

OT-OV

Lesson 106

1. Last week I finished our overview of the book of Ecclesiastes. When time expired we were about to analyze the Song of Solomon.

Introduction

1. This book was annually read by the Jews. It could only be read by someone over 30 years.

1.1 This due to its mature theme.

1.2 The title of the Book is literally Song of Songs (Sol 1:1); this is the literal translation of the Hebrew Shir hash-shirim.

1.3 The repetition of the noun in the plural is the Hebrew way of bringing out the special character of the Song:

1.3.1 There are five songs or canticles in this book.

1.3.2 These 5 set to music may represent the five of the 1005 songs said to be written by Solomon.

1.4 King Solomon is generally regarded as the author of the Song.

Preface

1. Solomon is the author. He was motivated by the Holy Spirit to write about his failed conquest to make the Shulamite Girl a member of his harem.

2. The 5 act play put to music is full of imagery, soliloquy and allegory. To understand better the temptation facing the Shulamite Girl it might prove helpful to look briefly at the magnificence of Solomon and his Kingdom.

Interpretation of the Song of Solomon:

1. As to its literary genre, the Song of Solomon is obviously a poem of love to be sung. The difficulty is how to interpret it.

1.1 Are the five canticles related or are they to be taken separately. Much argument has been wasted on this question. All five in my view represent a single piece of literature.

1.2 There was considerable argument over whether or not the book was to be made part of the Canon given what was thought to be its salacious nature.

2. Varied interpretations that have been advanced.

2.1 Col. R.B. Thieme has done a wonderful work on this book. He analyzes the five acts as a two-fold instruction. He has concluded that first there is significant teaching with reference to the RIGHT MAN AND RIGHT WOMAN and second the he sees an allegory in which the Shulamite Girl represents the believer, the Shepherd Lover Christ and Solomon with his supporting cast represent human viewpoint and the temptations of this world.

3. Outline - The Book is best analyzed as a single five act play. We must remember it is "a work of art and poetical in nature full of flowery language presenting at times great difficulty in interpretation."

Act I Son 1:1--3:5

Act II Son 3:6--3:11

Act III Son 4:1--7:9

Act IV Son 7:10--8:4

Act V Son 8:5--End

4. All poetry is subject to interpretation and such is the case here. This is in my view a book of poetry describing the love of a right man to his right woman and the love of a right woman for her right man; while also being full of allegory. The universal church would seem to represent the Shulamite Girl, Christ the Shepherd Lover and Solomon with his supporting cast the world. The Book is a record of an encounter where Solomon fails at a sexual conquest.

4.1 There are therefore great lessons for the RIGHT MAN AND RIGHT WOMAN in this piece of art.

4.2 But just as real is the symbolic representation of the characters in the play.

4.3 The allegory plays out a master piece of divine representations.

4.3.1 The Christian is "the Shulamite Girl" who is positive to the Word but peccable.

4.3.2 Christ is "her Shepherd Lover" He is always there in the fragrance of her memory. His memory in her soul guards her.

4.3.3 The temptations of the world and the many wrong men who want to sample the honey and rob the heavenly hive would be "Solomon." Solomon also represents human viewpoint in general. The peers surrounding the right woman in time are represented by the members of Solomon's palace beauties.

These peers espouse human viewpoint to tempt the Shulamite Girl. These peers also would include her mother and brother, the wicked queen and certain unnamed bystanders.

4.3.4 Solomon's harem consists of three types of ladies: the Queens or "wives", the concubines, used primarily for sexual pleasure and the virgin daughters who perform domestic chores for the King's household; be it at the palace or on the road.

4.4.5 Solomon is seen in this book often traveling by caravan surrounded by pomp and ceremony.

5. A chapter outline and a summary of that found in the each of the five chapters might here prove useful.

5.1 Verses 1:1 - 3:5: These verses establish the background of the play. The Shulamite girl tells of her Shepherd lover to the Virgins of the Harem who have come to speak with her about joining the Harem. They have been sent by Solomon to invite and entice but she only wants to extol and speak of her love. She recalls her enjoyable times with her Shepherd Lover. Her mother and her brothers had rejected the Shepherd as a prospective spouse. The Shulamite girl laments her condition as keeper of the northern vineyard and wonders where her Shepherd has gone.

5.1.1 This anxiety and failure to faith rest results in her error of joining the harem as a virgin daughter. There is a record of dialogue between Solomon who reclines at table where he repeatedly complements her.

5.2 Verses 3:6 - 3:11 These verse are designed to describe the glamour and beauty of Solomon as his caravan makes its way to the gates of Jerusalem. He is coming from the north and has passed by the vineyard being worked by the Shulamite Girl.

5.3 Verses 4:1 - 7:9 These verses continue to describe Solomon's attempt to get the Shulamite Girl to become a Queen in the Harem. He speaks to her of her beauty but she continues to interrupt him by speaking only of her Shepherd. She refuses his advances because she is occupied with her lover and waits patiently for his return. The verses are full of wonderful memories which she recites to the King.

5.4 Verses 7:10 - 8:4 These verses describe additional memories of the Shepherd Lover. In addition to the memories she anticipates the future when she can be permanently united with her Shepherd Lover.

5.5 Verses 8:5 - End: These verses describe the return of the Shulamite Girl with her Shepherd lover to her home. They enter the city in his chariot as lovers enjoying one another. In this last act we also find comments from her brothers, and mother as well as her Shepherd Lover.

6. Now let me present a chronological overview:

6.1 The Shulamite girl when ready for marriage finds her right man.

6.1.1 She lives in the south maybe just north of Jerusalem.

6.1.2 The location of her home is uncertain.

6.2 The girl's right man is the Shepherd Lover or Bridegroom as he is also called.

6.2.1 Her dad is deceased; her brothers have assumed the role as her protector.

6.2.2 The Shepherd Lover is her "mister right" but her brothers do not agree.

6.2.3 The Shepherd approaches the family to fix the dowry and contractually establish the marriage. His offer is rejected.

6.2.4 Their relationship has to proceed clandestinely. Meetings with him are precious but few. She will recall several of their special meetings and even once when he took her to dinner.

6.2.5 They meet to talk and have even kissed but there has been no copulation.

6.2.6 The Shepherd lover leaves for places unknown to her. She often dreams of his return. He has business to perform and is dedicated to the "sheep business." The Shulamite Girl has trouble faith resting about his return.

6.2.7 She is left only with her fragrance of memories.

6.2.8 Her brothers send her north to one of their vineyards where she toils. This vineyard is located near one of the caravan routes leading from Jerusalem to Damascus.

6.2.9 While working the vineyard she sees many caravans pass. One day Solomon's grand caravan can be seen with ostentatious display of horse, chariot and cavalry.

6.2.10 Solomon notices her and then sends several of the virgin daughters to speak with her about coming with them as a virgin daughter to work in the palace.

6.2.11 All she wants to do however is to speak about her Shepherd Lover. The virgin daughters are very impressed with her beauty and her attitude toward her lover. Remember the virgin daughters are not part of the king's harem--they simply perform domestic work though Solomon considers them as candidates for the harem. The virgin daughters are unsuccessful so Solomon will attempt to try his hand at convincing the Shulamite girl to join his caravan.

6.2.12 Solomon brings the Shulamite Girl into the Queens palace where he will try to gain her consent to be one of his Queens. He tries to convince her of his love. The King even tries to convince her he is her right man. He is assisted in his presentation by other members of the harem.

6.2.13 This slick talking devil (Solomon) is at first just interested in getting her to leave the vineyard and serve as a maiden. His ulterior motive is to get her to become one of his Queens.

6.2.14 She succumbs in part to the temptation and joins the harem as a virgin to do house duties in the palace. Solomon is no doubt delighted.

6.2.15 Solomon in the view of the Shulamite Girl cannot hold a candle to her lover.

6.2.16 Solomon is a great temptation. He is handsome, the essence of sartorial excellence, wealthy beyond comprehension, a man full of wisdom but arrogant. His life is empty given his rejection of Bible doctrine.

6.2.17 He has tried to replace doctrine with wine, women, song, and things.

6.3 Much of the book is a record of Solomon putting the "shuck" on the Shulamite lady only to be interrupted by her memories of her Shepherd Lover.

6.3.1 She at various times recalls things they did together and she also thinks of what it will be like when they get together as man and wife.

6.3.2 It is from these recollections and temptations offered by Solomon that we can draw many truths about the temptations of the world to the universal church.

6.4 We will see some of these later but here let me provide a preview of just one such truth.

6.4.1 The memories of the right man protect the right woman from the predatory wolf.

6.4.2 Doctrine in the soul of the believer will protect the believer from the evils of the devil's world.

6.5 Ultimately the Shepherd and the Shulamite will get back together and become one. There will be a happy ending.

6.5.1 This is pictured in their return in a chariot. The two are madly in love, talking with one another as only true lovers full of doctrine can do. Now let's look at the Scriptures with comment. I have also attempted to designate the name of the one or ones speaking.

Son 1:1 (SOL) The song of songs, which is Solomon's.

Son 1:2 (SG) Let him kiss me with the kisses of his (SL's) mouth: for thy love is better than wine.

Son 1:3 Because of the savor of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.

1. The Shulamite Girl speaks to the women of the court who care for the palace and they often interrupt her discourse which was most likely far lengthier than what we have recorded.

1.1 These maidens are soliciting the Shulamite Girl to join the harem. They want her to become a Queen in the Harem, but if she elects to leave they claim they will follow her and help her find her Shepherd Lover. The Shulamite Girl then continues her discourse in verse three; she again speaks of her Shepherd Lover.

1.2 The Shulamite Girl would seem to be naive about the offer and joins the Solomon's caravan as a virgin daughter. As we will see she will be protected from Solomon by her fragrance of memories. The Virgin Daughters will continue to work to get her into the harem.

1.3 She at first responds to the Virgins by telling of her lover.

1.4 She quite eloquently expresses her great love and longing for the Shepherd. We also with doctrine in our soul speak will speak to others of our Savior.

2. Let him kiss me is more than a mere sensuous desire. It is an expression of a deep and pure love for the man of her dreams.

3. The bride's outburst in verses two and three suggest a spontaneous expression of her love for her absent Shepherd Lover.

4. Wine is often associated with joy and gladness. It can also express the spiritual joy that comes from the Christian recall of certain special blessing grace blessings.

5. But better than wine which gladdens the heart is the love of her Shepherd Lover for her.

6. Anointing oil was an indispensable item in the Orient.

6.1 The hot climate made frequent bathing necessary, after which the skin was treated with sweet-smelling oil.

7. She thinks of his name with joy and assumes all who know him respect him.

7.1 The bride is speaking of the splendid character of her bridegroom and the esteem in which he is held everywhere.

7.2 As a woman in love she believes all the maidens love him and desire his advances. Doctrine will help us think highly of our Lord and Savior just as did the Shulamite Girl.

7.3 The word for maiden (Hebrew Alma) is used of a girl of marriageable age who is still unmarried or a virgin.

Son 1:4 (SG) Draw me, (VDs) we will run after thee: (SG) the king hath brought me into his chambers: (VDs) we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

1. The Shulamite girl in speaking of her Shepherd Lover says to the Virgin Daughters "Draw me" when they interrupt her. She wants the Shepherd Lover to come and get her out of the Harem.

2. The Virgins Daughters speak of how wonderful it is to be part of Solomon's court and how they look forward to future times when they will hear more of her love for her Shepherd Lover.

2.1 These maidens are impressed with her descriptions of her lover but they are also very impressed with Solomon. The Daughters speak of how they will follow after her and take care of her when she accepts Solomon's offer of "Queenship."

2.2 It is also possible to accept the interpretation that they also would follow her should she choose to leave.

2.3 These Maidens are impressed with the soul of the Shulamite Girl.

3. The maidens have successfully convinced her on behalf of Solomon but only in the sense of her becoming a Virgin Daughter; but now old Solomon is subjecting her to the temptation of joining him as a Queen where sexual pleasure would be the order of the day.

3.1 Many young women are tempted to become the ornament on the arm of a wealthy wrong man.

3.2 This life is glorified by the media and yet there is ample evidence such couples seldom find happiness.

3.3 Our young ladies need to be taught the importance of waiting until God brings to them their Right Man.

3.4 Such also is the case with the male of the species although here our example involves the ladies. She is nervous given the absence of her Shepherd Lover and I am sure Solomon's offerings have created quite a temptation.

4. She is drawn to the palace to serve but while there she will have her memories of her Shepherd Lover to help her through these times of temptation. Just as doctrine in the soul of the believer helps us through our times of temptation so did the memories of the Shulamite Girl.

5. The Shulamite Girl wonders why she has been selected.

Son 1:5 (SG) I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

Son 1:6 Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.

1. Exposure to the sun has tanned the skin of the bride, but she has not lost her loveliness. At the time of the writing the skin of a woman was considered lovely if it was white. In antiquity women avoided the sun like the plague.

2. Even though she is tanned as the tents of Kedar, she is still as lovely as the curtains of Solomon.

3. Kedar was a son of Ishmael (Gen 25:13). The tents of the nomadic tribes descended from him (Jer 2:10; Psa 120:5). Their tents were made of black or dark brown goatskin.

Gen 25:13 These are the names of the sons of Ishmael, listed in the order of their birth: Nebaioth the firstborn of Ishmael, Kedar, Adbeel, Mibsam,

Psa 120:4 He will punish you with a warrior's sharp arrows, with burning coals of the broom tree.

Psa 120:5 Woe to me that I dwell in Meshech, that I live among the tents of Kedar!

Psa 120:6 Too long have I lived among those who hate peace.

Psa 120:7 I am a man of peace; but when I speak, they are for war.

3.1 This tribe is mentioned in the Assyrian records of Esarhaddon and Ashurbanipal as Qidri, Qadri, and Qidarri. The names were also found engraved on a 5th century silver vessel.

3.2 The Kedarites were known for their wealth in flocks, and their men were famed archers (Isa 21:16-17).

Isa 21:16 This is what the Lord says to me: "Within one year, as a servant bound by contract would count it, all the pomp of Kedar will come to an end.

Isa 21:17 The survivors of the bowmen, the warriors of Kedar, will be few." The LORD, the God of Israel, has spoken.

3.3 They lived in black tents in unwalled encampments and roamed the Syrian.

4. The reference to these tents emphasizes the darkness of the complexion of the Shulamite Girl. The curtains of Solomon must have been very beautiful and notwithstanding her dark complexion, the bride is still lovely like them.

5. Let's see how Sol 1:1-6 look so far by way of an expanded translation.

Son 1:1 This book is the best five of the many songs written by Solomon.

Son 1:2 The Shulamite Girl in her tent near the vineyard where she worked speaks with the Virgin Daughters of Solomon's entourage: " Let my Shepherd Lover kiss me with the kisses of his mouth; The Virgin Daughters interrupt her "your description of your love for your Shepherd makes us envious for your love is better than wine."

Son 1:3 The Shulamite Girl continues speaking of her Shepherd Lover "His love is like the fragrance of the finest body oils His name is as perfumed ointment poured forth, therefore do the all the girls love Him.

Son 1:4 Oh my dear Shepherd Lover come and take me away from here." The Virgin Daughters then exclaim "we will run after you if he comes;" the Shulamite Girl says: "King Solomon has brought me into his tent in the presence of his Queens;" the Virgin Daughters assure her "we will be glad and rejoice in you, we will remember your love more than wine. The upright will love you."

Son 1:5 The Shulamite Girl responds to their approval "I am black, and no longer beautiful, O you daughters of Jerusalem, I am as dark as the tents of Kedar, as the curtains of Solomon.

Son 1:6 See take a look, I am black, the sun has looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; I have not been able to take care of my appearance."

6. The story takes on a Cinderella likeness at this point.

6.1 For a reason not mentioned although I think it a safe assumption that her brothers became incensed with her choice of the Shepherd; thus they send her north to keep one of their vineyards. The world in a like manner hates Christ, our Shepherd Lover.

6.2 What family thinks is often times an impediment in the marriage relationship. Our Lord's command in Genesis is to forsake all emotional ties to one's family and to cleave to one another. This was a grace provision given even before there were in-laws.

6.3 This harsh treatment, however, has not detracted from her loveliness, and it has not prevented the Shepherd Lover or Solomon from noticing her beauty.

Son 1:7 (SG) Tell me, you whom I love, where you graze your flock and where you rest your sheep at midday. Why should I be like a veiled woman beside the flocks of your friends?

Son 1:8 (VDs) If you do not know, most beautiful of women, follow the tracks of the sheep and graze your goats by the tents of His shepherds.

1. The Shulamite Girl dreams of his presence. “Tell me ... where you pasture the flock.”

1.1 Genuine love for a right man brings a constant longing to be in his immediate presence. The Song brings this out by several times representing the two lovers as separated from each other. Not a pervasive smothering physical presence but a soul-like presence.

1.1.1 There is an analogy that could be made here with reference to the Christian and his or her concern for other believers. God has numerous flocks and He works with them and we must not be judgmental in our concerns for these other flocks and God's timing with reference to them.

1.1.2 Often the believer may feel all alone in the absence of Christ our lover. His love however never ceases nor His watch-care and indwelling presence though empirically "now we see Him not."

1Pe 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

1.1.3 Our Lord as the Shepherd cares for all His sheep.

1.1.4 We are to enjoy and feed on the foliage of our very own pasture under our delegated Shepherd for time, our right pastor-teacher.

1.1.5 We may not see our Shepherd but He is there providing our very own wall of fire just as He will do in the future for Israel.

Zec 2:4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein:

Zec 2:5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

1.2 Her lover is a shepherd; certainly a fitting designation given the many references to our Lord as the Shepherd Who cares for all His sheep. Why should I be as a veiled woman? She is no doubt feeling sorry for herself. It was the custom of harlots to veil themselves. She feels as though she is an outcast like a prostitute.

1.3 "If you find out later where he is then can follow the footprints" is a response from the Virgin Daughters.

1.3.1 The thought expressed by the answer is either coy or naive; the Virgin Daughters seem to be saying, “perform the duties as a virgin member of the Palace and should you later learn of his whereabouts then you can go and find your Lover.” Getting out of the Solomon’s palace cadre of beautiful women, however, was often not so easy.

1.3.2 The world often provides us with advice contrary to God's Word and it often is so logical but wrong. The Shulamite Girl would be better served to wait upon the Lord at her vineyard until the Shepherd Lover comes for her.

2. Now we move to the Tent of Solomon but still in the north-country near the city of Shunem.

Son 1:9 (SOL) I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

Son 1:10 Thy cheeks are comely with rows of jewels, thy neck with chains of gold.

Son 1:11 (Qs) We will make thee borders of gold with studs of silver.

Son 1:12 (SG) While the king sitteth at his table, my spikenard sendeth forth the smell thereof.

1. First Solomon speaks with the definite intent of wooing her to the Harem. He reclines at table with the Shulamite, the Virgin Daughters and his Queens.

1.1 "I have compared thee ... to ... a company of horses," a great compliment at the time.

1.2 Horses were known for their strength and their beauty, and they were often beautifully ornamented.

1.3 Solomon possessed large numbers of horses and chariots (1Ki 10:26), many of which came from Egypt.

1Ki 10:26 Solomon accumulated chariots and horses; he had fourteen hundred chariots and twelve thousand horses, which he kept in the chariot cities and also with him in Jerusalem.

1.4 The comparison suggests the striking beauty of the Shulamite Girl.

2. "How lovely are your cheeks among the jewels" - Solomon's compliments continue.

3. The description of her will continue in more detail in later verses.

3.1 Solomon describes the cheek bones and neck of the Shulamite Girl, as naturally beautiful without need of facial jewelry and/or gold chains about her neck. The King is indeed impressed and his words are designed to impress.

3.2 Her high cheek bones and beautiful neck are pleasant to the eyes of Solomon.

3.3 The Queens promise they will dress her in garments "fit to kill."

3.4 She however has only thoughts of her Shepherd Lover. She will throughout Solomon's compliments of her beauty interrupt him with comments about her Shepherd Lover.

3.5 If you don't know your Shepherd Lover, the Lord Jesus Christ, you cannot appreciate or comment about Him. And in our Age of the Church you learn of Him only through His Word.

4. From the resources of Solomon the Queens promise her the "details of life." Here are expressed as clothes fitting for the most profound "clothes horse."

5. In Sol 1:12 the Hebrew may also be translated "While the king reclines on his couch."

5.1 Picture the king reclining with a sumptuous meal. The Shulamite Girl is there with him and he is trying to charm her while all the Queens are watching in anticipation of her falling head over heels for the richest, wisest and most handsome man in all of the kingdom.

5.2 The King is telling her how beautiful she is and how impressed is he with her and how he looks forward to giving her beautiful things.

6. The Shulamite Girl then interrupts the king in verse 12 "my spikenard sendeth forth the smell thereof" an idiom for "this setting reminds me of my Shepherd Lover."

6.1 The Spikenard, or nard, was a fragrant plant of Indian origin from which was extracted an aromatic oil, very precious and highly valued (Mar 14:3-5).

Mar 14:3 While he was in Bethany, reclining at the table in the home of a man known as Simon the Leper, a woman came with an alabaster jar of very expensive perfume, made of pure nard.

7. The olfactory metaphor will continue in verses 13 and 14.

Son 1:13 (SG) A bundle of myrrh is my well-beloved unto me; he shall lie all night betwixt my breasts.

Son 1:14 My beloved is unto me as a cluster of camphor in the vineyards of Engedi.

1. It would seem she notices the wonderful fragrances in the banquet hall and it reminds her of her lover and how she keeps his fragrance around her neck as a reminder of him.

2. The idiom "He shall lie all night betwixt my breasts" demands explanation.

2.1 It was the custom of the day for a lady to keep a small "bag" of spices between her breasts--the meaning here.

3. Myrrh was a fragrant substance, prepared from a plant which also originally came from India.

3.1 The sweet smell of the nard is a symbol here of the love she has for the Shepherd Lover who though working elsewhere is present in her mind.

3.1.1 It was used to describe Christ Who would one day come for His people. (Psa 45:8)

Psa 45:4 In your majesty ride forth victoriously in behalf of truth, humility and righteousness; let your right hand display awesome deeds.

Psa 45:5 Let your sharp arrows pierce the hearts of the king's enemies; let the nations fall beneath your feet.

Psa 45:6 Your throne, O God, will last for ever and ever; a scepter of justice will be the scepter of your kingdom.

Psa 45:7 You love righteousness and hate wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy.

Psa 45:8 All your robes are fragrant with myrrh and aloes and cassia; from palaces adorned with ivory the music of the strings makes you glad.

3.2 Olfactory stimulants were also recognized in Scripture as an enticement to indulge in sexual promiscuity. For the right man and the right woman doctrine in the soul will protect against promiscuous indulgences. The protection is called "wisdom" in Pro 7.

Pro 7:4 Say to wisdom, "You are my sister," and call understanding your kinsman;

Pro 7:5 they will keep you from the adulteress, from the wayward wife with her seductive words.

3.3 Hebrew women often wore small bags of myrrh between their breasts like today's custom of dabbing a bit of perfume behind the ear. In more modern times sachet or bags of sweetness were often put in trunks or drawers as many today use fragrant soaps - a good place for their storage.

3.3.1 Myrrh was among the gifts the Wise Men offered Jesus.

3.3.2 Camphor is better translated henna. Henna is a plant with fragrant yellow and white flower.

3.3.3 In Palestine it was found especially in the valley of Engedi, an oasis on the western shore of the Dead Sea. Engedi was located about mid-sea latitude. It is even today a beautiful area of water falls and pools where an abundance of fragrant flowers grow.

3.3.4 There was also a camphor like flower planted around the grape vines to keep the bugs away.

3.3.5 We could therefore draw an analogy of the sweet smell of the sachet pouch reminding the Shulamite Girl of her Shepherd Lover while also protecting her against the predatory bugs--better known today as "wolves."

3.3.6 So also does Bible doctrine fulfill this two-fold ministry.

4. The bag of perfume worn between her breasts was a stimulation to her memory. She had a fragrance of memory because she had the right man in her soul.

4.1 The analogy here between the memories of the right man protecting the right woman must not be lost. So also will Bible doctrine in the soul of the believer protect against the temptations of the devil's world.

5. Solomon probably feeling somewhat disconcerted continues. The "He-man" does not give up easily.

Son 1:15 (SOL) How beautiful you are, my darling! Oh, how beautiful! Your eyes are like the eyes of a dove.

1. Solomon resumes speaking, again praising the exceeding beauty of the Shulamite.

2. Apparently it is the sparkling beauty of the bride's eyes rather than her purity and innocence that reminds the king of doves, for in this passage it is the physical beauty of the Shulamite Girl that is emphasized.

3. The eyes of the Shulamite Girl are set in her head between her high cheekbones. Like the innocent eyes of a dove, clear and large they provide a window to a beautiful soul.

Son 1:16 (SOL) Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.

Son 1:17 (SG) The beams of our house are cedar, and our rafters of fir.

1. The Shulamite hears Solomon tell her she is beautiful and she is reminded immediately that her Shepherd Lover is beautiful so she interrupts the king thinking of her Shepherd as beautiful she speaks.

1.1 The Shepherd Lover may not be pretty to others but he is gorgeous to her and so it is supposed to be between the RIGHT MAN AND RIGHT WOMAN.

1.2 Their relationship is now special. She is actually experiencing a portion of the curse "and thy desire shall be to thy husband."

1.3 This is part of the "jump start" God gives the right man and most right men are so stupid and insensitive they soon mess things up by communicating hate toward God's first gift, an associate to complete him.

1.4 Even before there was sin or evil in the world God brought woman to man.

1.4.1 In a milieu of innocence dwelt an incomplete man. God designed an associate to complete him, an associate who later after the fall would "start out their new relationship with a deep desire for him... a counterpart uniquely designed both mentally, physically and spiritually just for Adam.

2. The Shulamite Girl dreams of her future marriage to her Shepherd Lover.

3. The place where she will gladly give herself to the Shepherd has not as yet been cut down.

4. It was the custom of the day for a bed to be built for the bride and groom; their bed was yet still in the forest.

5. She then thinks of their home, visualizing the walls, the stairs, the rafters; such pleasant thoughts swirl within her head even as Solomon tries desperately to entice her.

6. There is a special danger for ladies full of doctrine who have found their right man; the danger comes from that special beauty and contentment reflected in their persona once they have found "Mr. Right."

7. A woman who is enjoying her right man will be uniquely appealing to other males who think "this is the way she could be toward me."

8. Most predatory males think that every woman who smiles at them is dying to become their lover.

9. Men have a special "Achilles heel" in this area.

10. In Chapter 2 the Shepherd Girl speaks and then Solomon interrupts her.

Introduction to Chapter Two:

1. The Shulamite Girl is still speaking.

2. It is difficult to determine to which flower she refers when she says "I am a rose of Sharon."

3. The only other occurrence of the word in the Old Testament is in Isa 35:1 where Chabatsleth is also translated "rose."

Isa 35:1 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

3.1 The Chabatsseleth it would seem is symbolic in Isaiah for the prosperity of the land when the Lord returns at the Second Advent

3.2 Strong says Chabatsseleth is "probably the meadow saffron."

3.2.1 This was a corn-producing plant (*crocus sativus*) native to the Old World, having purple or white flowers with orange stigmas. The receptive apex of the pistil of a flower is called the stigma, it is on the stigma that pollen is deposited at pollination. The dried aromatic stigmas of this plant were used to color foods. It was also used as a cooking spice.

3.2.2 What great imagery for the right woman in a world crying out for the soft refined nature of femininity.

4. The Crocus then would appear to be the best translation. Wycliffe has this to say in his commentary of her statement "I am a rose... A Crocus is: Any of various perennial Eurasian herbs of the genus *Crocus*, having grass-like leaves and multi-colored flowers."

5. Sharon is located on the Mediterranean coastal plain between Joppa and Caesarea. In the time of Solomon it was a place of great fertility.

6. In her humility the Shulamite Girl speaks of herself as a wild flower proliferating in the Plain of Sharon. Solomon then speaks in response to her apparent self-degradation. Solomon regards her as a lily among thistles.

6.1 "So far as the lilies surpass the thistle, so you my love surpass other maidens."

7. The Shulamite Girl then responds in the same vein but instead of a reference to Solomon she refers to her Shepherd Lover.

8. "As an apple tree which produces delicious fruit surpasses the other trees of the forest, so does my Shepherd Lover surpass other young men."

9. The king has brought her, an humble country girl, to his impressive banqueting hall.

10. But she need not fear for the love and the memories of her Shepherd Lover are protecting her; the same is true for us when we have doctrine in our souls.

Son 2:1(SG) I am a rose of Sharon, (Sol) a lily of the valleys.

Son 2:2 Like a lily among thorns is my darling among the maidens.

1. The Shulamite Girl says she is the Rose (mere wild flower) of Sharon.

2. She thinks of herself as a wild flower waiting to be found.

2.1 When her lover comes she will respond with a beautiful fragrance.

2.2 The right woman is to be a responder to the right man; she is to wait for him.

2.2.1 She will provide the perfect fragrance for her Shepherd. Her fragrance is only perfect for her right man. Fragrances vary with the uniqueness of individual olfactory senses and the body chemistry of the person wearing the after shave or perfume.

2.3 The Shepherd will one day come and find this beautiful flower. She will be appealing in every respect. She will complete both his body and soul

2.4 The use of the flower metaphor would seem to teach that the RIGHT MAN will be infatuated with his RIGHT WOMAN; like one who finds a lovely flower on the Plain of Sharon.

3. Solomon interrupts by calling her a lily of the valley. He compares her with a lily among thorns. She is the lily and the thorns are the other maidens.

Son 2:3 (SG) Like an apple tree among the trees of the forest is my lover among the young men. I delight to sit in his shade, and his fruit is sweet to my taste.

1. The right man here is the apple tree and the right woman sits under his protection.

1.1 The right man is responsible for the protection of the right woman, even when she does not want to be protected.

1.1.1 In my marriage ceremony I make this clear when I speak of the ring the bride gives the groom: "The ring given by the groom to the bride was smaller representing her need for care and protection. This ring given to the groom is larger, a symbol of her recognition that she is relying upon him to be her protector."

1.2 She is the weaker vessel and with today's attacks on femininity and demands for equality, many of our young ladies are duped into believing they can go and do all manner of things with impunity. Women are raped at a rate of one every thirty minutes in the USA.

1.3 We will speak more regarding the RIGHT MAN and RIGHT WOMAN later. For now let me just provide one Scripture as a reminder of a single aspect of this complex relationship.

1Pe 3:7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

2. The Shulamite Girl appreciates all that the tree is, she loves his fruit. That which he does is the fruit. That which he does is a product of what he thinks and what he thinks is a product of what he puts in his mind.

Pro 23:4 Labour not to be rich: cease from thine own wisdom.

Pro 23:5 Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

Pro 23:6 Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats:

Pro 23:7 For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.

3. The analogy of the fruit being protected by the tree is a natural normal condition which will exist when doctrine is the order of the day for both the RIGHT MAN AND RIGHT WOMAN. Again doctrine must be in the soul of the RIGHT MAN AND RIGHT WOMAN if there is to be true coalescence of souls.

4. Just as the fruit of the apple belongs to the apple tree so the Right Woman and Right Man belong to one another.

5. A woman with doctrine and practice and training will love to sit and enjoy the shade of her apple tree.

1Pe 3:1 Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

1Pe 3:2 While they behold your chaste conversation coupled with fear.

1Pe 3:3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

1Pe 3:4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

1Pe 3:5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

1Pe 3:6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

6. As we will see later the apple was used in antiquity in a metaphorical sense two ways. It was used in mythology for an aphrodisiac and in medicine for smelling salts. In Scripture we find the apple used in other ways. In topical analysis we have in the KJV:

6.1 It is used of Israel and of us by way of secondary application:

Deu 32:10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

6.2 It is used of David and other believers who are positive to the Word but facing great opposition in the Devil's world:

Psa 17:8 Keep me as the apple of the eye, hide me under the shadow of thy wings,

6.3 It is used of the believer who keeps doctrine as his or her priority:

Pro 7:2 Keep my commandments, and live; and my law as the apple of thine eye.

6.4 It is again used of doctrine; doctrine is said to be like golden apples in a silver bowl.

Pro 25:11 A word fitly spoken is like apples of gold in a bowl of silver.

6.5 It is used as smelling salts for a woman in love but frustrated because she wants to see her lover. It is also an analogy of the believer in time suffering in the Devil's world and desirous of the return of Jesus the Christ.

Son 2:5 Stay me with flagons, comfort me with apples: for I am sick with love.

6.5.1 The wine and the apple here could be said to be fellowship with God for the believer and intake of the Word by the believer when we are "sick with love for our absent but present Savior."

6.6 It is used later of Solomon who is sexually excited by the salacious dance of the Wicked Queen. He wants sex with the Shulamite Girl but she resists the lascivious overtures of Solomon, the Virgin Daughters, the Queens and the lewd ambiance of staged events.

6.6.1 As was the custom of that day the post meal entertainment became a vulgar orgy. We will study more of this later.

Son 7:8 I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

6.7 It is used to portray the RIGHT MAN AND RIGHT WOMAN as beginning at birth and designed in eternity past for the benefit of both man, woman and society in general.

Son 8:5 Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee.

6.8 It is used of Israel under discipline and suffering at the hand of the Babylonian King Nebuchadnezzar.

Lam 2:18 Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

6.9 It is used of the 606 B.C. destruction of Judah in the near term and in the far term there would seem to be a reference to that which will occur during the Tribulation.

Joe 1:12 The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.

6.10 The importance of Israel as a dispersed people who will be delivered at the Second Advent. In Zec 2:8 Israel is described as the apple of God's eye.

Zec 2:8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which abused you: for he that toucheth you toucheth the apple of his eye.

Son 2:4 (SG) He has taken me to the banquet hall, and his banner of love is over me.

1. The Shulamite Girl now recalls her Shepherd Lover taking her out to eat.
2. Banquet hall is a translation from Yayin Bayith-- a fine restaurant where wine and food is served.
3. She recalls how she was impressed and felt protected and comforted because he was there and she was glad to be under his flag.
4. He made her feel comfortable and the center of his attention and thus she responded.
5. A man must make the woman feel comfortable. This is his duty but most men are without this capacity. Capacity comes from doctrine in the soul.

5.1 Especially in groups should the RIGHT MAN make the RIGHT WOMAN feel special; his attention should be on her even if her attention wanders. She recall must be taught to love even that which is pleasing to her.

Tit 2:4 That the more mature ladies may teach the younger women to be serious, to love (Philandros) their husbands and their children (Philoteknos),

6. In antiquity the woman was young, the man was older, the male was to be secure both emotionally and financially - the details of life were to be taken care of first and then he came for his bride. Just as Christ makes provision for us before coming for us at the rapture.

6.1 The woman before marriage must rightfully think "what is in this for me" and if she has doctrine in her soul she will think in terms of proper priorities.

6.1.1 A woman must remember from the day she says yes, she is his and he in the flesh is abominable at best and at worse he can be a tyrant. With doctrine however the two can make beautiful music together.

6.2 Women must then carefully consider a marriage proposal and look deeply into the soul of the man. She will not change him. Only doctrine can change a man for the better.

Son 2:5 Strengthen me with raisins refresh me with apples, for I am faint with love.

1. The Hebrew here is better "I need food and refreshment for I am "love sick."

2. She wants her Shepherd Lover to come now and since he has not she needs refreshment.

2.1 Again the spiritual analogy here of Christ as the Shepherd Lover and refreshment as doctrine would seem appropriate. We very often, especially in suffering, get discouraged and wonder why our Savior is delaying.

2.2 There is terrible pain and suffering in this world and how anyone can think they should not pray for the rapture is beyond me.

3. Overcome with love and admiration for her lover, the bride asks for raisin cakes; some lexicons have defined this word Ashishah as a flagon of wine.

3.1 She also wants apples and sugar or apples and wine to revive and heal her "she is love sick."

4. The Shulamite Girl continues her recall of events shared with her Shepherd Lover.

Son 2:6 His left arm is under my head, and his right arm embraces me.

Son 2:7 Daughters of Jerusalem, I charge you by the gazelles and by the does of the field: Do not arouse or awaken love until it so desires.

5. She remembers a time when they embraced. She recalls the joy of their closeness. Very often memories of a first kiss of the RIGHT MAN AND RIGHT WOMAN will provide a special joy just as reminiscences of our salvation should always be a source of appreciation.

5.1 The Shulamite Girl detects the Virgin Daughters are trying to arouse her and get her into the harem as a Queen.

5.1.1 For now this is subtle but later I am sure when the after dinner ambiance turns south, the poor Shulamite Girl will realize she has made a very poor choice by agreeing to join the caravan in any capacity.

5.2. This often happens to believers. We find ourselves in a place we should not be or we find ourselves involved in things we know we should not be doing. The answer is rebound and moving on. Recall these promises resist the devil and he will flee from you, greater is He Who is in you than He who is in the World and there is never a temptation permitted except that for which God has provided capacity for resistance.

5.3 The situation of the Shulamite Girl teaches the importance of choice or volition in the relationship of a RIGHT MAN AND RIGHT WOMAN.

5.4 Women must never be forced directly or indirectly. Again, with reference to marriage, her choice is a forever choice and therefore one which must be carefully considered.

5.5 In saying to the daughters of Jerusalem "I charge you by the gazelles and by the does of the field: Do not arouse or awaken love until it so desires" she seems to be stressing the importance of waiting.

5.6 She intends to wait for Shepherd Lover, she will not be forced into sex outside of the RIGHT MAN AND RIGHT WOMAN relationship and she points out the "animals of the forest have sex but only when the female is in heat."

5.7 Only when the female is ready will the male engage. So also are we to wait upon the Lord in all areas of our life and when we don't, we often get into trouble.

Psa 33:20 Our soul waiteth for the LORD: he is our help and our shield.

Psa 130:6 My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.

6. Before continuing our study I want to give you an expanded translation of Song of Solomon 2:1-7.

Son 2:1 The Shulamite girl responds to Solomon's compliments "I am a mere wild flower in the plain of Sharon", the King interrupts her and says "Oh no my love "you are like a lily of the valley, like a beautiful flower among thorns."

Son 2:2 the other maidens of this world compared to you are like thistles."

Son 2:3 The Shulamite is again reminded of her Shepherd Lover, she cannot help but speak of him for she is occupied with memories of Him "Like an apple tree among the trees of the forest is my lover among the young men. I delight to sit in his shade, and his fruit is sweet to my taste."

Son 2:4 I remember when he took me out to dine; he paid such special attention to me. I was proud to be his and to be seen with him and oh how I secure I felt, completely sheltered by his love. I was the center of his attention.

Son 2:5 Right now though I am sick with love; I am in need of the medicinal therapy of wine and apples, I am so sick; I want him to appear and take me to his home,

Son 2:6 I remember when he held me close and oh how I wanted to give myself to him as his left arm was under my head and his right arm embraced me; my desire for him was special; it was a romantic moment, uniquely ours

Son 2:7 Daughters of Jerusalem, the love between the a RIGHT MAN and RIGHT WOMAN is a once in a lifetime experience; I urge you to remember this and wait for your special man. All other arousals are but a cheap substitute and a product of libido. Libido will pass but the love between the RIGHT MAN and RIGHT WOMAN is forever; do not let others influence you, as the female you are key and you control our societies sexual mores and practices; avoid being pressured to give your love away to another; even the animals of the field teach the principle that consummation is solely the females choice.

1. Now for a few Scriptures dealing with the RIGHT MAN and RIGHT WOMAN.

Eph 5:22 Wives, submit yourselves unto your own husbands, as unto the Lord.

Eph 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

Eph 5:24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

Gen 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

1Co 7:2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

1Co 7:3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

1Co 7:4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

1Co 7:5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

1Co 7:6 But I speak this by permission, and not of commandment.

1Co 7:7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

Pro 18:22 Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD.

Gen 3:1 Now the serpent was more wise than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

Gen 3:2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

Gen 3:3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

Gen 3:4 And the serpent said unto the woman, Ye shall not surely die:

Gen 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Gen 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

1Ti 2:11 Let the woman learn in silence with all subjection.

1Ti 2:12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

1Ti 2:13 For Adam was first formed, then Eve.

1Ti 2:14 And Adam was not deceived, but the woman being deceived was in the transgression.

Eph 5:31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

Eph 5:32 This is a great mystery: but I speak concerning Christ and the church.

Eph 5:33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Pro 5:18 Let thy fountain be blessed: and rejoice with the wife of thy youth.

Pro 5:19 Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

Pro 5:20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

Pro 5:21 For the ways of man are before the eyes of the LORD, and he pondereth all his goings.

1Co 11:3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God ...

1Co 11:8 For the man is not of the woman: but the woman of the man.

1Co 11:9 Neither was the man created for the woman; but the woman for the man.

1Co 11:10 For this cause ought the woman to have power on her head because of the angels.

Heb 13:4 Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

Pro 31:10 Who can find a virtuous woman? for her price is far above rubies.

Pro 31:11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

Pro 31:12 She will do him good and not evil all the days of her life.

Pro 31:13 She seeketh wool, and flax, and worketh willingly with her hands.

Pro 31:14 She is like the merchants' ships; she bringeth her food from afar.

Pro 31:15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

Pro 31:16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

Pro 31:17 She girdeth her loins with strength, and strengtheneth her arms.

Pro 31:18 She perceiveth that her merchandise is good: her candle goeth not out by night.

Pro 31:19 She layeth her hands to the spindle, and her hands hold the distaff.

Pro 31:20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

Pro 31:21 She is not afraid of the snow for her household: for all her household are clothed with scarlet.

Pro 31:22 She maketh herself coverings of tapestry; her clothing is silk and purple.

Pro 31:23 Her husband is known in the gates, when he sitteth among the elders of the land.

Pro 31:24 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

Pro 31:25 Strength and honour are her clothing; and she shall rejoice in time to come.

Pro 31:26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.

Pro 31:27 She looketh well to the ways of her household, and eateth not the bread of idleness.

Pro 31:28 Her children arise up, and call her blessed; her husband also, and he praiseth her.

Pro 31:29 Many daughters have done virtuously, but thou excellest them all.

Pro 31:30 Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.

Pro 31:31 Give her of the fruit of her hands; and let her own works praise her in the gates.

2. Now let's return to our study of Solomon chapter two.

Son 2:8 Listen! My lover! Look! Here he comes, leaping across the mountains, bounding over the hills.

Son 2:9 My lover is like a gazelle or a young stag. Look! There he stands behind our wall, gazing through the windows, peering through the lattice.

1. The Shulamite Girl returns to her memories of her Shepherd Lover. She is controlled by her fragrance of memories and wants to talk of him to all who will listen. We also should be controlled by the doctrine in our souls and share to all who ask.

1.1 She will continue to tell of her dreams of him throughout the rest of Act I. The first Act ends with verse 3:5.

1.2 Keep in mind she is still in the tent of Solomon parked outside her northern vineyard.

1.3 She has joined Solomon's harem as a domestic; the domestics are called the Virgin Daughters.

2. She first speaks of the voice of her beloved! She knows a great deal about him because she has learned of him just as we must learn of our beloved Savior especially during this time of His absence (THE CHURCH AGE). She first speaks of his voice.

"Son 2:8 The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills."

2.1 All of this teaches a need to know of your spouse and this requires effort, questions and even planning for those of us who are not spontaneous by nature.

2.2 Likewise as family of God we too must plan to learn of Christ and get the grace answers God has provided in His protocol.

2.3 A RIGHT MAN AND RIGHT WOMAN, if sensitive and attentive toward one another, will develop a keen sense of mood recognition by the tone of the voice of their spouse. They must become intensely aware of the contents of one another's soul.

3. In well-chosen imagery the bride speaks of the coming of her beloved. The Shepherd Lover may not be nearly as handsome and beautiful to others as he is to her. So also with Christ, not all appreciate Him.

3.1 An unbeliever is hateful and disrespectful of our Lord. Believers do not appreciate Him equally. Only with doctrine can a believer maximize an appreciation of Christ.

4. The purpose of her discourse is to give expression of her deep love for her bridegroom.

4.1 Her recall of her Shepherd Lover takes place in the middle of Solomon's repeated compliments.

4.2 Her memories of her Shepherd Lover are sustaining her and provide the basis for resistance against Solomon's overtures.

4.3 The imagery is drawn from nature. Gazelles and young harts climbed mountains and leaped over hills with ease and grace.

4.4 By the wall she must mean the wall of the house in which the Shulamite Girl dwelled at her mother's home.

4.4.1 Remember the Shepherd Lover has been rejected as a potential Groom by her family.

4.4.2 He is no longer welcomed at the front door, just as Christ is no longer welcome in the devil's world but He comes and He speaks to us wherever we might be. When we want Him He is there but when He is not at home in our heart, like the gazelle He darts away but waits on us.

4.4.3 The visits of the Shulamite Girl and the Shepherd Lover have now become secret.

4.4.4 The recollection expressed here would seem to be one of an unsuccessful attempt at such a clandestine meeting.

4.5 Before this wall the bridegroom, like a gazelle or young hart that is shy and distrustful of men, stands looking through the window and peering through the lattice.

4.5.1 He is not going to force his advances on her and neither will our Savior force Himself on us.

4.6 He does not come to his bride rudely or even boldly but as one deeply respecting her and to a certain extent her family.

4.7 The RIGHT MAN must always respect the volition of the RIGHT WOMAN; this is a principle taught for all RIGHT MEN to heed and practice.

4.8 A man must never smother his RIGHT WOMAN. Men have a tendency to be very possessive.

4.9 Men are very sensitive in this area and often feel rejected and insecure when the RIGHT WOMAN expresses a need for privacy.

4.9.1 This is especially true of insecure men.

4.9.2 The RIGHT MAN and the RIGHT WOMAN must feel secure with one another and trust one another.

4.9.3 To combat this insecurity a man and a woman under the Mosaic Law were told to live their first year of marriage making passionate (soul and physical) love with one another.

The man was not permitted to go to war during the initial period of the marriage; they were instead to focus their attention on one another.

Deu 24:5 When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken.

4.9.4 Again, one of the reasons for the man being older and why he first went to work and took care of the details of life before marriage was to avoid a potential impediment toward developing a successful marriage.

4.9.5 The Groom did not come for his Bride until he had prepared both his soul and "body." The details of life should not be a problem for them.

5. Now let's continue our study of Song of Solomon verses 10-14

Son 2:10 My lover spoke and said to me, "Arise, my darling, my beautiful one, and come with me.

Son 2:11 See! The winter is past; the rains are over and gone.

Son 2:12 Flowers appear on the earth; the season of singing has come, the cooing of doves is heard in our land.

Son 2:13 The fig tree forms its early fruit; the blossoming vines spread their fragrance. Arise, come, my darling; my beautiful one, come with me."

Son 2:14 My dove in the clefts of the rock, in the hiding places on the mountainside, show me your face, let me hear your voice; for your voice is sweet, and your face is lovely.

1. The Shepherd Lover calls for her to go with him.

1.1 The Book recall is an Old Testament book and has primary application to Israel.

1.2 We can conclude then this first coming and invitation by the Shepherd Lover is an analogy of our Lord's 1st Advent and offering of the Messianic Kingdom to Israel.

1.3 There is a rejection, more of this later.

2. Here the symbolism of the gazelle and hart is dropped and the imagery of the seasons are introduced, "The winter is past; the rains are over and gone."

3. It would seem he is ready to take her away.

3.1 Maybe he is interested only in seeing her.

3.2 With the antagonism of the family this could not be the normal coming of the Groom for his Bride. It may have been his way of coming for her given her families animosity.

4. The picture of the arrival of spring is made more vivid by the enumeration of changes that take place in nature at this season. The imagery is designed to paint a beautiful word picture.

4.1 This could also be a picture of the winter being replaced with the rebirth of spring - like as our Lords' return will bring a rebirth of perfection with His Second Advent.

5. The urgency of the call of the bridegroom to his bride to join him is evident from the repetition of the words of verse ten, "Arise, my love... and come away."

5.1 There is a refusal on her part to go for whatever reason. Maybe she is just being coy as women are sometimes prone to do.

5.1.1 Later at the end of the book the Shepherd Lover will come with force to get her.

5.1.2 It would seem the Second Coming of the Shepherd Lover with coming with force is analogous to the Second Advent which will be accompanied with a vengeance by the Lord of the Armies, Jesus the Warrior.

5.2 As noted the Song is written first to Israel so the first calling to His national people is rejected; it will be followed later with the forceful taking and judgment of the Second Advent.

5.2.1 The Tribulation will prepare for Him a people; Why? Because He said it would be so!

5.3 There is though a secondary application to us. He prepares every human for His call, all is done to make salvation real so that there is none with excuse.

Tit 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Joh 1:9 That was the true Light, which lighteth every man that cometh into the world.

Rom 1:19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

6. She called him a gazelle and a young hart; and the Shepherd Lover called her his dove, both are terms of endearment.

7. The bride speaks of Him in most favorable terms.

8. She continues her discourse in verse 15.

Son 2:15 Catch for us the foxes, the little foxes that ruin the vineyards, our vineyards that are in bloom.

1. The bride continues her soliloquy in poetic expression.
2. The foxes as the annoyances and cares of life would seem to be in view.
3. Their love is fully blossoming, and nothing should be allowed to disturb it.
4. The details of life as much as possible should be resolved before marriage, i.e., in the economic sense.

Son 2:16 My lover is mine and I am his; he browses among the lilies.

Son 2:17 Until the day breaks and the shadows flee, turn, my lover, and be like a gazelle or like a young stag on the rugged hills.

KJV

Son 2:17 Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

1. "My beloved is mine, and I am his" she says with great confidence.
2. The bride is confident that she and her bridegroom belong together.
3. She pictures him here as a shepherd who during the day is feeding his flock and is thus away from her.
4. In the language of spiritual devotion, these words "feeding the flock" have frequently been applied to the relationship between Christ and his beloved people and in Scripture they are used to describe one of the jobs of the pastor-teacher.
5. Among the lilies suggests that the bridegroom carries on his daily duties in surroundings that are in keeping with his character and dignity. He is always the gentleman.
 - 5.1 Christ today is there among the lilies in the sense He is in the Third Heaven making ready our mansions.
 - 5.2 Until the day break or, until the day cools is better translated, "until the day breathes or until the evening breezes come.
 - 5.3 The reference is to the end of the day, when the heat, often scorching, is displaced by invigorating coolness.

5.4 Evening is also the time when the shadows, which exist only when there is sunlight, are disappearing.

6. Verse 17 is her final response; she would seem to ask him to leave. She will later have second thoughts about asking Him to leave.

6.1 Notice He does not force Himself on her, he respects her volition.

6.2 Throughout the section both are expressing their desires for one another in unique ways.

6.2.1 She in verse 17 may be giving expression to her desire for the more formal and normal visit from the groom with a wedding supper, reception etc. He may be expressing a desire to come for her now. Just as her timing is critical so also is the timing of the Lord and His return for us and later His people Israel.

6.2.2 Mountains of Bether is perhaps better "craggy mountains." The Hebrew verb comes from a root meaning "to cut in pieces."

6.3 If this etymology is accepted, the words may be translated "craggy" mountains or "mountains of separation," that is, mountains that separate us (Berkeley Version of the Bible).

6.4 Beginning in chapter three we find her lying on her bed, she has second thoughts about her choice to ask Him to leave.

7. Real Israel will also have such thoughts. They will at Christ's return wonder why did we reject His first offering.

Son 3:1 All night long on my bed I looked for the one my heart loves; I looked for him but did not find him.

Son 3:2 I will get up now and go about the city, through its streets and squares; I will search for the one my heart loves. So I looked for him but did not find him.

Son 3:3 The watchmen (from the Hebrew Shamar we know this is a police officer) found me as they made their rounds in the city. "Have you seen the one my heart loves?"

Son 3:4 Scarcely had I passed them when I found the one my heart loves. I held him and would not let him go till I had brought him to my mother's house, to the room of the one who conceived me.

1. She soon regrets asking Him to leave.

2. She gets up and goes out into the streets seeking Him.

3. A police officer stops her. She would seem to be known by the officer. The police officer knows her Shepherd Lover and apparently able to help her find Him.

4. She then tells the Virgin Daughters how she embraced her Shepherd Lover. She did not give herself to Him though no doubt this is what she wanted to do.

Son 3:5 Daughters of Jerusalem, I charge you by the gazelles and by the does of the field: Do not arouse or awaken love until it so desires.

1. Now we find the Shulamite Girl for emphasis repeats herself: "A woman" she says "must wait before giving herself to a man"; i.e., she must wait for marriage before sex.

2. Her caution could have something to do with the salacious setting developing. The harem members seem to be intent on getting her aroused about Solomon.

3. Now we begin Act II where we find the guard on the wall seeing Solomon's column coming in the distance. This act is designed merely to show the greatness and glory of Solomon and to change the setting from the northern vineyard to the city of Jerusalem and Solomon's palatial residence.

Son 3:6 (Watchman on the Wall) Who is this coming up from the desert like a column of smoke, perfumed with myrrh and incense made from all the spices of the merchant?

Son 3:7 (1st Bystander) Look! It is Solomon's carriage, escorted by sixty warriors, the noblest of Israel,

Son 3:8 all of them wearing the sword, all experienced in battle, each with his sword at his side, prepared for the terrors of the night.

Son 3:9 (2nd Bystander) King Solomon made for himself the carriage; he made it of wood from Lebanon.

Son 3:10 Its posts he made of silver, its base of gold. Its seat was upholstered with purple, its interior lovingly inlaid by the daughters of Jerusalem.

Son 3:11 (3rd Bystanders) Come out, you daughters of Zion, and look at King Solomon wearing the crown, the crown with which his mother crowned him on the day of his wedding, the day his heart rejoiced.

1. The chariots of Solomon are seen coming from a distance. Even the guard on the wall is impressed with the beauty of the spectacle.

2. The Shulamite girl is in the lavish caravan where she is still being pressured by Solomon to be one of his queens.

3. Solomon's caravan approaches with great speed.

4. He arrives at the gate in a cloud of dust where there are three bystanders. Each Bystander has a different perspective and interest. The caravan includes soldiers, servants and the entire harem--certainly to include the Shulamite Girl.

5. The guard on the tower wall sees the caravan from a distance and sounds the "alarm."

5.1 The first bystander is interested in the military guard accompanying the caravan.

5.2 The second bystander is interested in the carriage of Solomon. The beauty of its ornate construction impresses him.

5.3 The third bystander is impressed with the crown of Solomon and his recall of the ceremony when Solomon received the diadem from Bathsheba. The crown was given to Solomon at one of his weddings, which one we do not know but this third bystander remembers it.

6. Act II was designed to show the greatness and glory of Solomon as he enters the city.

6.1 These bystanders were impressed with Solomon for different reasons.

6.2 So also is there something for everyone in the devils world. Temptations vary with people. What tempts one will not tempt another.

6.5 There are all sorts of reasons why people reject doctrine. They often take such distractions and place them on pedestals making religious shrines of their distractions. A few examples will suffice:

- sexual lust
- material lust
- fame and recognition
- infatuation with sports
- fanatical devotion to their jobs
- excessive devotions to their hobby or hobbies
- pursuit of friends and social status
- the facade of spending quality time with their family, caring for their families, immediate or extended etc.
- intellectualism and arrogance
- day dreaming of what might have been

6. Again the purpose of this Act is to show the grandeur of Solomon's caravan and to change the setting from the Shulamite Girl's vineyard in the north to the palace in Jerusalem.

End Lesson