

OT-OV

Lesson 107

1. Last week I taught in part the Song of Solomon. When time expired we were about to analyze Act III.
2. I want to review some of that learned and then pick up with new material and Act III'

The Song of Solomon was written from Judah in roughly 1000 B.C. by Solomon. The book covers subjects such as love, marriage, and the need to consistently cycle the Word. The book contains significant symbolism of Christ and his Bride and the temptations of the world. The Song has been taught by many expositors, but only that provided by Col. R. B. Thieme makes sense.

1. Because of the nature of its content only those over the age of 30 were originally permitted to read the book. Also, because of the content there was significant argument over whether the book should be allowed in the Canon.
2. The Song is a five act play. It is a story about a failed conquest; the play is no doubt based on a true story.
3. Symbolism: The Shulamite Girl represents the Christian in the world; the Shepherd Lover represents the Lord Jesus Christ; Solomon, the ladies in the Harem and the Shulamite Girl's family represent the world with its many temptations.

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wants to stand in the background and be noticed; often subtly calling attention to himself and usually acting shy and withdrawn.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 accomodated "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 "buildded 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.

1. 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 Amanah, 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 centure "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 Sheherd 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 give 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.

5. 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 (Philia) 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."

Book of Isaiah

The book was written by Isaiah in about 700 B.C. from Judah. The grandest of all the Hebrew prophets, Isaiah speaks to the southern Kingdom and its immediate needs while prophesying of the sufferings of Christ and His ultimate victory at the 2nd Advent including specifics concerning His reign during the Millennium.

1. Introduction:

1.1 Let's first look at the organization of the Old Testament Scripture and then place the prophets into their appropriate places.

1.2 This will then let us put Isaiah in his proper place.

1.3 The Old Testament can be divided into four well defined groups:

The Law:

Genesis

Exodus

Leviticus

Numbers

Deuteronomy

History:

Joshua

Judges

Ruth

1 and 2 Samuel

1 and 2 Kings

1 and 2 Chronicles

Esther

Poetry and Wisdom:

Job

Psalms

Proverbs

Ecclesiastes

Song of Solomon

1.3.1 Now the last and that pertinent to our classification:

Prophecy:

The Pre-Exilic Prophets:

Joel 850-700

Jonah 800

Amos 780-755

Hosea 760-710

Micah 740

Isaiah 740-680

Nahum 666-615

Zephaniah 630-620

Habakkuk 627-586

Jeremiah/Lamentations 626-580

The Exilic Prophets:

Daniel 604-535

Ezekiel 593-570

Obadiah 585

The Post Exilic Prophets

Haggai 520

Zechariah 520-518

Nehemiah 420

Ezra 450

Malachi 450-400

2. Isaiah The Man: Isaiah was the grandest of all the Hebrew prophets, Isaiah speaks primarily to the southern Kingdom and its immediate needs while prophesying of the sufferings of Christ and His ultimate victory at the 2nd Advent including specifics concerning His reign during the Millennium.

2.1 The Hebrew name of Isaiah is Yesha'-yahu, meaning "Yehovah is the source of salvation."

2.1.1 It is fitting that his underlying message to God's covenant nation is that salvation will come to them on the basis of divine grace and power and not by their own strength and religious works.

2.2 The fact that Isaiah is called "the son of Amoz" 13 times in the OT may mean that his father was a man of prominence. Isaiah apparently made his home in Jerusalem.

Isa 7:3 Then the LORD said to Isaiah, "Go out, you and your son Shear-Jashub, to meet Ahaz at the end of the aqueduct of the Upper Pool, on the road to the Washerman's Field.

2.3 His wife was known as a prophetess, and they had another son whom the Lord commanded to be named Maher-shalal-hashbaz (Isa 8:1-4).

Isa 8:1 The LORD said to me, "Take a large scroll and write on it with an ordinary pen: Maher-Shalal-Hash-Baz.

Isa 8:2 And I will call in Uriah the priest and Zechariah son of Jeberekiah as reliable witnesses for me."

Isa 8:3 Then I went to the prophetess, and she conceived and gave birth to a son. And the LORD said to me, "Name him Maher-Shalal-Hash-Baz.

Isa 8:4 Before the boy knows how to say 'My father' or 'My mother,' the wealth of Damascus and the plunder of Samaria will be carried off by the king of Assyria."

2.3.1 The names of Isaiah's children were significant, constant reminders to kings and their subjects of the prophet's message and the importance of listening to him. Wycliffe writes:

"God told Isaiah before he had even married his fiancée that he would have a man-child by her, and He bade him inscribe the child's name on a tablet as a matter of public record before two witnesses of reputation. Maher-shalal-hash-baz, meaning "hasten to the booty, rush to the spoil," was to betoken the successful Assyrian assault upon Damascus and Samaria. This assault would crush both those kingdoms before the infant boy would be old enough to utter, "Mummy" or "Daddy," i. e., within three years. (This prophecy was fulfilled in the capture of Damascus and the spoliation (sic) of Samaria in 732 by Tiglathpileser (sic) III).

2.3.2 The name of his older son means "a remnant shall return," a promise to the godly in the kingdom of Judah; the name of the younger son, can also be translated "swift is the booty, speedy is the prey."

2.4 It is believed that Isaiah ministered by word and pen for 60 years or more, from c. B.C. 740 to 680. His call to the prophetic ministry of warning and rebuke came in the year of King Uzziah's death (c. 739 B.C.).

2.5 Whether he had preached before that event is not certain. He states in the opening verse that he received revelations from God during the reigns of Uzziah (c. B.C. 767-740), Jotham (c. 740-732 B.C.), Ahaz (c. B.C. 732-716), and Hezekiah (c. B.C. 716-687).

2.6 Yet he must have lived longer to be able to record the death of Sennacherib in c. 681 B.C. and to know the name of the succeeding Assyrian monarch, Esarhaddo. Thus Isaiah lived on into the reign of Manasseh (c. B.C. 687-642).

Isa 37:38 One day, while he was worshiping in the temple of his god Nisroch, his sons Adrammelech and Sharezer cut him down with the sword, and they escaped to the land of Ararat. And Esarhaddon his son succeeded him as king.

3. Tradition holds that Isaiah was sawn in sunder at the order of Manasseh, if credible it occurred early in the reign of Manasseh. Supposedly because Isaiah rebuked the King for his vices and idolatry he (Isaiah) was sawed asunder and if this is true, Hebrews 11:37 applies to him.

Heb 11:37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

4. Isaiah is by general consent the greatest of all Hebrew writers. His words indicate that he was a man of refinement and culture, a truly poetic soul, a lover and a profound observer of creation and of human nature.

5. He was a statesman who looked upon the world as the scene of God's working, with fiery indignation because of its wickedness, and yet ever with a note of hope and comfort for the repentant and God-fearing remnant.

6. So fully does he describe the person and offices of the coming Messiah, that from the time of Jerome he has been known as the "evangelist" of the OT.

7. His reputation greatly increased after the fulfillment of many of his prophecies by the Babylonian exile, the victories of Cyrus, and the deliverance of a remnant from captivity.

8. According to Josephus, Cyrus was induced to set the Jews at liberty by the prophecies of Isaiah concerning himself (Jos Ant. xi. 1.2).

Isa 44:28 That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

Isa 45:1 Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

8.1 By revelation Isaiah foresaw Cyrus as the distant, and the Messiah as the far distant, deliverers yet to come. All of these the prophet viewed as God's instruments for the chastising and redeeming of His chosen people.

The Book of Isaiah

1. The Book of Isaiah is regarded as the greatest of the prophetic books of the Old Testament. Isaiah prophesied in the reigns of Kings Uzziah, Jotham, Ahaz, Hezekiah, and Manasseh.

2. Judah and Israel were sinful nations. Although they were God's people, they were apostate and richly deserved chastisement.

Isa 1:2 Hear, O heavens! Listen, O earth! For the LORD has spoken: "I reared children and brought them up, but they have rebelled against me.

Isa 1:3 The ox knows his master, the donkey his owner's manger, but Israel does not know, my people do not understand."

Isa 1:4 Ah, sinful nation, a people loaded with guilt, a brood of evildoers, children given to corruption! They have forsaken the LORD; they have spurned the Holy One of Israel and turned their backs on him.

Isa 1:5 Why should you be beaten anymore? Why do you persist in rebellion? Your whole head is injured, your whole heart afflicted.

Isa 1:6 From the sole of your foot to the top of your head there is no soundness-- only wounds and welts and open sores, not cleansed or bandaged or soothed with oil.

End Lesson