

Song of Solomon

What follows represents the unedited lecture notes of Pastor Merritt's teaching of the Song of Solomon. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ.

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 Chabatsleth 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 haram--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.

7. Now we begin Act III where Solomon continues wooing the Shulamite Girl in the palace. From time to time during this wooing, the Shulamite Girl will comment as she recalls fragrant memories of her Shepherd Lover.

Act III-Chapter Four

1. Chapter 4 is made up of a series of verses praising the exquisite beauty of the Shulamite Girl.

2. Chapter 4 is also a warning to ladies about the predatory wolf.

3. It has been said that wolves come in three types: there is the brazen wolf, there is the shy and pitiful wolf and lastly there is the wolf in sheep's clothing.

3.1 The brazen wolf simply wants to know yes or no.

3.2 The shy wolf wants to stand in the background and be noticed; often subtly calling attention to himself and usually acting shy and withdrawn. He often wants to be pitiful hoping the object of his pursuit will mother him. All women have motherly instincts and sometimes this is confused with love. Many women will confuse pity with love when the shy wolf is seen as someone need.

3.3 There is the wolf in sheep's clothing; he is a major problem in that he is helpful, complimentary of her family, her children, her intellect, her spirituality, her understanding, and he knows how to listen and he lets her talk.

3.4 But they are all wolves, i.e., of the biped variety.

4. Solomon as the villain of our story is the powerful direct wolf.

5. Keep in mind he is the most handsome, smartest, richest and most powerful man on earth.

5.1 The Shulamite Girl by her choice has placed herself in a difficult situation.

5.2 By her choice she is making right decisions difficult.

5.2.1 Even though Christ controls history, we are responsible for our decisions, our decisions make our environment and not vice versa.

5.2.2 She made (under the permissive will of God) the choices but God in His overriding will accomandated "her very own spiritual life." From God's omniscience her thoughts actions and deeds both the good, the bad and the ugly were known in eternity past and a perfect plan developed.

5.3 Without the memories (the use of cycled doctrine) she would no doubt by now have succumbed.

6. An example of Solomon's directness next follows.

6.1 She has obviously made it clear she has her RIGHT MAN but Solomon, not atypical for this type of wolf, believes he is her right man; so he calls her his spouse (Kallah).

6.2 This word appears six times in the Bible and all are found in the the Song of Solomon.

6.2.1 Kallah is used five times in our chapter four and once in chapter five verse one.

6.2.2 The noun form is found all six times; it is Kallah from the verb Kalal meaning to complete.

6.2.3 It is the common word for bride. Let's look at the Scriptures where Kallah is found.

Son 4:8 Come with me from Lebanon, my spouse (Kallah), with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

Son 4:9 Thou hast ravished my heart, my sister, my spouse (Kallah); thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

Son 4:10 How fair is thy love, my sister, my spouse (Kallah)! how much better is thy love than wine! and the smell of thine ointments than all spices!

Son 4:11 Thy lips, O my spouse (Kallah), drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.

Son 4:12 A garden enclosed is my sister, my spouse (Kallah); a spring shut up, a fountain sealed.

Son 5:1 I am come into my garden, my sister, my spouse (Kallah): I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.

7. The Shulamite Girl is not of course his spouse, (his bride) and she has made this clear but he is not deterred.

8. Now let's look at the chapter verse by verse.

NIV:

Son 4:1 (SOL) How beautiful you are, my darling! Oh, how beautiful! Your eyes behind your veil are doves. Your hair is like a flock of goats descending from Mount Gilead.

1. Now let's look at this verse in the KJV and then I will comment:

KJV

Son 4:1 Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from mount Gilead

2. The word "fair" is used twice in the KJV is in both cases a translation from the Hebrew: Yaphah a primary word meaning to be bright and beautiful.

2.1 She has already been told she is beautiful but an aggressive wolf like Solomon knows the more he compliments the more his chances of conquering her become.

3. The phrase "my love" is the Hebrew: Rea with the 1st person suffix meaning an associate (more or less close) over whom I rule. Here again is the aggressive arrogant wolf who believes she is indeed his. This, even, though she has repeatedly said she adores her Shepherd Lover.

4. Now let's return to our verse in the NIV:

1. In verse one Solomon speaks of her having eyes like as the eyes of a dove.

1.1 The eyes of a dove have often been used to describe beautiful eyes, large, clear and perfectly set.

2. Mount Gilead, is the highest peak in a range east of the Jordan River. The range was well known for wild goats.

3. The goats on Gilead had dark shiny hair, suggesting the Shulamite Girl had been blessed with waves of beautiful hair.

3.1 The contrasts in the variegated shades on the verdant hillsides painted a beautiful bucolic scene pleasant to the eyes, especially from a distance

4. The color of the Shulamite Girl's hair given verse three (where her temples are like ... pomegranate within thy locks) leave open the question of hair color.

5. We can conclude that her hair was blessed with an attractive sheen and quite possibly auburn.

5.1 More will be said of the color of her hair later.

Son 4:2 Your teeth are like a flock of sheep just shorn, coming up from the washing. Each has its twin; not one of them is alone.

1. It seems better to translate, “your teeth are like a flock of shorn sheep which have come up from the washing.”

1.1 The shorn sheep when washed were a shining white.

1.1.1 This comparison is intended to describe the whiteness of the Shulamite Girl's teeth.

1.2 The next complement indicates none of her teeth are missing.

2. Dentistry at this point in time was at best primitive at best.

2.1 They did have false teeth made from wood and other metals. Gold and silver replacements would come much later when they learned how to harden these two metals. At this time wood, iron and brass plugs were crudely fashioned and used as obvious prosthetics.

2.2 There were many snaggletooth people running around.

3. The Shulamite Girl had been blessed with white teeth.

3.1 She also is blessed because she still has all of her teeth; none are said to be missing.

3.2 She has been apparently blessed with a beautiful smile.

Son 4:3 Your lips are like a scarlet ribbon; your mouth is lovely. Your temples behind your veil are like the halves of a pomegranate.

1. The word for scarlet here is Shaniy and means a bright, rich crimson.

2. The word for "ribbon" or as the KJV translates "thread" is Chut and is literally a measuring tape.

2.1 This would seem to indicate she has measured lips which complement her beautiful face.

2.2 She has no need for the foolishness of collagen injections.

3. The bride's temples can be said to be like a sliced pomegranate; the inside of this fruit is filled with ruby colored seeds blended in colored shades from dark to a light pink and even in many cases the pink will yield to red.

4. This certainly gives indication she has red or auburn hair which when coupled with her tanned skin and white teeth would make for "quintessential pulchritude."

Son 4:4 Your neck is like the tower of David, built with elegance; on it hang a thousand shields, all of them shields of warriors.

1. Like the tower of David is a very interesting descriptive metaphor.

2. This tower was well known at the time of the writing of this book.

2.1 The exact rendering of the words translated in the KJV "builded for an armory" remains a question.

2.2 The translation, built with terraces is the more plausible translation.

2.3 The armory in the KJV or terraces, up on which there hang ... shields ... may well suggest jewels worn by the Shulamite Girl or it may be descriptive of the perfection of the rest of her body beautifully "leading" from her neck.

2.4 If there is a reference to jewels in this phrase, they were most likely provided by the Virgin Daughters.

2.5 They would accentuate the beauty of her neck which Solomon has earlier noted is very beautiful.

2.6 Solomon in chapter one verse ten had called attention to the beauty of her neck and the Virgin Daughters had said in verse eleven they would make her a jeweled necklace to compliment her beautiful neck.

Son 4:5 Your two breasts are like two fawns, like twin fawns of a gazelle that browse among the lilies.

1. In verse five he moves to her breasts.

2. He complements her body by first describing the beauty of her neck and then her breasts.

2.1 You will note his compliments started with her head and now he speaks of her body.

2.2 When the wicked queen (later described) begins her dance sans clothing he will begin with her feet and move upward from there.

3. Inappropriate no doubt is his compliment of her breasts but designed in the presence of the concubines and queens to maintain a state of prurience purposed to excite both the Shulamite and Solomon.

3.1 At this point I am sure the Shulamite girl is wondering why she ever put herself in this situation.

4. He goes on to say her breasts are like two young roes.

4.1 A roe was a female gazelle and was often used adjectivally for that which is pleasant to the eye.

5. Wycliffe in his commentary has this to say of this compliment:

"The breasts of the bride are youthfully tender like fawns of a gazelle. Feeding among the lilies suggests the well-formed body of the bride from which the breasts arise."

6. The Shulamite Girl in verse 6 of chapter 4 interrupts Solomon to speak of the fragrance of the memories of her Shepherd Lover.

7. She no doubt sees a need to cool this guy off.

Son 4:6 (SG) Until the day breaks and the shadows flee, I will go to the mountain of myrrh and to the hill of incense.

1. The Shulamite Girl has joined the harem where she is now feeling a great deal of pressure to become another of Solomon's many wives.

1.1 She has the strength from the doctrine in her soul and the memories of her Shepherd Lover to sustain her.

2. Let's review an expanded translation of Son 4:1-6.

Son 4:1 (SOL) How beautiful you are, my darling! Oh, how beautiful! Your eyes, even seen behind your veil, they are like the eyes of a dove, perfectly set, clear and lively. Your hair has a sheen like the finest goats descending from Mount Gilead.

Son 4:2 Your teeth are as white as shorn sheep coming up from the washing. Each has its twin; not one of them is alone; they are perfectly set clean and bright.

Son 4:3 Your lips could not be more inviting; your mouth is lovely. Your auburn hair perfectly frames your tanned face.

Son 4:4 The lines of your neck compliment the loveliness of your head and shoulders; your gorgeous neck is the nexus from which the rest of your youthful body freely suspends in perfect symmetry.

Son 4:5 Your breasts are youthfully tender. They seem to be feeding among the lilies like two twin gazelles, well-formed and alive ."

Son 4:6 The Shulamite interrupts, "From dawn till bed time, I can think only of my Shepherd Lover.

3. I want to give you a few principles learned from Son 4:1-6:

1.1 This lady has been bombarded from head to breast with compliments.

1.1.1 We all love compliments but compliments coming from a stranger to the weaker vessel makes for a grandiose temptation.

1.1.2 A woman must beware of the male who spends time complimenting unless of course it is your RIGHT MAN and if he compliments you, accept it as a gift from God.

1.1.3 If the RIGHT MAN doesn't compliment; he is a problem and a royal dunce. Most men without proper training at home are "super dunces." This is why the church needs to teach and moms and dads need to speak often of that which is taught in their local assembly. And this would certainly include "RIGHT MAN and RIGHT WOMAN.

1.2 Solomon began in verse one to compliment her in front of his Queens and Concubines in a prurient and salacious setting. His purpose is to gain another female notch on his belt.

1.2.1 Recall this is the most handsome, riches and smartest man in the world; a ruler of a kingdom surpassed by no other nation or nations.

1.3 In the devil's world we too are bombarded with innumerable temptations from the most sagacious of created beings and all of these enticements are designed to render us inoperable in the devil's domain.

1.3.1 These enticements are designed to keep us from knowing about Christ.

1.3.2 Just think about the millions of born again Christians who:

- think they can lose their salvation;
- who think they must feel sorry for sin in order to be forgiven;
- who think they stopped sinning when they became a Christian;
- who believe there are sins of omission and commission;
- who think church membership or baptism is necessary for salvation;
- who don't want to hear about the angelic conflict;

- who have heard about the conflict and don't believe it;
- who choose a church based upon the size and caliber of the choir, social programs, the young people's agenda etc.;
- number of business meetings held;
- need testimony time;
- and the size of the church.

1.4 The Shulamite Girl has elected to join the harem because she got frustrated with her RIGHT MAN.

1.5 When he didn't return right away she took matters into her own woefully inadequate hands and now no doubt is wondering "how will I get out of this jam that I placed myself in"?

1.6 She was not happy with events so she decided against waiting and trusting.

1.7 We too often get frustrated with events in time and wonder, why is this happening.

1.8 After all is God not sovereign so why is this happening to me.

1.9 The question Scripturally should not even be asked for we are the clay and He is the potter. We have been left here for His purpose to glorify Him and our knowing why is absolutely of no spiritual significance.

1.9.1 It is a matter of trust, it is a matter of understanding our role as over against God's role. The song writer said it well "to be happy in Jesus we must trust and obey."

1.9.2 We are the product; He is the manufacturer and we are his result and not vice versa.

1.10 The RIGHT MAN must recognize that like the Shulamite Girl, the RIGHT WOMAN is the weaker vessel and woe unto the man who doesn't take seriously his job of being the spiritual leader of the home, the man what's in charge, the lover of her soul as well as her body.

1.10.1 Solomon has no concept of the RIGHT MAN AND RIGHT WOMAN relationship.

1.11 The Shulamite Girl is a real winner and though she made the mistake of joining the harem in frustration she still has a chance because in her soul is Bible Doctrine, a fragrance of memories upon which she can rely.

2. Amidst all this pressure the Shulamite Girl can still recall the memories of her Shepherd Lover.

3. She knows a lot about him and she loves to talk of him.

3.1 People generally like to talk about that which or whom they love.

3.2 To love Christ is to know Him and to know Him can only come from doctrine in the soul.

4. She is witnessing of the wonder of her Shepherd Lover just as we should be witnesses of the wonder of our Savior in this the devil's world.

5. Keep in mind, Solomon is speaking with the Shulamite Girl in his palace in the presence of his Queens, his concubines and the daughters of Jerusalem.

5.1 His cascading compliments are all designed to entice her into his bed. From time to time during this wooing the Shulamite Girl will recall her fragrant memories of her Shepherd Lover.

5.2 Without doctrine in her soul, the Shulamite could easily be seduced into thinking that Solomon is her right man.

5.3 Without doctrine, she might even convince herself she could change him and become the single most important woman on earth. It would not be so unusual for such thoughts to swirl in her pretty head.

5.4 She is no doubt being tempted by the master tempter that she and only she will become the irresistible object of his love.

5.5 Solomon in chapter four continues his direct approach.

Son 4:7 (SOL) All beautiful you are, my darling; there is no flaw in you.

1. Solomon is not deterred by her verse six outburst where she speaks of her love for her Shepherd Lover.

2. The King continues to compliment.

3. The verse might better read "My love You are beautiful from head to toe; you are without physical or moral blemish. In the Hebrew the Word for "flaw" is Mum and means no blemish or spot physical or moral. The Hebrew word for "love" is better translated "my female associate."

3.1 The new vocative from "spouse" to "female associate" and Solomon's stated recognition of her moral propriety may represent a new plan of attack on the king's part.

4. Solomon in this phrase sums up the total beauty and total attractiveness of the girl.

5. The King continues his efforts impress the lady.

6. It should be pointed out the King wants her to think he is totally infatuated with her.

7. He has it would seem broadened his attack to include something other than her physical beauty.

8. He still however does not tell her of the advantages of being Queen, the challenges of the job, the Kingdom's need for a stable Queen to properly rule with him but rather he makes only the argument "I can't live without you because you are so totally appealing."

9. Solomon wants another trinket; another pretty young thing to lead around.

9.1 His appeals are designed for her feminine side, her emotions, her sense of her own physical worth but not her total self.

9.2 One could say Solomon is trying what had always worked for him in the past.

10. It would seem in verses eight and nine he changes from complementing her to telling her of some of the advantages of being his prize.

11. He will also speak of her as his spouse reminding her of how pleasant will be their trips together to the mountains as man and wife.

Son 4:8 Come with me from Lebanon, my bride, come with me from Lebanon.
Descend from the crest of Amana, from the top of Senir, the summit of Hermon,
from the lions' dens and the mountain haunts of the leopards.

1. Solomon shows his true colors.

2. Notice he has not asked her "what do you like to do?"

3. She may enjoy:

3.1 going to the beach, the shore,

3.2 traveling by boat down the Red Sea from Ezion Geber to Ethiopia,

- 3.3 crossing the Gaza strip and viewing the Nile during flood stage,
 - 3.4 hunting in the forest of Engedi,
 - 3.5 visiting the ruins of Sodom while sailing the Dead Sea,
 - 3.6 crossing the Jordan and/or visiting with the Amorites and the Gileadites in the hills around Mahanaim where David defeated Absalom
 - 3.7 maybe she is adventurous and would love to sail out into the Indian Ocean where no woman has ever been or
 - 3.8 any number of other things which interest her.
4. Solomon in his reversionism, is without capacity to think of anyone other than himself.
 5. A right man full of doctrine will develop an ability to cater to the needs of his right woman and in fact take great joy in making her happy.
 6. A right man full of doctrine will find great satisfaction in serving the weaker vessel.
 7. Solomon loves the mountains. He must have had a mountain lodge on several special mountain peaks located in the north of Palestine.

SON 4:8 Come with me from Lebanon, my bride, come with me from Lebanon. Descend from the crest of Amana, from the top of Senir, the summit of Hermon, from the lions' dens and the mountain haunts of the leopards.

1. That Solomon had lodges at each of these beatific locations is without question, they were no doubt famous and the subject of much discussion not only in Israel but elsewhere around the ancient world.
2. Solomon's cascading compliments are all designed to entice her into his bed. From time to time during this wooing the Shulamite Girl will recall her fragrant memories of her Shepherd Lover and thus prevent his prurient advances.
3. Chapter four is made up of a series of verses praising the exquisite beauty of the Shulamite Girl.
4. Chapter four is also a warning to ladies about their vulnerability in this area.
5. Without doctrine in her soul the Shulamite could easily be seduced into thinking that Solomon is her right man. Very often women are vulnerable to such an attack.

5.1 Men are by nature dominated by the anticipation of physical pleasures over against women who are dominated by anticipated mental pleasures. Study after study confirms this significant difference in the sexes.

6. Now let's continue with verse nine chapter four. Solomon continues to speak.

Son 4:9 You have stolen my heart, my sister, my bride; you have stolen my heart with one glance of your eyes, with one jewel of your necklace.

1. To the king the beauty of the Shulamite is irresistible. He makes this point in verse nine by an a fortiori comparison "if just a glance from one of her beautiful eyes overwhelms him just think of his fluttering heart when she turns her two baby blues on him."

1.1 Beautiful women have many advantages but they also have attendant disadvantages. I read an article once which made a good case that ugly women were the most discriminated category of person in America. Candice Bergen was quoted as saying "I never had to do anything but just show up and let them take pictures of me ... this made it hard for me to develop as a person ..." Poor Candice.

2. The designation my sister expresses how unspeakably dear she is to him.

3. The word Kallah, as earlier noted, means the one who completes - it is often translated spouse meaning the one who completes me.

4. Lavav is used twice in this verse to communicate "a stealing or transporting of the heart" and in both cases it is done by "Echad Ayin" a glance from one of her eyes.

5. Solomon wants the Shulamite to think that by her slightest attention the most powerful man on the face of the earth becomes mere putty in her hands.

6. She has enough doctrine in her soul to resist these choicest of words.

6.1 There are recall seven hundred wives who like her at one time were probably told similar sweet things.

1Ki 11:3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

1Ki 11:4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.

7. Men, very often, have short lived love interests unless they have doctrine in their souls.

8. A woman must be cultivated and swept off her feet repeatedly if she is to remain infatuated by her right man; a man without doctrine can "fall in love" every day and sometimes twice daily.

9. A young lady in the Shulamite's place, without doctrine, would have a difficult time not succumbing to this "slick talking, gorgeous male, with riches beyond imagination, power beyond comprehension and a throne and a Kingdom given by God Himself. Solomon's tendered perquisites without question had no equal.

10. Solomon as we will see is the typical reversionistic male animal who longs for the companionship of every lady he encounters. He has no capacity for love, this King at this point in his life is a polygamist who, were it not for his dad David, have been removed as King long ago. David was recall "a man after God's heart."

10.1 God's love for David not only protected Solomon but also Solomon's son, Rehoboam.

1Ki 11:29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field:

1Ki 11:30 And Ahijah caught the new garment that was on him, and rent it in twelve pieces:

1Ki 11:31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

1Ki 11:32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

11. Now let's see what we can learn from verse ten:

Son 4:10 How delightful is your love, my sister, my bride! How much more pleasing is your love than wine (Yayin), and the fragrance of your perfume than any spice!

1. Notice the similarities of this verse with Son 1:3 and 4.

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

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

2. Her fragrance says Solomon makes him wild about her. He has olfactory rapport with her or so he thinks.

2.1 "Your love", says Solomon, "is more stimulating than wine." She is to him an intoxicant.

Son 4:11 Your lips drop sweetness as the honeycomb, my bride; milk and honey are under your tongue. The fragrance of your garments is like that of Lebanon.

1. Solomon wants to taste her lips and he anticipates her kisses will be as sweet to his mouth as the finest honey.
2. He also wants to savor her tongue and he anticipates the fragrance of her garments.
3. I think you can see now why this is not a book for children.
4. Solomon is an aggressive male who wants sex with the Shulamite girl and though it is possible he may actually believe she was the one. His past history and conduct, however, would seem to indicate that the Shulamite Girl is but a passing fancy.

NIV

Son 4:12 You are a garden locked up, my sister, my bride; you are a spring enclosed, a sealed fountain.

Son 4:13 Your plants are an orchard of pomegranates with choice fruits, with henna and nard,

Son 4:14 nard and saffron, calamus and cinnamon, with every kind of incense tree, with myrrh and aloes and all the finest spices.

Son 4:15 You are a garden fountain, a well of flowing water streaming down from Lebanon.

KJV

Son 4:12 A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed.

Son 4:13 Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard,

Son 4:14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

Son 4:15 A fountain of gardens, a well of living waters, and streams from Lebanon.

1. Nard is of foreign origin; it describes some sort aromatic flower used in the manufacture of a sweet smelling ointment. Saffron is also of foreign origin; it too is a flower, also called the crocus. Calamus is a reed; by resemblance a rod. Cinnamon is a spice derived from the bark of a tree; it is common in many products today.
2. A garden enclosed is a reference to not only the difficulty she presents to Solomon but it would also seem to represent the mystery of her virginity.
2. Since Solomon sees the bride as his possession, she resembles a garden that is locked and inaccessible to all but the owner.

3. Also wells and fountains were sometimes sealed to preserve the water, water was not and is still not a plenteous commodity in the middle east.

3.1 Wells were sealed in order to keep it away from others.

4. An orchard ... with pleasant fruits is Solomon's description of what he sees before him.

5. To the king, the Shulamite Girl, whom he may call his own, is like a garden yielding its owner the choicest fruits.

6. A garden fountain is an elaboration of his desire to have her as his own.

7. To the king his bride is like fountains and streams yielding an abundance of fresh and pure water.

8. And now the Shulamite Girl speaks in desperation; she it seems , is under great pressure.

Son 4:16 (SG) Awake, north wind, and come, south wind! Blow on my garden, that its fragrance may spread abroad. Let my lover come into his garden and taste its choice fruits.

1. She is at a point of intoxication and would seem to be wavering here.

2. She dearly would love for the Shepherd Lover to come for her and take her home with him to make love passionately with her. She poetically states blow my fragrance to my Shepherd Lover that he may come for me.

3. Solomon is intoxicated and stimulated which is why the fragrance of perfume and wine are used here. He is in the parlance of the 20th century "turned on" and she is feeling the pressure.

3.1 He continues his efforts to conquer.

Son 5:1 (SOL) I have come into my garden, my sister, my bride; I have gathered my myrrh with my spice. I have eaten my honeycomb and my honey; I have drunk my wine and my milk. Eat, O friends, and drink; drink your fill, O lovers.

4. As will be explained later I think we need to explain this verse in two parts.

Son 5:1a (SOL) I have come into my garden, my sister, my bride; I have gathered my myrrh with my spice. I have eaten my honeycomb and my honey; I have drunk my wine and my milk.

Son 5:1b (Virgin Daughters): Eat, O friends, and drink; drink your fill, O lovers.

1. Solomon is now ready to enjoy the anticipated and excellent fruits of his garden, his bride.
2. The King brags to the Shulamite Girl of his experience at sex. He deems himself an expert.
3. Remember from our study of RIGHT MAN AND RIGHT WOMAN " experience in sex with other than the right man or and right woman just makes one jaded.
4. For every such experience is a cheap substitute and dulls the appreciation of the real thing, i.e., sex between the Godly appointed RIGHT MAN and RIGHT WOMAN.
 - 4.1 Today there is such pressure from movies, magazines TV, peers and society in general to have premarital sex.
 - 4.2 The Church needs to take a stand and communicate what the Bible has to say.
 - 4.3 The family as the primary teacher of the young must make clear the absolute prohibition and the need for men and women to wait until marriage.
5. As noted, I think it is best not to understand the words "eat, O friends; drink, yea, drink abundantly, O beloved" as part of Solomon's monologue.
6. Someone in verse 5:b (in my view it is one of the Virgin Daughters) urges the action forward, although we do not know for certain who is exhorting the two lovers to delight fully in each other, it would seem to be either one of the Virgin Daughters, one of the Queens.
7. Now again we find the Shulamite Girl interrupting and witnessing of a past experience with her Shepherd Lover when she was in her bed.
8. This could be a continuation of the earlier related tale of a visit by her Shepherd Lover when he came at night and she would not open the door or go out with him.
9. I no doubt think she relates this story to interrupt and to present an anecdote describing a time when her Shepherd Lover wanted to visit with her and she said no and he respected her volition.
10. You can see the close relationship of her recollection with the context of Solomon wanting to take her sexually.
11. This young lady has placed herself in a very tenuous situation but the doctrine in her soul keeps coming forth to help her.

12. No matter how bad we mess up God is always there to help us. This is because we are his family and there is a wall of fire about us. Notice that the Psalmist in Psalm 73; seems to sum her situation.

Psa 73:21 When my heart was grieved and my spirit embittered,

Psa 73:22 I was senseless and ignorant; I was a brute beast before you.

Psa 73:23 Yet I am always with you; you hold me by my right hand.

Psa 73:24 You guide me with your counsel, and afterward you will take me into glory.

Psa 73:25 Whom have I in heaven but you? And earth has nothing I desire besides you.

Psa 73:26 My flesh and my heart may fail, but God is the strength of my heart and my portion forever.

13. Solomon is now ready to enjoy the excellent fruits of his garden, his bride.

14. Solomon brags to the Shulamite Girl of his experience at sexual love making.

15. The Shulamite Girl's decision to join the harem, her failure to faith rest and her failure to wait for her Shepherd Lover has resulted in severe temptation.

Son 5:1a Solomon interrupts the Shulamite, " I have so often come into my harem, my sister, my bride to sample my Queens and concubines. I have eaten my honeycomb and my honey; I have enjoyed them all.

1. I have left verse 5:1a as an abstruse poetic euphemism.

2. Solomon is bragging of his sexual experience and self-acclaimed prowess.

3. As earlier noted sex with other than RIGHT MAN AND RIGHT WOMAN is a cheap substitute and makes future appreciation of RIGHT MAN AND RIGHT WOMAN less than the best. The consistent use of the two power options can rectify at least in part past indiscretions.

Son 5:1b And then one of the Virgin Daughters urges, "Enjoy yourselves my friends, and drink your fill, O lovers; take one another, the time has come to consummate your love."

1. The Daughters of Jerusalem are voyeurs.

2. Their thirst for voyeuristic satisfaction evokes the cry "enjoy yourselves ..."

2.1 Such is the case today in the devil's world. TV sitcoms, movies, talking heads all excuse immorality, sexual deviation, adultery, promiscuity etc. as but a natural inclination. The media further teaches "Why not? Everyone does it.

3. Solomon's cascading compliments are all designed to entice her into his bed.

4. Although suffering great temptation she is at this point holding her own. Let me give you an expanded translation of verses two and three:

Son 5:2 Once I had a terrible dream about my Shepherd Lover. I dreamed I was at home in my bed when I heard a soft knock at my window. I then heard my Lover's voice "Open up, my sister, my darling, my dove, my flawless one. It's raining and my hair with is soaked, the night air is cold."

Son 5:3 I answered "I am in my bed, I am in my night gown. It's late I have had my bath, do you want me to get up and dress again?"

1. The Shulamite Girl is asleep in her bed at her mother's home. It is here she has a bad dream.

2. She is dreaming of her Shepherd Lover; she recalls the dream and tells its contents to those present. It could be conjectured Solomon has excused himself and she is addressing only the Virgin Daughters.

3. Her Shepherd knocked at the window.

4. The Shepherd Lover calls for her to open the door and let him inside.

5. Her Lover has come a long way through the night.

6. It is raining and He is cold.

7. She is not of a mind to let him inside.

Son 5:3 I have taken off my robe-- must I put it on again? I have washed my feet-- must I soil them again?

1. She is recalling a time when she was dreaming. In her dream she had turned in for the night.

2. She has prepared herself for the bed.

3. The bride's excuse for failing to open to her beloved is simply a statement of fact.

4. Keep in mind this is a dream and she will later regret the decision she makes.

5. Her failure to let him inside makes the dream a nightmare.

6. In the East, whether one walked barefooted or wore sandals, the feet always became soiled so that they required frequent washing. The Holy Spirit uses the analogy of washing in several places to teach various truths.

7. Now let's see what verses Son 5:4-8 have to say:

Son 5:4 My lover thrust his hand through the latch-opening; my heart began to pound for him.

Son 5:5 I arose to open for my lover, and my hands dripped with myrrh, my fingers with flowing myrrh, on the handles of the lock.

Son 5:6 I opened for my lover, but my lover had left; he was gone. My heart sank at his departure. I looked for him but did not find him. I called him but he did not answer.

Son 5:7 The watchmen found me as they made their rounds in the city. They beat me, they bruised me; they took away my cloak, those watchmen of the walls!

Son 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.

8. We will look at each verse with comment:

Son 5:4 My lover thrust his hand through the latch-opening; my heart began to pound for him.

1. He at first doesn't think she is serious.
2. He places his hand on the latch of her window or door and rattles it.
3. She is in the process of changing her mind.
4. This change of mind is a direct result of thought and her emotions begin to respond to her intellect.
5. She now wants to let him inside.

Son 5:5 I arose to open for my lover and my hands dripped with myrrh, my fingers with flowing myrrh, on the handles of the lock.

1. She is has now changed her mind; she gets out of bed and runs to the door to let him inside.
2. Her hands dripping with sweet smelling lotion is poetic imagery of her desire for him.
3. Now the nightmare begins in verse six.

Son 5:6 I opened for my lover, but my lover had left; he was gone. My heart sank at his departure. I looked for him but did not find him. I called him but he did not answer.

1. The Shulamite Girl now opens the door but he is gone.

2. She no doubt here begins to second guess herself and though it is late she decides she must rectify her error.

3. Notice her heart sank.

Son 5:7 The watchmen found me as they made their rounds in the city. They beat me, they bruised me; they took away my cloak, those watchmen of the walls!

1. She quickly dresses and runs outside looking for her Lover.

2. The watchmen here refer to the police officers making their rounds.

3. This is the second time we have seen "watchmen" in our study of Solomon.

4. The first was in verse three of Chapter three.

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?"

1. The word for "watchman" here in our verse is also Shamar. Shamar means in noun form "the one who guards."

2. There is another word translated "watchman" in the Hebrew. It is Tsavah and can be found in places like 2Sa 18:26; it means the one who looks off in the distance and was used to describe a guard stationed on the top of a wall surrounding a city.

2Sa 18:26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings.

3. The police officers in her nightmare tear off her clothes and beat her thinking she is a prostitute.

4. The Shulamite Girl now leaves her description of her dream and speaks directly to those present.

Son 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.

1. Tell him, that I am sick with love.

1.1 The bride who gives expression to her deep feeling of love for her bridegroom.

1.2 More importantly she is sick from all the temptation and prurient impropriety being thrown at her by Solomon.

2. She desperately wants her Shepherd Lover to come and rescue her.
3. She now urgently appeals to the daughters of Jerusalem, if they find him, tell him of her great love
4. This urgent appeal prompts these girls to ask what is so special about your beloved?
5. Their question affords the bride opportunity to describe what she considers so striking about the appearance of her right man.
6. We must not forget a RIGHT WOMAN very often will feel very strongly about her "guy named Bill."
 - 6.1 He may be just an ordinary Joe to many but to her he is often "walking perfection."
 - 6.2 The key and acid test so to speak is "what will she think 20 to 30 years from now.
 - 6.3 And if all has gone well she will respect him rather than think he "is gorgeous."
 - 6.4 Having a woman's respect is far more important than having her "drool over appearance. Now her witness is so grand that the Daughters of Jerusalem want to know what is so great about this guy.

Son 5:9 (VD) How is your beloved better than others, most beautiful of women? How is your beloved better than others, that you charge us so?

1. Tell us more about him the Virgin Daughters say.
2. They are impressed that she loves her Sheherd Lover so much.
3. Even to the extent of rejecting Solomon in all his glory.

Son 5:10 (SG) My lover is radiant and ruddy, outstanding among ten thousand.

1. He has good circulation and complexion, at least to her liking.
2. His appearance is such she says that among ten thousand he is easily distinguished.

Son 5:11 His head is purest gold; his hair is wavy and black as a raven.

1. The head like pure (is better most fine) gold and his hair is black.

2. She is impressed with the shape of his head but more importantly what is in his head most impresses her.

Son 5:12 His eyes are like doves by the water streams, washed in milk, mounted like jewels.

1. She also thinks he has nice eyes, clear and well placed in his head.

Son 5:13 His cheeks are like beds of spice yielding perfume. His lips are like lilies dripping with myrrh.

1. She speaks of his cheek bone structure being aesthetically appealing to her.

2. She also likes the appearance of his lips.

Son 5:14 His arms are rods of gold set with chrysolite. His body is like polished ivory decorated with sapphires.

Son 5:15 His legs are pillars of marble set on bases of pure gold. His appearance is like Lebanon, choice as its cedars.

Son 5:16 His mouth is sweetness itself; he is altogether lovely. This is my lover, this my friend, O daughters of Jerusalem.

1. The bride moves on to describe other features of her lover's body, every one of which she finds appealing.

2. Finally to the girls in Jerusalem she calls out: Such is my beloved, and such is my friend.

3. The word for friend is the very common Rea in the Hebrew signifying he is more than just a lover, he is someone she can count on to help and protect her.

4. This word Rea was often used for a good shepherd who could be counted on to care for the sheep.

Son 6:1 (HG) Where has your lover gone, most beautiful of women? Which way did your lover turn, that we may look for him with you?

1. Now these girls ask, Where has your beloved gone?

2. This question comes also as a direct sequence to the dream of the bride in which she fails to find her beloved.

Son 6:2 (SG) My lover has gone down to his garden, to the beds of spices, to browse in the gardens and to gather lilies.

Son 6:3 I am my lover's and my lover is mine; he browses among the lilies.

1. Verses 2 and 3 above are poetic imagery describing her Shepherd.

1.1 She sees him as a good reliable businessman, a Shepherd who tends his flocks dutifully.

1.2 He enjoys his life both at work and at play. He is loyal, pleasant and caring both confident and protective.

2. She sees him as trustworthy and kind; a man who can be depended upon to do the right thing.

3. Most important to her is her confidence that he loves her and know that she loves him. Solomon clearly has returned.

4. Solomon chimes in again but this time there is a display of futility for he can now be seen repeating himself.

Son 6:4 (SOL) You are beautiful, my darling, as Tirzah, lovely as Jerusalem, majestic as troops with banners.

1. Solomon continues to compliment her by first telling her she is a beautiful as Tirzah which is his palatial home at Jerusalem.

2. He then says she is as beautiful as the famous city itself which was renown for its beauty.

3. Solomon then likens her beauty to that of an army laid out in battle array, banner and flags flying.

4. A banner was a military unit's flag and was so designed to facilitate communication.

5. Her beauty is likened to an army ready for battle. In the ancient world and even as late as the Civil War people, especially the Generals and non-combatants found war pleasant to the eye gate.

6. It was Robert E. Lee who at the Battle of Fredericksburg commented to Generals Longstreet and Jackson "Gentleman it is good that war is so terrible or I fear we would grow to love it."

7. Troop movement and communication found banners an absolute necessity. Units could not be located without banners and young officers used as couriers moved about the battlefield communicating orders to force commanders.

8. It was impossible to locate unit commanders without banners to designate their headquarters.

9. The need for communication in marriage is an absolute necessity.

10. Men and women speak of course different languages and therefore care, attention and skill are required to remedy this formidable problem.

11. Men especially as the initiators must ask themselves what they know and don't know about their wives and this includes near term and far term information.

12. It is hard work and must be pursued.

12.1 Women need communication far more than most men and in fact most men find it "unstimulating" whereas a woman is often stimulated by conversation.

Son 6:5 Turn your eyes from me; they overwhelm me. Your hair is like a flock of goats descending from Gilead.

1. Here we find Solomon using his sense of humor to try to charm the Shulamite Girl.

2. She is no doubt glaring at him at this point but he says "Turn your eyes from me; they overwhelm me."

3. Many men with a sense of humor can be for a time quite charming however a wise lady will realize their "bag of jokes will one day dry-up."

4. Now Solomon returns to his old compliments his bag of bouquets has apparently "gone dry."

5. He again compliments her hair as healthy in appearance. Notice what he said about her hair in verse one of chapter four.

Son 4:1 Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from mount Gilead

6. Mount Gilead as we earlier noted was a range east of the Jordan River. The range was well known for wild goats.

7. The goats on Gilead had dark shiny hair, suggesting the Shulamite Girl had been blessed with waves of healthy looking hair which she kept properly coiffed to accentuate the lines of her beautiful face and neck.

Son 6:6 Your teeth are like a flock of sheep coming up from the washing. Each has its twin, not one of them is alone.

1. Recall what Solomon said in verse 2 of chapter four.

Son 4:2 Your teeth are as white as shorn sheep coming up from the washing. Each is perfectly formed and spaced; they are perfect clean and bright.

Son 6:7 Your temples behind your veil are like the halves of a pomegranate.

1. He next compliments her healthy complexion. She has no need of rouge.

Son 6:8 Sixty queens there may be, and eighty concubines, and virgins beyond number;

Son 6:9 but my dove, my perfect one, is unique ... the only daughter of her mother, the favorite of the one who bore her. The maidens saw her and called her blessed; the queens and concubines praised her.

1. Now in verse 8 and 9 he makes a comparison.

2. The Shulamite girl is perfect even as compared to his hand-picked Queens, and Virgin Daughters.

3. Notice at this time it would seem he had only 60 Queens and 80 concubines. There will later be 700 wives and 300 concubines eventually in his harem.

4. At the end of verse nine Solomon gets inventive again "the only daughter of her mother, the favorite of the one who bore her" and then he falls back into a rut "The maidens saw her and called her blessed; the queens and concubines praised her."

5. And now the event we have all been waiting. The return of the Shepherd Lover.

6. The Lover will return to the place of danger and death to save his Bride.

7. Christ first came to a place of death for Israel at His First Advent and at the Second Advent He will again return to the place of death to deliver Israel. By secondary application the church, as grafted branches also received the benefit of His coming.

Son 6:10 (SG) Who is this that appears like the dawn, fair as the moon, bright as the sun, majestic as the stars in procession?

Son 6:11 I went down to the grove of nut trees to look at the new growth in the valley, to see if the vines had budded or the pomegranates in bloom.

Son 6:12 Before I realized it, I was sitting beside my Prince in his royal chariot.

1. The Shulamite Girl sees her Shepherd Lover coming and to her he is as fair as the moon, sun and stars.

2. He has arrived with a chariot to carry her away.

3. He is parked in the orchard among the pecan and pomegranate trees.

4. There is an apparent break in the action at the palace.

5. The Shulamite girl perhaps excused herself; she looks out the window toward the orchards and there he is, her Shepherd Lover.

6. Solomon's attention is elsewhere, only the Daughters of Jerusalem notice her leaving.

7. She is off to the orchard to putatively to check out the fruit.

8. Her real reason is to get away with her Shepherd Lover.

9. The Daughters of Jerusalem run after her.

10. This ordinary little lady full of Bible Doctrine has become a hero because she has remained true to her Shepherd Lover. She hurries to the orchard where she joyfully jumps into the chariot.

11. She and her lover however ride off together in a cloud of dust heading north and the safety of the Shepherd Lover.

12. Now let's return to Son 6:13

Son 6:13a (VDs) Come back, come back, O Shulamite; come back, come back, that we may gaze on you!

1. The Virgin Daughters know she is out the door and no doubt they have sounded the alarm.

1.1 The question must be asked "why did Solomon not go after her?"

2. Enter the wicked Queen or perhaps better said the wicked jealous Queen. In

Son 6:13b the Wicked Queen asks the question: (Q) Why would you gaze on the Shulamite as on the dance of Mahanaim?

2.1 We need to analyze this phrase "as on the dance of Mahanaim?" In the KJV the phrase is translated "As it were the company of two armies."

2.2 In the Hebrew she says to Solomon "you have been looking at her as though she is "a troupe of dancers whirling about" or it might also be translated "several armies engaging on another."

2.2.1 The phrase "as it were the company of two armies" comes from a single Hebrew word "Machuw" also written "Machaneh" which means a dance.

2.2.2 It is a compound word made up in part of "Chuw" meaning to twist or whirl; to dance, or to writhe in pain ."

2.3 Modernity might render the idiom "Solomon is looking at her like he is watching a completed hail Mary pass at the end of a game or an exciting close play at the plate in the last of the ninth in the 7th game of the World Series."

3. Solomon sees the jealous Queen move with the music and for the moment he welcomes a respite from a rather difficult encounter with a beautiful Shulamite who is full of Bible Doctrine and memories of her Shepherd Lover. These memories are more real than the extraordinary offerings of the riches, most handsome, most powerful and wisest man in the world. He has offered her the world and she has chosen Her Shepherd Lover—symbolically the Lord Jesus Christ.

4. He doesn't then go after the Shulamite Girl because he wants to watch the wicked queen dance and/or he is glad to get away from a failed conquest or some combination of the two.

5. Solomon's motive may be veiled but the Queen's motive would seem clear "to get his attention away from the Shulamite Girl."

Son 6:13 (VDs) Come back, come back, O Shulamite; come back, come back, that we may gaze on you!

1. Now Solomon watches the wicked queen dance provocatively.
2. He makes no effort to send out his body guards to get the Shulamite Girl back.
3. Solomon was no match for the doctrine in her soul.
4. She also represented an embarrassing saga in his "love life."
5. The salacious dance of the Wicked Queen will given him a "manly excuse" for not ordering out the national guard.
6. Now let's see what we can learn from chapter seven. Solomon's gaze is now on the Queen—she is often called the Wicked Queen. She is dancing provocatively. Solomon comments on what he sees.

Son 7:1 How beautiful your sandaled feet, O prince's daughter! Your graceful legs are like jewels, the work of a craftsman's hands.

1. That the Queen is dancing is a given especially since the "word graceful legs" as we will later see in the Hebrew is a bona fide translation of a person dancing.
2. A review of the passages describing the dance also would indicate she is wearing very little.

3. The setting again is the palace of Solomon in his palatial dining hall where Queens, Concubines and by now the Virgin Daughters are watching the performance.

4. Notice Solomon begins his commentary by describing first her feet.

5. This in contrast to his discourse with the Shulamite Girl where his description began with her hair, face, neck etc.

5.1 Solomon often spoke of the total perfection of the Shulamite. In the case of the Queen we will see that Solomon speaks only of her body.

6. At least we know she is wearing sandals (Naal - a sandal with straps); the word for feet is Paam and means a foot in motion thus a "dance" whose purpose is designed to get Solomon's mind off the Shulamite.

6.1 Paam means a foot in motion tapping rhythmically to the beat of a musical score.

7. Now what about the phrase "O prince's daughter. This Queen is most likely of royal blood given as a bride to Solomon to solidify mutual political interests.

7.1 The word Nadiv translated "prince's" means "a magnificent grandee" thus prince's daughter is not bad. The word for daughter is the common Hebrew word Bath, virtually always translated "daughter."

7.2 She may have been the Pharaoh's daughter. Recall in our introduction we noted he had built a palatial home for the Pharaoh's daughter.

8. Now let's return to the dance:

Son 7:1b "Your graceful legs are like jewels, the work of a craftsman's hands."

8.1 Solomon's gaze quickly make its way up her leg to the "joints of her thigh" where he speaks of the joints as jewels created by a skilled craftsman.

8.2 In the Hebrew the word translated "joints" is better hollow. The word means the open space of a drawer or even the drawer itself.

8.2 Most preachers and commentators avoid discussing this passage as you might imagine.

8.3 Jewels as we earlier studied were designed to accentuate beauty thus their use was to accentuate certain strengths and even to hide certain weaknesses of a particular female.

9. Col. R. B. Thieme, not being your average preacher, has this to say of the statement "the hollow of the thigh where it attaches to the torso. This phrase is a euphemism for the "joints of her thighs framing her genitalia." The joints of the thighs simply describe that place where the leg attaches to the torso."

10. Solomon is infatuated with what he sees and considers her body beautiful.

11. What she is wearing or not wearing at this point can only be left to the imagination.

12. Solomon's gaze continues to move upward.

Son 7:2 Your navel is a rounded goblet that never lacks blended wine. Your waist is a mound of wheat encircled by lilies.

1. Now Solomon describes her navel as a goblet that never lacks wine.

2. This would seem to be poetic imagery communicating the beauty of her the middle of her torso.

2.1 Her abdominals are at least in his view as stimulating to his senses as wine.

3. His statement about her waist needs interpretation. Wheat was tied in the middle and then stacked.

3.1 Her Queenly waist would seem to be small thus emphasizing her female symmetry or as one country and western song writer has written "she was big at the little and bottom at the top" or better said "she had an hour glass figure."

3.2 Circled by lilies is imagery to describe a field of freshly cut wheat neatly bundled but surround by beautiful flowers.

3.3 In antiquity wild flowers were purposefully left in and around the productive acreage, the theory being the bugs would be attracted to the flowers rather than the wheat, corn, etc.

4. The fact that Solomon is describing her beautiful body is simple proof that he is a healthy male but one out of control because of his sexual reversionism. Recall Libido will pass, but the love of a RIGHT WOMAN with doctrine will crescendo.

5. He has no capacity to appreciate the uniqueness of his right woman and thus he is accepting a cheap substitute.

6. He has overlooked the most intriguing part of the woman, her mind and what is there inside her head. The soul is located in the mind and the mind in the body. The real but invisible you is your soul and it is the soul which will live forever.

6.1 The physical beauty of a woman may fade but the loveliness of her soul only gets better with age; provided her perceptive mass has been sustained and sweetened with the nectar of doctrine.

7. Now let's continue with Solomon's description of the wicked, jealous and embittered Queen.

Son 7:3 Your breasts are like two fawns, twins of a gazelle.

1. The word for breasts is "Shaddai" used for the full breasts of a mature female or the teats of a cow with calf.

2. The term Shaddai occurs often in Job and elsewhere as an appellation for God.

2.1 It would seem to be used in this sense to describe God's provision for mankind.

2.2 The word "breast" then has both literal and figurative meaning. You may recall it was the Shulamite who earlier described her lover a fragrance between her breasts, a reference to the custom of wearing a sewn packet of perfumed powder between the breasts, a sachet of pleasant memory, an olfactory stimulation.

3. Roes in the KJV is better as we find in the NIV "gazelles."

3.1 Gazelles are used often in Scripture to describe that which is beautiful.

3.2. We have seen it so used earlier in our study of the Song of Solomon with reference to the Shulamite Girls breast.

Son 4:5 Your two breasts are like two fawns, like twin fawns of a gazelle that browse among the lilies.

4. Wycliffe in his commentary has this to say: "The breasts ... are youthfully tender like fawns of a gazelle. Feeding among the lilies suggests the well-formed body ... from which the breasts arise."

Son 7:4 Your neck is like an ivory tower. Your eyes are the pools of Heshbon by the gate of Bath Rabbim. Your nose is like the tower of Lebanon looking toward Damascus.

1. As a tower of ivory. The Queen's neck is fair and smooth like ivory and slender like a tower.

2. Solomon used this same phrase to describe the Shulamite Girl's neck.

3. The pools of Heshbon to describe the Queen's eyes suggests the sparkling clarity of the eyes and perhaps even its color. The exact meaning we cannot be sure.

4. Bath-rabbim was a gate of Heshbon where the pool was located.

5. The tower of Lebanon is not a reference to a watch tower but rather a poetic description of a mountain peak in the Lebanon range. Rather than a description of an elongated proboscis it is as seen at a distance a distinctive fine lined nose delicate and beautiful.

5.1 Thus is the phrase translated, 'Your nose is like the tower of Lebanon looking toward Damascus,' a special compliment .

6. Solomon must have regarded her nose as very beautiful.

Son 7:5 Your head crowns you like Mount Carmel. Your hair is like royal tapestry; the king is held captive by its tresses.

1. Solomon now describe her hair like the tapestries of the palace a fitting crown for a gorgeous woman says Solomon likening her hair to Mount Carmel which overlooked the Mediterranean Sea.

2. Solomon uses the metaphor of Carmel as a complement for her coiffure. He continues with his complements of the Queen.

Son 7:6 How (fair in the KJV) beautiful you are and how pleasing, O love, with your delights!

1. The word fair in the KJV comes from the Hebrew: Yaphah and means to be bright and beautiful. As you can see the NIV better translates "beautiful."

2. Solomon at this point is aroused and ready as he will say "to climb the palm tree."

3. The word translated pleasant in the KJV and pleasing in the NIV comes from the Hebrew word Naem and literally means "to be agreeable" or fit for the purpose.

4. Solomon says the Queen is beautiful and fit for his purpose which is "delights" and this word comes from Hebrew word Taagug'. It means to be soft or pliable, effeminate or even luxurious.

4.1 Anag or Taagug is used two ways "for sexual delight or "for pleasure or fitness in general.

Son 7:7 Your stature is like that of the palm, and your breasts like clusters of fruit.
Son 7:8 I said, "I will climb the palm tree; I will take hold of its fruit." May your breasts be like the clusters of the vine, the fragrance of your breath like apples,

1. Solomon speaks of her breasts as clusters of fruit and her stature as erect and ordered like that of the palm tree.
2. He may have been looking up at her as she completes her dance.
3. It is obvious he moves close to her, they will soon embrace and kiss.

Son 7:9 and your mouth like the best wine. May the wine go straight to my lover, flowing gently over lips and teeth.

4. We have completed an analysis of the first three acts.
7. Now we are ready to begin Act IV at verse 10 of chapter seven.

Son 7:10 (SG) I belong to my lover, and his desire is for me.

Son 7:11 Come, my lover, let us go to the countryside, let us spend the night in the villages.

Son 7:12 Let us go early to the vineyards to see if the vines have budded, if their blossoms have opened, and if the pomegranates are in bloom--there I will give you my love.

Son 7:13 The mandrakes send out their fragrance, and at our door is every delicacy, both new and old, that I have stored up for you, my lover.

Son 8:1 If only you were to me like a brother, who was nursed at my mother's breasts! Then, if I found you outside, I would kiss you, and no one would despise me.

Son 8:2 I would lead you and bring you to my mother's house--she who has taught me. I would give you spiced wine to drink, the nectar of my pomegranates.

Son 8:3 His left arm is under my head and his right arm embraces me.

Son 8:4 Daughters of Jerusalem, I charge you: Do not arouse or awaken love until it so desires.

NIV

Son 7:10 (SG) I belong to my lover, and his desire is for me.

KJV

Son 7:10 I am my beloved's, and his desire is toward me.

1. The word for 'beloved' in the Hebrew is "Dod" and means to "love in the sense of a boiling."
2. We might say her lover passionately cares for her and certainly we know the Father passionately cares for us because of our position in Christ.
3. He in fact longs to bless us when we get capacity.

Isa 30:18 And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.

4. The word for 'desire' is Shuqath and means to run after.

5. The Shulamite Girl knows she is loved just as we should take in the Word consistently so that we too grow confident of God's love.

NIV

Son 7:11 Come, my lover, let us go to the countryside, let us spend the night in the villages.

KJV

Son 7:11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

1. The Shulamite Girl continues to speak as they drive north in the Shepherd's chariot.

2. She at this point is making up for lost time; she begins quite a monologue. He being a good driver keeps his eyes on the road and his ears open.

3. She is so glad to be with him. She looks forward to going to the countryside (Sadeh) or to the walled cities (Kaphar).

3.1 It matters not to her where they live; she is just glad to be with him wherever his business might take him.

NIV

Son 7:12 Let us go early to the vineyards to see if the vines have budded, if their blossoms have opened, and if the pomegranates are in bloom--there I will give you my love.

KJV

Son 7:12 Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves.

1. The Shulamite Girl thinks now of her northern vineyard and their soon arrival.

1.1 Let us go forth into the field is simply her way of saying "let us go to a place where we can fully enjoy each other's love." She is thinking of privacy and a place of their own to share with one another.

2. She anticipates walking at dawn's light in her vineyard with her lover.

3. It is at her northern vineyard that she anticipates giving her 'loves' plural to her Shepherd Lover.

4. The loves mentioned here are no doubt a reference to both her soul and her body.
5. The word for love in this verse is again "Dod" meaning boiling passion.
6. She is not going to hold back she is ready to give herself to him. The Hebrew for given is the common Nathan, a free gift without attachment or reservation.
7. The love life of a RIGHT MAN and RIGHT WOMAN is private and solely their business.
8. What they agree to do with one another, (as long as both agree) needs no one else's approval
9. Paul makes this clear with reference to the body of each belonging to the other.
10. She here would seem to anticipate their honeymoon.

NIV

Son 7:13 The mandrakes send out their fragrance, and at our door is every delicacy, both new and old, that I have stored up for you, my lover.

KJV

Son 7:13 The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.

1. The word for mandrakes here is Dudaim and this is what Strong in his dictionary of Old Testament Terms has to say about this word ... "it means a ... basket; also it is used of the mandrake as an aphrodisiac ...
 - 1.1 The ancients believed that eating mandrakes would stimulate sexual desire (as well as induce conception).
 - 1.2 Accordingly mandrakes are also called love apples.
 - 1.3 The choice fruits are an indication of the bride's loving care for her bridegroom.
 - 1.4 Wycliffe has this to say of the mandrake fruit. "The name means "loving" and suggests the nature of the mandrake or love apple. It was a narcotic plant of the potato family that has been esteemed for ages as an aphrodisiac. The wide, dark green leaves of the mandrake form a large flat rosette on the ground, with purple flowers at the center. The fruit is small and bright red, shaped like a tomato but soft, pulpy, and somewhat poisonous.

1.4.1 It has a heavy smell that may have been pleasant and even exhilarating . Many fantastic legends attend the mandrake in addition to its supposed power over love: that it shrieks when pulled from the ground, grows only under a gallows, etc.

1.5 The American Standard Dictionary says of this plant. "A southern European plant (*Mandragora officinarum*) having greenish-yellow flowers and a branched root. This plant was once believed to have magical powers because its root resembles the human body. The root of this plant, which contains the poisonous alkaloid hyoscyamine.

2. She would seem to be using the term in the sense of an aphrodisiac given the context.

2.1 She is thinking of their arrival when the sweet aroma of love will fill their souls; she anticipates their mutual desire for one another.

2.2 She describes that which she will give him as pleasant fruits of the vine.

2.3 She also says these fruits both old and new have been hidden and laid up for him; she has guarded her virginity for only him.

2.4 She then again calls him her Dod, the recipient of her boiling passion just as earlier he used Dod for her as the object of his passion.

NIV

Son 8:1 If only you were to me like a brother, who was nursed at my mother's breasts! Then, if I found you outside, I would kiss you, and no one would despise me.

KJV

Son 8:1 that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised.

1. The Shulamite does not really want her bridegroom to be her brother.

2. She rather wants the family to respect him like he was a brother.

3. Keep in mind her family has rejected the Shepherd Lover and as a result they were forced to endure many clandestine meetings.

3.1 The statement "I would kiss you and no one would despise me" is a reference to her former rejection for being involved with him.

3.2 The word for kiss here is *Nashaq*, it can be found here in our verse and in Pro 7:13. It actually means the kiss of a prostitute. She is saying I would kiss you with reckless abandon in the most passionate of ways.

Pro 7:12 Now is she without, now in the streets, and lieth in wait at every corner.)
Pro 7:13 So she caught him, and kissed him, and with an impudent face said unto him,

4. They also endured painful absences from one another because her lover was not accepted by her family. Let's again review the custom of marriage in antiquity.

4.1 The betrothal process was ordinarily begun by a friend or legal representative of the bridegroom. Negotiations occurred between the prospective Groom's agent and the parents of the bride.

4.2 It was confirmed by a series of oaths .

4.3 A gift or dowry was provided by the man; the amount of the "gift" was negotiated. The amount of the dowry was discussed with the girl's parents at the time of the betrothal and was paid to the family if money was the medium of compensation.

4.3.1 In both ancient Mesopotamia and Israel marriage was a purely civil contract, not formalized by any religious ceremony.

4.4 While the Old Testament does not specifically mention a written marriage contract, such contracts were stipulated in several ancient documents.

4.5 The essence of the marriage ceremony or festivities was the taking of the bride from her father's house and bringing her to the house of the bridegroom or his father.

4.6 Thus there was literal truth in the Hebrew expression.

4.7 Wearing a stately turban the bridegroom travels to the home of the Bride accompanied by his friends or attendants and musicians.

4.8 Since the wedding procession was usually at night, many would carry torches or lamps.

4.9 Their mirth and gladness announced their approach to the towns people waiting in houses along the route.

4.10 The bride would be notified of the taking and for the occasion. She would put on her beautiful wedding dress and adorn herself with jewels.

4.11 For the occasion she wore a veil which she would not remove until she was alone with her husband in the darkened nuptial chamber.

4.12 The bridegroom escorted the wedding party to his own or his father's house for the "marriage supper."

4.13 The festivities normally lasted a week but the marriage was consummated on the first night.

4.14 The last act in the ceremony was the conducting of the bride to the nuptial chamber.

NIV

Son 8:2 I would lead you and bring you to my mother's house--she who has taught me. I would give you spiced wine to drink, the nectar of my pomegranates.

1. The leading into her mother's house is a reference to a formal proposal, dowry payment and espousal ceremony.

2. In the KJV and NIV we are faced with a bad translation with reference to the statement about instruction. It is a Piel Imperfect 2nd person singular of Lamadh which is better "you shall with intensity instruct me."

3. The spice wine and nectar of the pomegranate to drink is a reference to both her soul and body love. The pomegranate was a female sex symbol for obvious reasons. The open or sliced pomegranate was the female equivalent of the phallic symbol.

4. She states with expectation that the Shepherd Lover will instruct her with reference to love.

5. There is a terrible idea floating around amidst many young people that experience in sex is important and makes one a better lover. As we have previously taught this is a lie right out of the pit of hell.

6. The normal female and the normal male will have no trouble whatsoever learning together and in fact they should enjoy intensely the classroom experience.

6.1 The classroom will continue for the rest of their lives.

7. Mothers and dads need to instruct their youngsters about adultery fornication and the doctrine of right man/right woman and how much the Bible has to say about these subjects. Especially given the pressures of our society today where waiting is portrayed as an anathema.

7.1 In the case of the believer, waiting should be accompanied by the development of capacity to enjoy the blessings of marriage and family.

8. Parents are to learn from their right pastor teacher and then instruct their own children.

NIV

Son 8:3 His left arm is under my head and his right arm embraces me.

Son 8:4 Daughters of Jerusalem, I charge you: Do not arouse or awaken love until it so desires.

1. Now Solomon as our playwright ceases to describe events occurring but instead he shifts to a lesson earlier taught by the Shulamite and now reiterated for emphasis. Love is not to be entered into lightly.

2. Love should not be stirred up before its proper time, because the love relationship, may cause grief instead of the great joy it should bring.

3. Neither is it necessary to seek to arouse love, for the right love will awaken of itself in its own time.

4. Recall how the Virgin Daughters tried to arouse the Shulamite's love for Solomon and how she held her own; in fact she did a little preaching to the girls saying "do not arouse or awaken love. We until it so desires" and then you may recall she explained to the Virgin Daughters that the woman calls the shots and until she is ready. She then added "do not even the animals of the field teach this."

4.1 Let's look at a couple of places where she had earlier lectured her peers.

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.

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.

4.2 Girl talk (and also boy talk though our subject is girl talk) can be sometimes dangerous because young girls are impressionable and if the herd likes a particular young buck then common sense and the principles of RIGHT MAN and RIGHT WOMAN often go right out the window.

4.3 Again families must warn their young ladies of the need to put principles first and to not be overwhelmed by what the herd has to say.

5. Now we begin Act V and the conclusion. We will see the result of the rescue of the Shulamite and their harmonious rapport. An unknown bystander speaks.

Son 8:5 (A BYSTANDER SPEAKS) Who is this coming up from the desert leaning on her lover?

1. The chariot is heading north and the two lovers are enjoying one another.

2. As they approach the city of Shunem an unidentified person looks down the road and sees in the distance the coming chariot. He has been watching the paint dry, finally becomes bored and looks again to the south.

3. He now notices that in the chariot there is a girl who is leaning far too close to the driver and so he makes an innocent comment "who is that girl leaning on her lover"?

4. The comment raises the ire of the Shulamite Girl's mother.

(THE SHULAMITE GIRL'S MOTHER SPEAKS) Under the apple tree I roused you; there your mother conceived you, there she who was in labor gave you birth.

5. Mom gets a little defensive and by way of idiom says "oh my gosh that's my girl; I certainly raised her better than that"; it's that darn Shepherd Lover again."

6. Now we return to the Chariot where the Shepherd Lover decides to speak.

7. As a good driver he listens and as a good and wise Bridegroom he lets his lady talk until he feels compelled to speak.

NIV

Son 8:6 (SL) Place me like a seal over your heart, like a seal on your arm; for love is as strong as death, (SG) its jealousy unyielding as the grave. (SL) It burns like blazing fire, like a mighty flame.

1. The Shepherd Lover is aggressive at this point for he speaks directly to his love in a Kal imperative of the verb Sum.

2. It is translated set and it does mean "to set, to place, to put etc." but it means here "impress" given the context. What is to be set or impressed is the Chotam; the act of sealing or impressing comes from the verb Chatah.

3. A signet ring often was used to seal and identify. There are many examples of its use in the Old Testament where it is translated signet or seal.

4. According to Strong Chotan means "a signature ring ... it comes from Chatham meaning to close up; especially "to seal."

5. He gives reality to her romantic notions and dreams. Son 8:1-3

Son 8:1 If only you were to me like a brother, who was nursed at my mother's breasts! Then, if I found you outside, I would kiss you, and no one would despise me.

Son 8:2 I would lead you and bring you to my mother's house--she who has taught me. I would give you spiced wine to drink, the nectar of my pomegranates.

Son 8:3 His left arm is under my head and his right arm embraces me.

6. Now the Shulamite Girl interrupts her Shepherd Lover and changes the subject she says, "Do not arouse or awaken love until it so desires." It would seem she wants to make clear to the Daughters of Jerusalem a caution about arousing love too soon.

Son 8:4 Daughters of Jerusalem, I charge you: Do not arouse or awaken love until it so desires.

7. The Shulamite Girl has, after all been talking about giving herself sexually to the Shepherd Lover; so now she want to make clear there is a time for sex and it is only to be done in God's timing in fulfillment of the marriage contract.

8. Let me give you an expanded translation of Son 8:5 and 6 before resuming our study of Act V.

Son 8:5 One of the local Shulamite boys sees the chariot of the Shepherd Lover coming from the south. He shouts to his friends "Look here comes a chariot I wonder who's coming to visit?" What in the world, two love birds leaning close to one another."

Son 8:6 Meanwhile in the chariot the Shepherd Lover says to the Shulamite Girl "I want you to identify me forever in your soul as your right man, I want to be your protector, I want to be your strength, I want to be the one you can always depend upon even unto the end of the ages." He pauses for a moment and then adds "love like a fortified city is strong and unchanging, love between a RIGHT MAN and a RIGHT WOMAN will continue even after death"

9. The mother of the Shulamite Girl standing nearby hears the comment of the Shulamite boy and rather defensively responds "I certainly taught her better, Oh my it's that Shepherd Lover again."

10. We are now ready to continue our study of Act V. Recall Act V is the last act of Song of Solomon; it begins at verse five and continues through the end of the Book at verse 14.

11. For continuity let's look at an expanded translation of Act IV and then Act V in part.

Act IV

Son 7:10 As the chariot moves north toward Shunem the Shulamite Girl is making up for lost time. She leans close to her Shepherd Lover and says: "I Belong to you, and I know how passionately you care for me.

Son 7:11 I look forward to following you wherever your business takes you, I want to be with you whether it is in the country or the city. I just want to live with you forever.

Son 7:12 I look forward to getting up early with you and walking through our vineyards and gardens. There we can see if the vines have budded, if their blossoms have opened, if the pomegranates are in bloom--there I will give you my love.

Son 7:13 I am ready to give myself totally I have saved myself just for you; we will share our love forever in the privacy of our home.

Son 8:1 If only my family had accepted your offer of marriage. Then, I could have kissed you in public, and not have not been despised.

Son 8:2 I would loved to have brought you into my mother's house where you could stay the night and we could enjoy each others company till morning.

Solomon under the leadership of the Holy Spirit is now led to pause in his story line to repeat an important lesson. The Shulamite Girl speaks now in a soliloquy.

Son 8:3 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 8:4 We must all remember that the love between the RM and RW is a once in a lifetime experience; I urge you to remember this and to wait for your RM. All other arousals are but a cheap substitute and a product of libido. Libido will pass but the love of a right man or woman will never leave you.

Act V

Son 8:5 One of the local Shulamite boys sees the chariot of the Shepherd Lover coming from the south. He shouts to his friends "Look! here comes a chariot I wonder who's coming to visit?" What in the world, two love birds leaning close to one another." The mother of the Shulamite Girl standing nearby hears his comment and rather defensively responds "I certainly taught her better, Oh my it's the Shepherd Lover again."

Son 8:6 Meanwhile in the chariot the Shepherd Lover says to the Shulamite Girl "I want you to identify me forever in your soul as your right man, I want to be your protector, I want to be your strength, I want to be the one you can always depend upon even unto the end of the ages." . .

1. Now let's pick up where we left off. The Shepherd Lover has asked that the Shulamite Girl place his love over her heart as a shield. You may recall I gave you a number of points and Scriptures relating to how sealing was used in antiquity. I also taught you about the signet ring and its meaning.

2. Now the Shepherd Lover speaks of his love being as strong as death.

NIV

Son 8:6 (SL) Place me like a seal over your heart, like a seal on your arm; for love is as strong as death, (SG) jealousy is as unyielding as the grave. (SL) It burns like blazing fire, like a mighty flame.

1. The phrase "upon thine arm" is the preposition Al with Zeroa as the object; Zeroa here refers to the forearm as a symbol of strength.

2. The RIGHT MAN is to be the protector of the RIGHT WOMAN; the stronger vessel is to protect the weaker vessel and this all begins in the soul. A right man must take in the word however if he is to fulfill this responsibility.

3. Such should be the protection of the RIGHT MAN for both the soul and body of the RIGHT WOMAN.

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.

1Pe 3:8 Finally, be ye all of one mind, being sympathetic to one another, love (Philae) as brethren, be compassionate toward one another, be full of humility toward one another:

1Pe 3:9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

4. Now the Shulamite Girl interrupts her Shepherd Lover and changes the subject she says in the KJV: "jealousy is cruel as the grave." The word for jealousy is Qineh and means literally to blush or turn red; it came to mean high blood pressure, rapid heart beat etc. and often in Scripture it means any mental attitude sin certainly to include jealousy. It also means envy. The word for cruel is Qashah and means unyielding, rigid, harsh, hard and thus cruel. The word for grave is Sheol, the place of the dead.

5. The rest of this verse 6 of chapter 8 suffers from a bad translation. The Shepherd Lover is not distracted by the interruption of his RW. Her interruption like the mental attitude sin of jealousy interrupts the love of the RIGHT MAN and the RIGHT WOMAN and may have special meaning by mere syntax; it may be communicating the interruptive nature of jealousy.

6. Now the Shepherd Lover returns to his subject. This phrase in the KJV "the coals thereof are coals of fire, which hath a most vehement flame" does not apply to jealousy but rather he returns to his discussion of love.

6.1 The way we know this is from the feminine suffix H in the Hebrew attached to the noun for "coals" and thus her flame or her coals i.e. the flame of "love" is the subject and not jealousy.

6.2 The word for coals in both places is Resheph; it and means either a hot coal or a flame: a red hot burning coal with major sparks is the meaning.

6.3 The common word for fire is Esh, and it is so used here with the not so common Yah Shalhebeth meaning a burst of fire from God.

6.4 Here we have a strong idiom to stress that the love of a RIGHT MAN and RIGHT WOMAN is a passionate and strong gift from Yah and thus God provides this soul and body desire for one another and it is powerful.

7. The Shepherd Lover has politely listened as the Shulamite Girl interrupted his discourse on love and then he says: "the flames of fire are vehement because the love of the RIGHT MAN and RIGHT WOMAN are a fire from God."

8. Now let's continue on with the rest of the Book. So far in Act V we have by way of expanded translation:

Son 8:5 One of the local Shulamite boys sees the chariot of the Shepherd Lover coming from the south. He shouts to his friends "Look! Here comes a chariot I wonder who's coming to visit?"

What in the world, two love birds leaning close to one another." The mother of the Shulamite Girl standing nearby hears his comment and rather defensively responds "I certainly taught her better, Oh my it's the Shepherd Lover again."

Son 8:6 Meanwhile in the chariot the Shepherd Lover says to the Shulamite Girl "I want you to identify me forever in your soul as your right man, I want to be your protector, I want to be your strength, I want to be the one you can always depend upon even unto the end of the ages." He pauses for a moment and then adds "love like a fortified city is strong and unchanging, love between a RIGHT MAN and a RIGHT WOMAN will continue even after death" It is then the Shulamite Girl interrupts him and says "Jealousy is as harsh, hard and cruel as the grave, as death robs of loved ones, so also does jealousy rob the RIGHT MAN and RIGHT WOMAN of the enjoyment of their Category II love."

9. Now let's return to the study of the last Act in the Song of Solomon.

NIV

Son 8:7 (SG) Many waters cannot quench love; rivers cannot wash it away. If one were to give all the wealth of his house for love, it would be utterly scorned.

1. The Shulamite Girl continues speaking.

2. There is some doubt as to whether verse seven is spoke by the Shepherd Lover or by the Shulamite Girl.

3. It is my view, given the context, that the Shulamite Girl is the source; she has just been tempted by the richest man in the world, therefore it would seem appropriate for her to make this statement.

4. The love of the RIGHT MAN and RIGHT WOMAN can withstand terrible problems because it is God given; a RIGHT MAN and RIGHT WOMAN with doctrine can hold the fort.

5. The Shulamite says "money cannot buy love, the love of the RIGHT MAN for the RIGHT WOMAN is priceless and though many have and will continue to try to buy love such effort will be "contemned" which is old English for "destroyed."

5.1 The Hebrew word translated contemned in the KJV and utterly scorned in the NIV is Buz (pronounced Booz) and it means scorned, destroyed, despised or utterly viewed with contempt.

5.2 As mentioned it would seem she is referring to Solomon's efforts to buy her love.

5.3 After several comments from her brothers she will explain what happened to her in the harem and how Solomon with a show of wealth and compliments attempted to seduce her.

5.4 The fact that Solomon is in view in the near context as part of her explanation would seem to support the theory that the Shulamite Girl is speaking.

6. The word for waters is the common Hebrew word Mayim found often in the OT. It is modified by the adjective Rav meaning "many" (a quantitative adjective). The word translated "quench" is Kabah. Strong says of Kabah it means ... to extinguish a fire..."

6.1 It would seem the Shulamite Girl picks up on the description of the love of the RIGHT MAN and RIGHT WOMAN as being a hot blazing fire from God and she says "no matter how much water you put on it, you cannot put it out.

7. She then switches metaphors and says even the great floods of the Nile and/or Euphrates cannot destroy the love of the RIGHT MAN for the RIGHT WOMAN.

7.1 The word used for flood is Nahar.

7.1.1 Strong has this to say of the word:

7.1.2 "it means ... a stream or a sea; especially is it used for the Nile or Euphrates ... usually in a sense of bringing prosperity from its floods..."

7.1.3 You have a masculine noun here with a feminine suffix which could possibly be God's way (from the syntax) of making sure we know the strength described covers both the love of the RIGHT MAN and the RIGHT WOMAN.

7.2 The word for "drown it" is Shataph and it has a feminine singular suffix to go with the noun Ahavah translated love. Shataph means "a drowning." So with the negative the Shulamite makes clear the love of the RIGHT MAN and RIGHT WOMAN cannot be extinguished nor can it be drowned.

8. Now at this juncture I picture the Shulamite Girl getting out of the chariot and walking over to the brothers.

9. They recall have accepted leadership in the home and were the ones who earlier sent the Shulamite away because they thought she was too young to marry.

10. They obviously did not like the Shepherd Lover; they in fact rejected his proposal of marriage.

11. Keep in mind they are full of questions about what has happened to her. It would seem they know she was in the Harem but are not aware of what role she was playing. That is to say was she a Virgin Daughter, a Concubine or a Queen.

12. That she has been rescued by the Shepherd Lover would seem to be common knowledge.

13. So now we find first one brother speaking and then the second. We must keep in mind this is poetry and as such we must read "between the lines."

13.1 Poetry must be interpreted

NIV

Son 8:8 (A BROTHER OF THE SG SPEAKS) We have a young sister, and her breasts are not yet grown. What shall we do for our sister for the day she is spoken for?

1. The first brother repeats what he earlier thought. His little sister is too young to get married. The phrase "she has no breasts" is the idiom for 'she is too young to marry'.

2. He then opens the door however for negotiation by saying what shall we do for her if in fact the Shepherd Lover proposes. There is some irony here since neither brother seems to know if she is a virgin or an often used concubine or a Queen stolen from the harem.

3. If she is "damaged goods" they would seem to be amenable to a nice little quiet wedding.

NIV

Son 8:9 (A SECOND BROTHER SPEAKS) If she is a wall, we will build towers of silver on her. If she is a door, we will enclose her with panels of cedar.

1. And now the second brother speaks.

2. He also leaves open the door as to what they might be willing to do if they get a proposal.

3. He says if she be a wall, i.e., a virgin he would be willing to "put on a real dog and pony show" to welcome her home and announce to all about her pending wedding. What a change from their earlier position.

4. If however she is a door, i.e., one who has had sex often in the harem then they will be willing to do virtually nothing. His words "enclose her with boards of cedar" or sweep the whole matter under the rug; maybe the two could quietly elope is their thinking.

5. Now we are going to find that the Shulamite Girl openly and accurately defends herself.

NIV

Son 8:10 (SG) I am a wall, and my breasts are like towers. Thus I have become in his eyes like one bringing contentment.

1. The Shulamite Girl now answers their questions.

2. First she says she is a virgin and second she says her breasts are well developed.

2.1 The statement about her breasts is simply to answer, yes I am ready for marriage and fully eligible.

3. She then brings the Shepherd Lover into the conversation saying "He loves me and wants me for what I am, His RIGHT WOMAN."

4. This statement would also seem to be communicate that the Shulamite Girl is aware the Shepherd Lover is ready to make a dowry offer.

5. As she will later make clear, she recognizes the brothers are now ready to negotiate a deal for marriage.

6. She next will explain what happened in Solomon's harem and how she got there.

NIV

Son 8:11 Solomon had a vineyard in Baal Hamon; he let out his vineyard to tenants. Each was to bring for its fruit a thousand shekels of silver.

1. Verses 11 and 12 are mixed with a telling of events by use of various metaphors.

2. First she begins by telling how she got into the harem in the first place.

3. She no doubt told far more than what we have here, but we do find information not heretofore told.

4. We discover that Solomon had a vineyard near the Shulamite's vineyard; the name of the location of Solomon's vineyard is Baal-hamon (the site is unknown).

5. She tells how rich Solomon was and how his riches continued to increase.

5.1 She also tells of Solomon having rented out his vineyard.

6. The statement "Each was to bring for its fruit a thousand shekels of silver. "This statement is designed to describe how prosperous the vineyard was.

7. Solomon may have often stopped by Baal-hamon to check on his property; on one such occasion he must have seen the beautiful Shulamite Girl and thus his pursuit began.

8. The details of the pursuit and her joining the harem as a domestic have earlier been provided.

NIV

Son 8:12 But my own vineyard is mine to give; the thousand shekels are for you, O Solomon, and two hundred are for those who tend its fruit.

1. In verse 12 she makes known that her vineyard was near that of Solomons.

2. The Shlamite Girl speaks of her vineyard and how she had to pay an excise tax to Solomon; she also tells of paying those who helped her with her vineyard.

3. There would seem to be an abstruse or better poetic meaning to the phrase "But my own vineyard is mine to give. It is also possible that all of verse 12 is a metonym "My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit for you. Here she could simply be saying you have 300 wives and 700 concubines or 1000 total women so why are you after me?

3.1 I offer this to you solely for your conjecture. This meaning is only a possibility

4. Given what we know happened she seems to be again stressing that her giving of herself is her choice and not a prerogative of Solomon though he may collect taxes and rent from his vineyards, he has no business trying to coerce her love.

5. Again "the thousand concubines and queens in Solomon's harem" could be the meaning of the 1000.

NIV

Son 8:13 You who dwell in the gardens with friends in attendance; let me hear your voice!

1. She now speaks to the Shepherd Lover first describing in idiomatic fashion how pleasant he is and then she gives him the good news.
2. The good news is "the boys are ready to listen to a proposal of marriage."
3. She urges him to propose "the companions hearken to thy voice: cause me to hear it."

NIV

Son 8:14 Come away, my lover, and be like a gazelle or like a young stag on the spice-laden mound

1. The Book ends with the Shulamite Girl asking the Shepherd Lover to come away with her to a life of happiness on the "mountain of spices."
2. She is in essence saying hurry and make the proposal and then let's get out of here with the speed of young deer.
3. Let's look at an expanded translation of Son 8:6-14:

Son 8:6 Meanwhile in the chariot the Shepherd Lover says to the Shulamite Girl "I want you to identify me forever in your soul as your right man, I want to be your protector, I want to be your strength, I want to be the one you can always depend upon even unto the end of the ages." It is here the Shulamite Girl interrupts her Lover and says "Jealousy is as harsh, hard and cruel as the grave, as death robs of our love ones, so also does jealousy rob the RIGHT MAN and RIGHT WOMAN of the enjoyment of their Category II love; the Shepherd Lover politely listens and then continues with his comments about love "the flames of fire are vehement because the love of the RIGHT MAN and RIGHT WOMAN is the result of a fire from God."

Son 8:7 The Shulamite Girl continues about the love between a RIGHT MAN and a RIGHT WOMAN "there will always be attacks against the divine institution of marriage and the concept of RIGHT MAN and RIGHT WOMAN but nothing will prevail against it. Torrential rains and floods cannot put out its fire. And though many have tried to buy love, the love between the RIGHT MAN and the RIGHT WOMAN cannot be bought and those who try will be despised."

Son 8:8 One of the brothers then speaks out about his little sister "little sister you are too young to marry" He then would seem to speak to his brother, "but what will we do if she does decide to marry."

Son 8:9 The second brother answers "If she is a virgin we will celebrate the wedding but if she has been promiscuous I think we should simply let her elope."

Son 8:10 The Shulamite Girl then answers "I am a virgin I was only in Solomon's harem as a domestic and I am physically and emotionally ready to marry. Better yet I have found my RIGHT MAN and he adores me and I am ready to make a wonderful life with him.

Son 8:11 She continues "let me tell you how all this happened" it is here she apparently tells of her joining the harem, suffering the temptations and compliments in the palace and resisting all of Solomon's overtures. But she does add that it was Solomon who made the first advances toward her while he was touring his vineyard nearby, she tells of paying her taxes as he requested. She adds "he wanted more than taxes however and I mistakenly got involved in his harem as one of the Virgin Daughters

Son 8:12 The Shulamite Girl adds, "Solomon had everything but he wanted to add me to his list of conquests but my love is mine to give and I chose to save my love for my Shepherd Lover."

Son 8:13 She then returns to the chariot and speaks to her Shepherd Lover "my pleasant one the brothers are amenable to a marriage proposal, they want to hear what you have to say. Go quickly and make your proposal." He was apparently successful for:

Son 8:14 The Shulamite adds "Now let's get out of here and go to our home where we can finally enjoy one another living in happiness as man and wife."

Now for an expanded translation of Book

Song of Solomon

Act I

Son 1:1 This is one of many Songs written by Solomon.

Son 1:2 The Shulamite Girl speaks with the domestics of Solomon's Harem "Let my Shepherd Lover kiss me; one of the domestics interrupts her "your description of your love 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, therefore do all the young girls love Him." She continues:

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

Son 1:5 The Shulamite 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, the sun has taken its toll on my skin, my mother and my brothers were angry with me because I wanted to marry my Shepherd Lover; they rejected his proposal and made me the keeper of the vineyard; I have not been able to take care of my appearance."

Son 1:7 The Shulamite then reveals her thoughts about her Shepherd Lover "Tell me, you whom I love, where are you, where have you taken your flock and where do you rest your sheep at noon. Why have you left me alone like a prostitute sitting beside the roadside while you travel about taking care of your sheep with your friends?"

Son 1:8 The Domestic respond "join the harem and when you do find out where he is working then, most beautiful of women, you can go and surprise him."

Son 1:9 Solomon arrives briefly and begins to compliment the Shulamite, "O my love, your beauty reminds me of a company of Pharaoh's horses aligned in formation ready to pull his grand chariots into battle.

Son 1:10 Your cheeks are naturally beautiful, they have no need of facial jewels, chains of gold would only distract from the perfect lines of your neck, you are lovely beyond description."

Son 1:11 The Domestic add: "We will make you a necklace of gold decorated with precious jewels."

Son 1:12 The Shulamite Girl is overwhelmed. Oh great King as we recline at table in all this splendor, everything here reminds me of my lover.

Son 1:13 The fragrance from the sachet of perfume which I wear between my breast reminds me of the many things I shared with my Shepherd Lover, oh what happiness we shared.

Son 1:14 The memory of my beloved is for me like the sweet smell of the beautiful flowers in the forests of Engedi."

Son 1:15 The King then interrupts "How beautiful you are, my darling! Oh, how beautiful! Your eyes are like the eyes of a dove, large and clear and perfectly placed."

Son 1:16 "Oh King" says the Shulamite "I do not have words to describe adequately how handsome is my Shepherd Lover; my beloved is such a kind and gentle man: but our bed is green; the trees from which it will be cut still stand tall in the forest.

Son 1:17 I dream of our home. The beams of our house will be cedar, and the rafters will someday be constructed of fir."

Son 2:1 Continuing she says, "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 my dearest 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 eat; he paid such special attention to me. I was proud to be his and to be seen with him and oh how 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 my Shepherd Lover to appear and take me to his home,

Son 2:6 I remember when he held me close and 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 She then directs her comments to the Virgin Daughters, "the love between the RIGHT MAN and RIGHT WOMAN is a once in a lifetime experience; I urge you ladies to remember this and wait for your right 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."

Son 2:8 The Shulamite Girl continues speaking to Solomon and those with him in his tent "I can even now hear my Shepherd Lover's voice. When he enters the room I am spellbound.

Son 2:9 My lover is like a gazelle or a young stag. Once he came at evening and stood behind the wall of our home, he gazed through the windows, he looked through the lattice until he got my attention."

Son 2:10 My lover then 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, it is now time; come with me my beautiful one."

Son 2:14 Oh how I now long to see him; that night when He came for me I said "Oh my dove in the clefts of the rock, in the hiding places on the mountainside, show me your face, let me hear your voice; your voice is sweet, and your face is lovely.

Son 2:15 I recall cajoling him "catch for us the foxes, the little foxes that ruin the vineyards, our vineyards that are in bloom."

Son 2:16 I have confidence in my Lover, he is mine and I am his; he is always the gentleman.

Son 2:17 I remember saying to Him, "it is late, run on be like the gazelle, the young stag; bound away across the rugged mountain slopes."

Son 3:1 The Shulamite Girl continues her extended monologue, "As I lay on my bed I expected my Shepherd Lover to return; I looked for him but he was no where to be found.

Son 3:2 I decided to go out and look for him, through the streets and squares of the city I ran; I searched but did not find him.

Son 3:3 The police found me as they made their rounds in the city. "Have you seen the one my love I asked?" they knew him well and pointed in the direction where they last saw him.

Son 3:4 Soon I found him. I held him and would not let him go. He escorted me home and to the room where my mother conceived me. For emphasis she pauses and again addresses the domestics:

Son 3:5 "Virgin Daughters, I charge you by the gazelles and by the does of the field: Do not arouse or awaken love until it so desires. It is important to wait for your right man."

Act II

Son 3:6 (Watchman on the Wall) "Who is this coming up from the desert like a column of smoke? It is Solomon in all his glory."

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 are wearing the sword, all have had battle field experience, each with his sword at his side, prepared for the terrors of the night."

Son 3:9 (2nd Bystander) "King Solomon had his carriage specially built; he had it made from the finest wood from Lebanon.

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

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

Act III

Son 4:1 Solomon then speaks "How beautiful you are, my darling! Oh, how beautiful! Your eyes, even seen behind your veil, they are like the eyes of a dove, perfectly set, clear and lively. Your hair has a sheen like that of the finest goats seen from a distance, glistening in the afternoon sun as they descend from Mount Gilead.

Son 4:2 Your teeth are as white as shorn sheep coming up from the washing. Each is perfectly formed and spaced; they are perfect clean and bright.

Son 4:3 Your lips and mouth could not be more inviting. Your auburn hair perfectly frames your tanned face.

Son 4:4 The lines of your neck compliment the loveliness of your beautiful head which sits majestically atop those gorgeous shoulders; it forms the nexus from which the rest of your youthful body freely suspends in perfect symmetry.

Son 4:5 Your breasts are young and tender. They seem to be feeding among the lilies like two twin gazelles, well-formed and alive."

Son 4:6 The Shulamite girl nervously interrupts, "From dawn till bedtime, I can think only of my Shepherd Lover."

Son 4:7 Solomon will not relent he continues, "My darling you have no flaw; from head to toe you are the quintessence of pulchritude, you are without physical or moral blemish.

Son 4:8 I want you to go with me to Lebanon as my bride, there together we can take in the magnificent vistas from the great white mountain's highest peak; to the west you will see the white caps of the Mediterranean seeming to float above its blues and greens and to the east you will be awed by the beauty of Mount Hermon divided by the lush valley of Baradar. Then we will travel to Shenir to Mount Hermon's highest peak and look down upon Damascus, Tyre and Sidon; just you and I alone atop the world of Solomon.

Son 4:9 You have stolen my heart, my cherished possession, my bride; you have stolen my heart with one glance from those beautiful eyes, the light reflected from a single jewel in your ornate necklace makes a prisoner of my heart.

Son 4:10 How delightful is your love, my sister, my bride! Your love is far more pleasing than the finest of wines and the fragrance of your perfume is more pleasant than any spice!

Son 4:11 Your lips drop sweetness as the honeycomb, my bride; milk and honey are under your tongue. The fragrance of your garments is like that of Lebanon.

Son 4:12 You are a delightful virgin, a garden locked up, my sister, my bride; you are a spring enclosed, a sealed fountain.

Son 4:13 You are an orchard of pomegranates with choice fruits, a bouquet of flowers, a walking fragrance of the finest of spices

Son 4:14 Wafting of spikenard and saffron, calamus and cinnamon, every kind of incense tree, with myrrh and aloes and all the finest spices follow you.

Son 4:15 You are a garden fountain, a well of flowing water streaming down from Lebanon.

Son 4:16 The Shulamite Girl at this point is overwhelmed by the prurient overtures of Solomon in her time of great temptation; so in desperation she speaks "Please O north wind come and blow here in this garden I am ready for my Lover to come I am ready to give myself to my Shepherd Lover.

Son 5:1 Solomon interrupts the Shulamite, "I have so often come into my harem, to sample my Queens and concubines. I have eaten my honeycomb and my honey; I have enjoyed them all. And then one of the Virgin Daughters speaks out, "Enjoy yourselves my friends, and drink your fill, O lovers; take one another, the time has come to consummate your love."

Son 5:2 The Shulamite Girl nervously responds, "Once I had a terrible dream about my Shepherd Lover. I dreamed I was at home in my bed when I heard a soft knock at my window. I then heard my Lover's voice "Open up, my sister, my darling, my dove, my flawless one. It's raining and my hair is soaked, the night air is cold."

Son 5:3 I answered "I am in my bed, I am in my night gown. Its late I have had my bath, do you want me to get up and dress again? I have taken off my robe-- must I put it on again? I have washed my feet must I soil them again?"

Son 5:4 I heard my Shepherd Lover try the lock; my heart began to pound.

Son 5:5 I threw back the covers and ran quickly to the door, I was so excited, I looked forward to opening the door so I could see his handsome face smiling down at me.

Son 5:6 I opened the outside door, but my lover was not there; he was gone. My heart sank, I was so disappointed. I looked for him but did not find him. I called to him but he did not answer. I ran outside calling his name, looking up and down the alleyways as I hurried through the city.

Son 5:7 Two policemen found me as they made their rounds. They thought I was a prostitute so they stripped me of my gown and began to beat me! Thankfully at this point I awaked from my dream.

Son 5:8 O daughters of Jerusalem, please I beg you, if in your travels you see my lover? Tell him I am love sick for him."

Son 5:9 The Daughters of Jerusalem respond "Most beautiful of women, How is your beloved better than others? How will we recognize him? You have asked us to tell him you are love sick but first we need to know more about him. How for example is he better than Solomon?"

Son 5:10 The Shulamite is glad to extol her lover's virtues "My lover is radiant and ruddy, in a line of ten thousand young men, it is he you would choose.

Son 5:11 He has a beautifully shaped head; his hair is thick and wavy; its color is black like the raven.

Son 5:12 His eyes are clear and large, they glisten like jewels.

Son 5:13 His face is rugged but oh so handsome and his lips are so inviting they appear to be dripping with sweet oil just waiting for my kisses.

Son 5:14 His arms are like rods of steel. His body is like polished ivory, lean and straight.

Son 5:15 His legs are well developed, each muscle is well defined, his legs are like the legs of a courier in the King's service. His body stands out like the choicest of cedars on the hillsides of Lebanon.

Son 5:16 His mouth is sweetness itself; he is altogether lovely. This is my lover, this my friend, O daughters of Jerusalem. If you were to see him you would know him."

Son 6:1 The Domestic answer "Most beautiful of women where has your Shepherd gone? Tell us where you saw him last and in which direction was he going maybe then we can be of assistance."

Son 6:2 "My lover," says the Shulamite "has returned to his other sheep, it is there he will work until time to return. He enjoys his work and is relaxed about the details of life, he is truly a most positive and pleasant person.

Son 6:3 I am most confident of his love, I know he is mine; wherever he is, wherever he might be there is no doubt my Lover is a settling and pleasant influence."

Son 6:4 Solomon then interrupts "My darling you are beautiful, you are as lovely as the palace itself, as gorgeous as the city of Jerusalem, more striking in appearance than a majestic army arrayed in formation with flags flying; weapons glistening in the sun; cavalry and infantry ready for battle.

Son 6:5 Turn your eyes away from me; they overwhelm me. Your stare turns me to soft clay. Your hair has a sheen like that of the finest goats seen from a distance, glistening in the afternoon sun, as they descend from Mount Gilead.

Son 6:6 Your teeth are as white as shorn sheep coming up from the washing. Each is perfectly formed and spaced; they are perfect clean and bright.

Son 6:7 Your temples behind your veil are striking their color is like that of the rouge of the meat of the pomegranate.

Son 6:8 Of my sixty queens and eighty concubines, and innumerable virgin daughters

Son 6:9 to you my dove, my perfect one, they do not compare; your sisters I am sure do not compare with you, in fact you must have been the favorite of your mother. When the young ladies of the city saw you I'll bet they thought of your mother as uniquely blessed; the queens of the land and concubines of Shunem I am sure praised her.

Son 6:10 The Shulamite Girl excuses herself and moves to stand by an open window. She is glad to be away from the festivities and Solomon's advances. As she looks off toward the orchards of Solomon she says to herself "Who is this that appears like the dawn, fair as the moon, bright as the sun, majestic as the stars in procession? Could it be my Lover, I can see his chariot and there he stands, he has surely come to deliver me."

Son 6:11 The Shulamite Girl runs down the outside stairs to the pecan grove; she tells the other Domestic she is going for a walk to look at the new growth in the valley, to see if the vines have budded or the pomegranates are in bloom.

Son 6:12 As she approached the orchard her Shepherd Lover rushed to meet her, she hurriedly embraced Him and then she was lifted into the chariot. She recalled, "It is hard to believe, I am sitting beside my Prince in His royal chariot."

Son 6:13 The Domestic of the harem watched the Shulamite Girl leave and from the window they called out "come back, come back my beautiful one, we need your lovely presence in the palace." In the palatial dining room one of the Queens begins to move rhythmically to the music. Her seductive moves catch the eye of King Solomon; she speaks to Solomon as she dances, "Why did you gaze so intently upon the Shulamite girl?" It is clear the Queen is dancing to get the King's attention away from the Shulamite. She adds "your attention has not wandered since her arrival, it was as though the armies of heaven were in battle and you could not look away."

Son 7:1 Solomon is captivated by the Queen's beauty; he is still reclined at table and as she dances close to him he says, "how beautiful are your sandaled feet, O princes' daughter, your graceful legs are gorgeous; each would seem to have been perfectly crafted by the most skilled artisan."

Son 7:2 Solomon continues as his gaze moves from her thighs to her bare midriff "your navel is a rounded goblet which excites my senses even beyond that of the bite of the finest wine. Your waist is the personification of female symmetry.

Son 7:3 Your breasts are young and alive and perfectly formed.

Son 7:4 Your neck is like the most beautiful of ivory towers, straight and perfect. Your eyes are clear, they sparkle as the waters of Heshbon, your delicate profile delights my senses as you move from shadow to light, like the beautiful peaks of Lebanon against the distant sky.

Son 7:5 Your head is a fitting crown for your beautiful body and your braided tresses are worthy only of royalty; you have captured my attention.

Son 7:6 My mind is a maze of anticipation.

Son 7:7 Your body stands tall and erect like the most symmetrical of palm trees, your breasts are perfectly clustered like the ripest of fruit.

Son 7:8 I am ready my love to climb the tree and take the fruit; I anticipate the taste of your breasts like the finest of grapes and your breath like the fragrance of a delicious apple,

Son 7:9 and the taste of your mouth is like the finest of wine sliding gently across the lips and teeth stimulating my passions and making my wildest of dreams come true.

Act IV

Son 7:10 As the chariot moves north the Shulamite Girl is making up for lost time. She leans close to her Shepherd Lover and says: "I belong to you, and I know how passionately you care for me.

Son 7:11 I look forward to following you wherever your business takes you, I want to be with you whether it is in the country or the city. I just want to live with you forever.

Son 7:12 I look forward to getting up early with you and walking through our vineyards and gardens. There we can see if the vines have budded, if their blossoms have opened, if the pomegranates are in bloom--there I will give you my love.

Son 7:13 I am ready to give myself totally I have saved myself just for you; we will share our love forever in the privacy of our home.

Son 8:1 If only my family had accepted your offer of marriage. Then, I could have kissed you in public, and not have not been despised.

Son 8:2 I would love to have brought you into my mother's house where you could stay the night and we could enjoy each other's company till morning. The Shulamite Girl under the leadership of the Holy Spirit is now led to pause in the story line to repeat an important lesson. The Shulamite Girl speaks again in a soliloquy.

Son 8:3 I remember when you held me close and oh how I wanted to give myself to you; my desire was special; it was a romantic moment, uniquely ours

Son 8:4 We must all remember that the love between the RIGHT MAN AND RIGHT WOMAN is a once in a lifetime experience; I urge you to remember this and to wait for your right man. All other arousals are but a cheap substitute and a product of libido.

Act V

Son 8:5 One of the local Shulamite boys sees the chariot of the Shepherd Lover coming from the south. He shouts to his friends "Look! here comes a chariot I wonder who's coming to visit?" What in the world, two love birds leaning close to one another." The mother of the Shulamite Girl standing nearby hears his comment and rather defensively responds "I certainly taught her better, Oh my it's the Shepherd Lover again."

Son 8:6 Meanwhile in the chariot the Shepherd Lover says to the Shulamite Girl "I want you to identify me forever in your soul as your right man, I want to be your protector, I want to be your strength, I want to be the one you can always depend upon even unto the end of the ages." It is here the Shulamite Girl interrupts her Lover and says "Jealousy is as harsh, hard and cruel as the grave, as death robs of our love ones, so also does jealousy rob the RIGHT MAN and RIGHT WOMAN of the enjoyment of their Category II love; the Shepherd Lover politely listens and then continues with his comments about love "the flames of fire are vehement because the love of the RIGHT MAN and RIGHT WOMAN is the result of a fire from God."

Son 8:7 The Shulamite Girl continues about the love between a RIGHT MAN and a RIGHT WOMAN "there will always be attacks against the divine institution of marriage and the concept of RIGHT MAN and RIGHT WOMAN but nothing will prevail against it. Torrential rains and floods cannot put out its fire. And though many have tried to buy love, the love between the RIGHT MAN and the RIGHT WOMAN cannot be bought and those who try will be despised."

Son 8:8 One of the brothers then speaks out about his little sister "little sister you are too young to marry" He then would seem to speak to his brother, "but what will we do if she does decide to marry."

Son 8:9 The second brother answers "If she is a virgin we will celebrate the wedding but if she has been promiscuous I think we should simply let her elope."

Son 8:10 The Shulamite Girl then answers "I am a virgin I was only in Solomon's harem as a domestic and I am physically and emotionally ready to marry. Better yet I have found my RIGHT MAN and he adores me and I am ready to make a wonderful life with him.

Son 8:11 She continues "let me tell you how all this happened" it is here she apparently tells of her joining the harem, suffering the temptations and compliments in the palace and resisting all of Solomon's overtures. But she does add that it was Solomon who made the first advances toward her while he was touring his vineyard nearby, she tells of paying her taxes as he requested. She adds "he wanted more than taxes however and I mistakenly got involved in his harem as one of the Virgin Daughters

Son 8:12 The Shulamite Girl adds, "Solomon had everything but he wanted to add me to his list of conquests but my love is mine to give and I chose to save my love for my Shepherd Lover."

Son 8:13 She then returns to the chariot and speaks to her Shepherd Lover "my pleasant one the brothers are amenable to a marriage proposal, they want to hear what you have to say. Go quickly and make your proposal." He was apparently successful for:

Son 8:14 The Shulamite adds "Now let's get out of here and go to our home where we can finally enjoy one another living in happiness as man and wife."