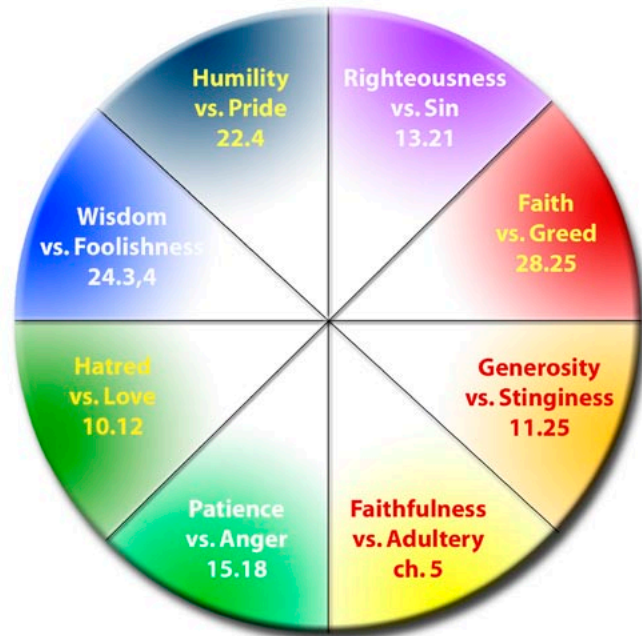
#### What is Wisdom?

1. Insight translated into effective \_\_\_\_\_ (Pro 8.15-21),
2. Based upon God's perfect and total understanding of how \_\_\_\_\_ works (Pro 8.22-31), which...
3. Allows us to make decisions with a "big picture" \_\_\_\_\_ (Pro 8.32.36).

#### What is a Proverb?

The word proverb (*mashal*), connotes the following:  
Similarity, likeness, pair, twin, mirror, example, comparison, analogy, illustration.

#### EVERY PROVERB PRESENTS A CHOICE



## The Mashal Twins Sophia & Cassia



Proverbs  
22.6



**A Spectrum of Life Choices  
Rather Than Promises**

## How Does It Work?

### Example 1: The Supernatural Result of Heeding Older Parents

Pro. 23.22 Listen to your father, who gave you life,  
and do not despise your mother when she is old.

CHOICE:

### Example 2: The Practical Value of Pursuing Godly Counsel

Pro. 15.22 Plans fail for lack of counsel, but with many advisers they succeed.

CHOICE:

### Example 3: The Joy of Recognizing God's Sovereignty

Pro 16.1 To man belong the plans of the heart, but from the LORD comes the reply of the tongue.  
...4 The LORD works out everything for his own ends — even the wicked for a day of disaster.  
...9 In his heart a man plans his course, but the LORD determines his steps.  
...33 The lot is cast into the lap, but its every decision is from the LORD.

CHOICE:



#### *A Proverb Is Like:*

- A Walnut; the saying is the shell, the principle is the meat.
- A Suitcase; the principle inside is what's important.
- A Chocolate; both the exterior and the interior are sweet.

#### **Key Question:**

What's the difference between a proverb and a promise?

## Bedrock Principles from the Bible's Books of Poetry

### *Compose an original quadruplet proverb.*

**Step 1: Think of a wisdom topic.**

Your topic could be something like, "Making friends," or "Succeeding at work."

**Step 2: Think of the most important thing you know pertaining to your topic.**

If your topic is "Making friends," your important bit of wisdom might be something like, "Be a giver not a taker."

**Step 3: Think of three other wise principles pertaining to your topic.**

Sticking with the topic of "Friendship," we might come up with additional thoughts like, "Be real, not a faker," "Learn to listen," "Share your heart."

**Step 4: Write the introductory couplet for your quadruplet.**

I call this "The Columbo Intro":  
*There are three qualities of a true friend,  
Indeed, four things a friend should do.*

**Notice that the quadruplet introductions are examples of *progressive parallelism*, specifically of the kind we call *amplification*.**

**Step 5: List your four points after the intro,  
with your most important idea appearing either first or last.**



You can  
do better  
than this  
example!

*There are three qualities important in friendship,  
Indeed, four things a friend should do:  
Learn to listen,  
Be real not a faker,  
Share your heart,  
Be a giver not a taker.*

**Try to use humor, mystery, a startling thought, rhythm, rhyme, or a clever turn of phrase.**

# Examples from students:

**T**wo eyes can see many things.  
There are three things you can't see;  
Four that are invisible:  
The wind that moves among trees,  
Love that moves among hearts,  
One billion dollars,  
And the Holy Spirit whom you can't see — but lives inside you.

— Jessica Owen, March 21, 2006

**T**here are four things a boyfriend should never  
say to his girlfriend:  
Are you feeling okay? You look tired.  
I only date fat chicks.  
Its not you, its me.  
Let's just be friends.

— Amber Green, March 2006

**T**here are seven things that  
are good in a baseball game:  
A good grip  
A strong arm  
An accurate eye  
A good bat  
A powerful swing  
A home run  
An experienced Coach.

— Stephen Kosinski, 2006

### Bedrock Principles from the Bible's Books of Poetry

#### Vocabulary

Gyrovague  
*Mashal*  
 Parallelism  
     Antithetic  
     Synonymous  
*Shalom*  
*Summum Bonum*  
 Thought Rhyme  
 Vanity (*hevel*)  
 Work

#### What is Vanity?

Hebrew = הֶבֶל (*hevel*), vanity, breath (Isa. 57.13), worthless (2 Ki. 17.15), short-lived, transitory. Also, proper name *Abel*, probably based on Akkadian *aplu* = son.

#### What Kinds of Things Are Vain?

- Things that are \_\_\_\_\_
- Everything that is \_\_\_\_\_
- Things that are \_\_\_\_\_

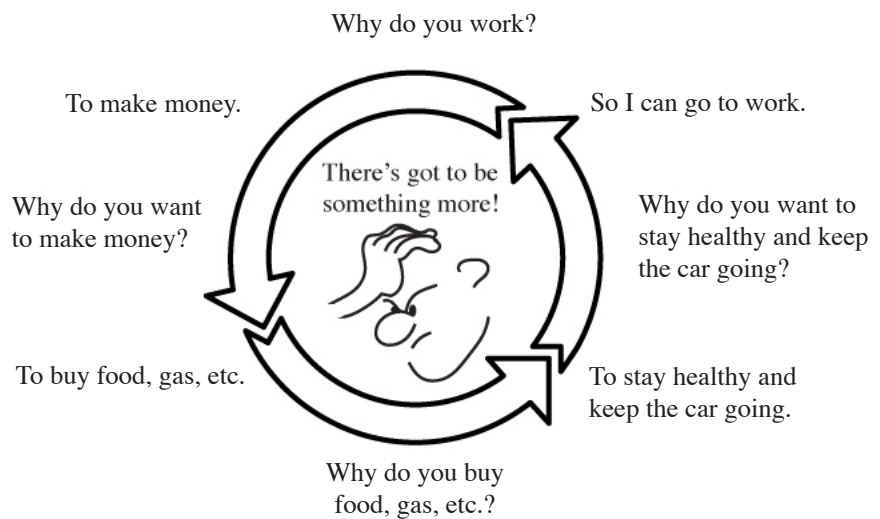
Vanity is trying to find purpose in the **parts** rather than in the **whole**. You can never know about the **whole** unless you know God.

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 • Please Note: This teaching from Ecclesiastes can be obtained in narrative form and without charge from our web site. Go to < <http://tmin.org/tminpages/archive.html> > and select the file: *"The Teacher..."*

**"Life is what happens while we're busy making other plans." — John Lennon**



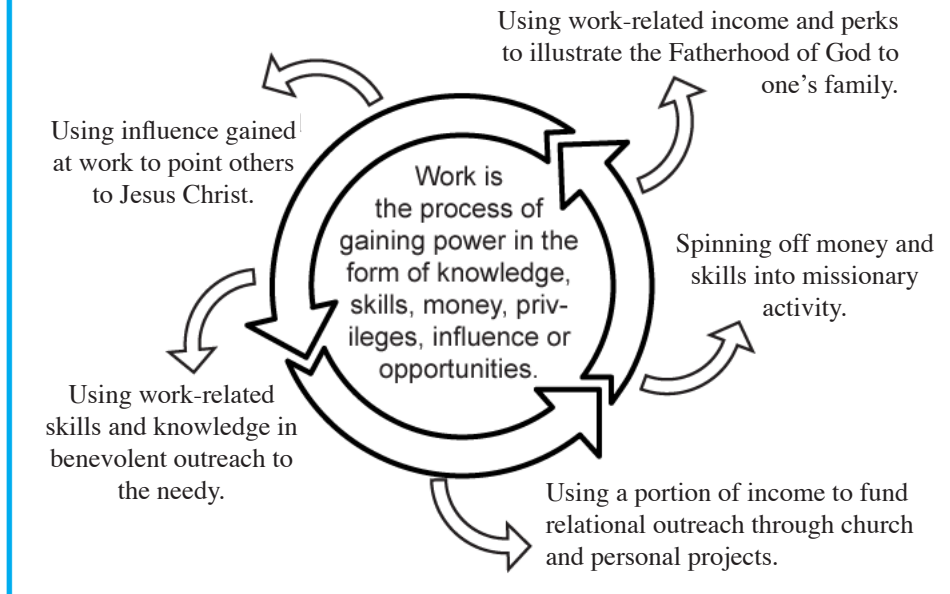
#### The Vain Work Circle



#### Where Then Can We Find Meaning In Life?

NIV Ecclesiastes 12.13 Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the whole [duty] of man. (Compare the New King James version.)

## The Fruitful Work Circle



## The "Something More"

The "something more" that we seek is all that which *isn't vain*, in other words, those things that are neither contingent, temporal nor partial. Is there anything that fits this description besides God Himself? Yes, there are three things that remain: faith, hope and love (1 Cor. 13.13). These things are not God Himself, but they are solid, real and enduring because they are aspects of God's eternal nature. They are relevant to us because they form the contours of what a "whole" life should look like. They are the three essentials of *relationship*. (Any relationship of true value must have trust in transactions, the expectation of blessing and the assurance of acceptance: faith, hope and love.) Relationship is the one bundle of real things we can take with us beyond the grave. Relationship is the one treasure besides God Himself that is not vain, assuming it is a relationship that includes Him. Any relationship pursued by God's grace and for Christ's sake has ultimate value because we will be able to enjoy it and deepen it for eternity.

The Teacher sums up his message this way in Ecclesiastes 12.13 (NKJ): "Let us hear the conclusion of the whole matter: Fear God and keep His commandments, For *this is man's all*." Many Bible versions translate this last phrase of Ecclesiastes 12.13 differently, but the underlying Hebrew text simply says, "for this is all-of man." The New King James Version seems to have captured the sense well, as have Arnold and Beyer in their Old Testament survey where they write, "To obey [God] is to be truly human and to reach our greatest potential as part of his creation." **And how does God intend that we obey Him and reach our greatest potential? By loving Him and loving our neighbor, i.e., by investing in eternal relationships.** This is the Teacher's philosophy and the Christian's worldview: The Triune God is the *most real entity*, and relationship with Him is our *summum bonum*, i.e., our highest good from which all other good proceeds. Prioritizing relationship with God as our highest good, allows Him to integrate all the parts of our lives—parts which would be *vanity* by themselves—into a meaningful whole. It's this integration that gives us true fulfillment and puts the unpleasant issue of death in its proper perspective. This is the Teacher's secret to a meaningful life.

### Bedrock Principles from the Bible's Books of Poetry

#### Vocabulary

Allegory  
Chiasm, Chiastic  
(See Psalm 8)  
Parallelism  
Antithetic  
Synonymous  
Shulammitte  
Summum Bonum  
Thought Rhyme  
Type, Typology

*"The entire history of the world from its beginning to this very day does not outshine that day on which this book was given to Israel. All the Scriptures, indeed, are holy...; but the Song of Songs is the Holy of Holies."*

—Rabbi Akiba,  
Mishnah, Yadaim 3.5

#### Key Passages

NKJ Song of Solomon 2.7: "I charge you, O daughters of Jerusalem, By the gazelles or by the does of the field, Do not stir up nor awaken love Until it pleases." (Also 3.5; 8.4)

NIV Song of Solomon 5.8: "O daughters of Jerusalem, I charge you—if you find my lover, what will you tell him? Tell him I am faint with love."

#### What three things remain?

In Ecclesiastes we learned that vain things are unworthy of our devotion because they are temporal, i.e., they pass away. In contrast, what three things "remain" and why does Paul group them together (1Co 13.13)?     • \_\_\_\_\_     • \_\_\_\_\_     • \_\_\_\_\_

Together these are the three keys of fruitful **relationship**:

- TRUST vs. unproductiveness, paralysis
- EXPECTATION vs. giving up on a "dead-end relationship"
- SACRIFICE vs. self-centered laziness

1Th 1.3: "We continually remember before our God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ."

#### What is your *Summum Bonum*?

Ecclesiastes tells us that life is about relationship with God. Song of Songs typifies that relationship in metaphors of married love. But life is not essentially about married love; it is about \_\_\_\_\_.

#### What does the Song teach about intimate love?

- It embraces the marred, rejected and unfruitful (1.6)
- It expands our horizons (2.8-14)
- It thrives on communication (2.14)
- It requires vigilance against destructive influences (2.15)
- It is not common, it must be sought after (3.1-3)
- Is it blind? Or does it see more deeply (4.7)
- It yields a variety of good fruit (4.12-5.1)
- It takes effort to maintain, and help from others (5.2-8; 6.1)
- It recognizes personal complexity (6.4), as well as uniqueness (6.9)
- It is as strong as death! (8.6,7)
- It builds up and enables fruitfulness in others (8.8-12 vs. 1.6)
- It cannot be manipulated.

# The Song Of Songs

An Introduction By Roderick A. Graciano

© 1983, 2002

Though the debate continues regarding the proper way to understand the Song of Songs, probably the most coherent approach is to read it as a poetic drama celebrating Solomon's relationship with a shepherdess bride. This love poem then provides a typological lesson about the present and eschatological intimacy between God and His people. The message is typological, not allegorical, and therefore the reader should not get bogged down attempting to find symbolic meaning in every detail, but rather should seek to understand the progression of thoughts and events in the narrative. The main characters of this drama are King Solomon (King Shlomo, i.e. King of Peace) and the Shulammitte (The feminine form of "Solomon," pronounced Shoe-la-meet). The "Daughters of Jerusalem" and apparently the brothers of Shulammitte appear briefly.

It seems that King Solomon, in the mountain regions on a hunting trip or other business, meets and begins to court the Shulammitte in the orchard of her family home, possibly in Shunem, a village on the southwest slope of the Hill of Moreh in southern Galilee (consider the directional description in ch. 8. 5) . Solomon brings the Shulammitte to Jerusalem and introduces her to the life of the palace. The Song opens with her yearning for his intimacies as she reclines in the banqueting hall of the women, and exhorting the Daughters of Jerusalem who turn and stare not to be taken aback by her suntanned skin (ch. 1. 2-7). Solomon then enters from the banquet-hall of the men and the two proceed to exchange words of affection (ch. 1.9-2.7), the account of which closes with the Shulammitte's appeal that love not be stirred up or awakened until it is ready. (This strange "charge," along with that of ch. 5.8,9, forms the refrain of the song and is repeated at ch. 3.5 and, with slight variation, at 8.4.)

The next scene pictures the Shulammitte back at her mountain home, rejoicing in the arrival of Solomon, who has come in the traditional fetching-of-the-Bride to escort her to the royal wedding. He invites her to come out and enjoy with him the splendor of spring in the countryside (ch. 2. 8-13), which invitation she gladly accepts, glorying in their mutual love-possession of one another (ch. 2.16). Then in the night, as perhaps related later to the Daughters of Jerusalem, the Shulammitte dreams of a breach in their soon to be consummated intimacy, and discovers that the preservation of that intimacy will require vigilance and no little effort (Ch. 3.1-5). Finally, the Daughters of Jerusalem, or others, see the magnificent wedding procession coming up from the wilderness—the day of Solomon's wedding has come (ch. 3.6-11). The marriage takes place, Solomon now calls Shulammitte his "Bride" (4.8,9,10,11,12; 5.1), and as he praises her beauty with renewed fervency, she prays to be a fruitful garden that he may find pleasure in her (ch. 4.16),<sup>1</sup> to which he answers that he has already found satisfaction in her (ch. 5.1a).

Shulammitte dreams again the nightmare of broken intimacy, but this time as a consequence of her own lethargy. After painful seeking, the relationship is restored as she once again lifts up praise to her lover, He reassures her that their relationship is not one of obligation like his numerous political marriages in which expressions of intimacy are only short-lived. Their relationship is as unique as she is (ch. 5.2-6.9).

As the Shulammitte settles into palace life, she delights in visiting the groves and gardens. On one such outing, the Daughter's of Jerusalem recognize her and plead that they may gaze upon her beauty, to which petition she makes humble reply (ch. 6.10-13). As she returns to the palace, Solomon himself takes up her praise. She responds by reaffirming her joy in belonging to him, and asks that they might together return to the country. She desires even greater and more unrestrained intimacy with him (ch. 7. 1-8.41).

The Song's final scene opens with the Shulammitte's brothers or countrymen remarking at the approach of the two lovers. As the royal pair arrive at the family orchard, Solomon (in Delitzsch's opinion) recalls the beginning of their love. The Shulammitte responds that though their love had a beginning, she could not bear to have it end, for it is by far her most valuable treasure (ch. 8. 5-7). This couple's love is so great that it overflows to others: Shulammitte expresses concern for her younger sister, wishing for her a blissful espousal like her own. The brothers promise to care for the sister to that end, upon which Shulammitte appeals to Solomon to reward them. These brothers were the very ones who had tended Shulammitte in her virginity so as to be able to present her to the King as an unspoiled garden. Solomon responds, "let me hear your voice!" He delights to hear the Shulammitte's voice even when it asks for favors, implying that he would gladly grant her anything within his power. With this encouragement she sings out, "Come away, my lover!" Her final request is to be alone with him in the country once more (ch. 8. 8-14).

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<sup>1</sup> If there is a chiasmic structure to the Song, then the climax is here at 4.16, the bride's prayer that the wind (Spirit?) will make her fruitful for her kingly bridegroom.