

# The Song of Solomon

## Introduction:

The Song of Solomon is a love poem that illustrates the intense affection and love between a man and woman. Due to the apparent erotic nature of the book Origen and Jerome state that no Jew was allowed to study it until they were 30 years old. Why is this love poem in the canon of scriptures? Unrevealed matters of King Solomon's life will always cause speculation among critics of God's word yet this book clearly has divine purpose. It seems that the overall thought of the book is to accentuate love and fidelity toward two married people as God had always intended (Gen. 3:23ff). Solomon appears to have found that one among a thousand women (see Eccl. 7:28). He appears to be denouncing polygamy through the study. He teaches us the importance of moral purity, dating boundaries, love, marriage, and faithfulness to each other.

## Various Interpretations:

Some have interpreted the book as an allegory (i.e., a literary, dramatic, or pictorial device in which each literal character, object, and event represents a symbol illustration an idea or moral or religious principle" AHD 95). The Targum (an Aramaic paraphrasing of the Old Testament Bible) describes this book as an allegory with the congregation of Israel being the bride and Solomon a representation of God. A similar allegorical approach is the view that the Shulammitte is the church of Jesus Christ and Solomon God. This hypothesis falls apart when one discovers the sinful state of Solomon (see Song 6:8-9 compared to Deut. 17:17).

Others see Solomon representing himself as an enticer, only to exhibit the idea of female virtue as triumphing over the greatest seduction. This view considers the three chief characters of the song to be Solomon, the Shulammitte, and a shepherd boy that is her true love. Again; however, this theory falls apart when we find that the Shulammitte's beloved is the king (Song 1:12; 2:4). The Shulammitte voluntarily enters the king's royal car of state and then transported to the royal city (Song 3:7ff). Solomon and the Shulammitte consummate their marriage in sexual union (Song 5:1ff).

Still others believe that this Song is an allegory representing the Shulamite as wisdom personified. This theory too falls apart when one sees the humble Shulammitte asking to be taught wisdom by Solomon (Song 8:2). The best interpretation of this book is a literal one. It is not titled "The Song of Solomon" to praise the church, the wicked behavior of Solomon, the chaste behavior of a woman, or wisdom. The Song is rather Solomon's expression of deep and devoted love for a woman.

## Three Primary Characters in the Song

First, we have King Solomon. The king first meets the Shulammitte under an apple tree in the country (see Song 8:5). He falls hopelessly in love with the country girl. His love; however, runs much deeper than mere infatuation and physical attraction. Through time, the king finds within the heart of the Shulammitte a woman that exceeds all others that he has met. He reveals this love toward the Shulammitte through complementary sayings throughout the book. The king's character is revealed by looking to the Shulammitte's moral virtue. She was not a woman that would allow inappropriate and lustful advances of man (see Song 8:10). It is apparent that Solomon treated her with respect, dignity, and honor while they dated else the Shulammitte could not have made such a statement at Song 8:10.

Secondly, we have the Shulammitte (named so at Song 6:13). She is portrayed not only as one who is outwardly beautiful but inwardly (the ideal woman). The song depicts the Shulamite as a very simple woman of the country (Song 2:8, 14). Solomon, on the other hand, is one who's life is complex and busy as king. The Shulammitte is depicted as a girl of dark complexion (Song 1:5) and beautiful (Song 2:1 etc.). She was forced to do labor in the fields by her brothers (Song 1:6) and she is familiar with shepherd life (Song 1:7; 2:16). The Shulammitte is humble (Song 8:2) and virtuous (Song 8:10). Solomon's attraction to the Shulammitte was thereby both her inner and outward beauty.

## The Story

The Song of Solomon is a poem depicting the love of King Solomon for the Shulammite. The song can be divided into four main parts. First, the dating days (Song 1:1 – 3:11). Secondly, the climax of the song is found at Song 4:1ff when the marriage is consummated in the sexual act. Thirdly, we have the separation period (Song 5:2 – 7:5). Lastly is the period of reconciliation (Song 7:6 – 8:14).

## Lessons to be Learned

The lessons learned from the Song of Solomon have to do with dating and marital relationships. Those who enter into a dating relationship must recognize their God ordained boundaries. The Shulammite was an impenetrable “*wall*” against the inappropriate advances of lustful men (see Song 8:10). Her brothers saw to it that she would not be violated as a swinging door by the lustful advances of men (Song 8:9). Young men and women would do well to consider these principles in dating. Inappropriate making out and touching is a violation of God’s will and a woman’s virtuous character. A young man who would violate these principles is not worthy of such a godly woman. Such a man is due the wrath of God, the woman’s brothers, and father. A young woman who is likened unto an open door of sensuality is not the type of woman that God commends. Attraction should have its basis not only in the physical aspects (see Song 4-5) but also one’s morality (Song 5:2; 6:10).

Marital lessons appear to be the primary focus of the Song. The Song illustrates God’s intention for a man and woman to enjoy their marital relationship together (Prov. 5:18; 18:22; 19:4; Eccl. 9:9). Jesus and the Apostle Paul said that two married people are to “*become one flesh*” (Matt. 19:5-6; Eph. 5:31). We find Solomon and the Shulammite performing acts that manifest their true love for each other and sealing the bond of marriage. They use pet names for each other such as “*my love*” (Song 4:1; 6:4 etc.), “*beloved*” (Song 5:2 etc.), and “*dove*” (Song 5:2). Said terms breed confidence and strengthen the bond of marriage. Marital confidence is further strengthened when two make it manifest that they are inseparably one flesh by statements such as, “*I am my beloved’s and my beloved is mine*” (see Song 2:16; 6:3). The Shulammite’s dedication to Solomon is depicted when she said that he was, “*The chiefest among ten thousand*” (Song 5:10) and “*altogether lovely*” (Song 5:16). Solomon demonstrated his dedication to her by saying that she is the only “*one*” that stands above sixty queens and eighty concubines (Song 6:8-9). The permanent bond of marriage is depicted as a fire that no flood can extinguish and no money can separate (Song 8:6-7). No perverted adulterer, financial problems, argument, or geographic separation can dissolve such a bond. This is marriage as God intended.

## Further Details of Marital Lessons Learned:

- **Pet names:** Solomon refers to the Shulammite as his “*love*” (4:1; 6:4 etc.), “*bride*” (5:1) and “*dove*” (5:2) while she refers to him as her “*beloved*” (5:2 etc.). The importance of these terms cannot be overestimated. When a man and woman call each other by special words that indicate their affection for one another they are illustrating their interest and care for one another. Said terms breed confidence and strengthen the bond of marriage. The uses of such labels are indicators of a strong marriage.
- **God’s Marital Blessing (Prov. 18:22; 19:4):** A study of the Song of Solomon illustrates a man and woman’s intense interest and love for each other. The question arises in the Bible students mind as to how far this should go in relationship to one’s place with God. Let the prudent student of God’s word understand that God blesses and intends for man and woman to enjoy each other’s affection. Solomon wrote, “*Let thy fountain be blessed; And rejoice in the wife of thy youth*” (Prov. 5:18). Again, the wise king said, “*Live joyfully with the wife whom thou lovest all the days of thy lie of vanity, which he hath given thee under the sun, all thy days of vanity: for that is thy portion in life, and in thy labor wherein thou laborest under the sun*” (Eccl. 9:9). Marital joy comes also in the form of having the greatest friend on this earth (see Prov. 18:24). The Shulammite said of Solomon, “*This is my beloved, and this is my friend*” (Song 5:16).
- **The Woman is the Weaker Vessel (I Pet. 3:7):** The Shulammite girl seems to be self conscience about what others think regarding her rural background (see Song 1:5-6). When Solomon publicly embraces the Shulammite girl (a public sign of his affection and approval) she seemed to be eased (see Song 2:4-7). Public displays of attention can be healthy for a relationship. The more emotional woman needs attention,

affection, and approval not only in private but in all circles of life. Men would do well to tastefully let the world know that the woman that is next to his side is his and that he approves of her (i.e., holding hands, embracing, and an occasional kiss). It seems that Solomon's use of the royal guard and personal chariot to escort the Shulammitic girl into the royal city for their wedding was an outward public sign of his inner love for her (see Song 3:7-11).

- **Physical Attraction: Consider the Bible's depiction of the physical beauty of Rachael (Gen. 29:17), David (I Sam. 16:12), Abigail (I Sam. 25:3), Bathsheba (II Sam. 11:2), Esther (Esther 2:7), and Absalom (II Sam. 14:25).** A primary focus of the Song of Solomon is the physical beauty of the Shulammitic and Solomon (see Solomon's view of her at Song 4 and her view of him at Song 5). With the volumes of information about physical beauty before us in this study we see the importance of it in relationships. One who is not physically attracted to their mate does not follow the Bible pattern of relationships. We must be physically attracted to our perspective mates and they us for the physical part of our relationship to be healthy. The important thing is that you are attracted to your wife and she to you (this is not a Bible request for all to search for what the world considers a beauty queen).
- **Spiritual Attraction:** Solomon refers to the Shulammitic girl as his "*undefiled*" in relation to her moral goodness at Song 5:2. This illustrates that he was not only interested in her physical attributes but her spiritual as well.
- **Commitment (Matt. 19:4-6):** When one studies the Song of Solomon another marital attribute that comes out is their commitment toward each other. Notice how the Shulammitic states on two occasions that "*I am my beloved's and my beloved is mine*" (see Song 2:16; 6:3). The second use of this term is found at the end of Act IV, scene 1. The two had apparently separated due to the Shulammitic's rejection of Solomon's desire to be with her. He seems to get his feelings hurt and so leaves her to meditate in the garden. She begins to feel bad for her harsh treatment of him and makes this statement of commitment. We learn from such an incident in the Song the importance of commitment in a marriage. When two are married there will certainly be times of disagreements, arguments, and frustrations with each other. This being the case, two married people that are committed to each other will know deep down that come what may (troubles that is) they will work all things out. This confidence can only be achieved in a marriage by an initial commitment to each other through vows that are kept through life. Secondly, the couple will continuously illustrate their affection and care for each other which will settle deeper and deeper into the hearts of one another as the years go by.
- **Mutual Respect and satisfaction:** The Shulammitic refers to Solomon as "*the chiefest among ten thousand*" (Song 5:10). Solomon exclaims that the Shulammitic is "*one*" that stands above 60 queens and 80 concubines (Song 6:8-9). When two married people are mutually satisfied and respect each other there will be nothing or no person that can come between them. They look at each other as the only ones who matter in this realm of affection. When my wife (husband) is the "*chiefest among ten thousand*" I am saying that there is no other. The Shulammitic further expresses this idea when she said of Solomon, "*he is altogether lovely*" (Song 5:16).
- **Praise of one another's beauty:** A real killer in a marriage is for one mate to point out the other's physical flaws. Note that throughout the Song of Solomon both the Shulammitic and Solomon praise each others good physical qualities (see 2:2; 4:1ff; 5:10ff; 6:4 etc.).
- **Love:** Solomon is not merely infatuated with the Shulammitic he is in love with her. He is emotionally, physically, and spiritually satisfied in everything about this girl. Such love is compared to a flame of fire (Song 8:6).
- **Love and Care between Siblings:** Though the Shulammitic's brothers seemed so awful to her at first (see Song 1:6) they are clearly praised and thanked in the last scene of this song. They were responsible, through their love and care for their sister, for the Shulammitic's purity. Families would do well to protect the purity of their daughters today.

## Overview of the Song of Solomon (broken up into “Acts and Scenes”)

### Act I, scene 1 (Song 1:1-8)

The daughters of Jerusalem, along with the Shulammitte girl, express their adoration for Solomon.

### Act I, scene 2 (Song 1:9-2:7)

Solomon and the Shulammitte express their affection for each other at the king’s table. The scene ends with Solomon publicly embracing the Shulammitte girl. All eyes had been on her as though she were not worthy of a king’s love. Solomon puts his stamp of approval upon the Shulammitte, by this public display of affection, and thereby comforts her anxiety (see Song 2:7) (see study # 2; Public Display of Affection).

### Act II, scene 1 (Song 2:8-17)

Act II opens after an apparent lengthy winter has kept Solomon and the Shulammitte girl apart. Solomon has traveled to the mountainous country home of the Shulammitte to invite her to come to the royal city to be his bride. The Shulammitte is hesitant to come because she knows there are “foxes” that shall attempt to ruin their love (i.e., likely the daughters of Jerusalem and all others who would not think she was of a sophisticated state for Solomon).

### Act II, scene 2 (3:1-5)

The Shulammitte girl has a dream that indicates her intense affection and anxiety over Solomon and the royal city. She has dreamed that she cannot find him anywhere. She goes throughout the city streets looking and asking the watchmen about his location. She finally finds him, holds him, and refuses to let go. The scene ends with Solomon and the Shulammitte embracing once again.

### Act III, scene 1 (3:6-11)

Act III opens with the Shulammitte being escorted to the royal city to wed Solomon. She is accompanied by a great procession of soldiers. The scene is one of protection and honor due such an important person. Solomon has not only shown the people his affection for her but also his view of her high estate among women. This seems to be an underlying theme of the book. Though the Shulammitte is a lowly country girl the King of all Israel has made her feel like a queen among the most royal of people. The husband would do well to treat his wife with such dignity, respect, honor, and affection in the public eye that the wife may feel that she is in her rightful place along his side (see study # 2). The moment a woman feels inadequate or undesired is the moment of troubles in the marriage. The more emotional woman **needs attention** and the husband who gives her this **affection** in a way that makes her feel like one of the most important things in his life will have a happier marriage (see I Pet. 3:7) (see study # 1).

### Act III scene 2 (4:1 – 5:1)

The climax of the Song of Solomon reaches its peak in this scene. Solomon commends seven beautiful physical attributes of the Shulammitte. She is depicted as a garden that belongs to the king (see Song 4:16). Solomon enters into his garden (the Shulammitte) and partakes of her fruit. They consummate their marriage with sexual union and call upon their friends to celebrate with them.

### ACT IV, scene 1 (5:2 – 6:3)

This scene takes place well into the marriage. The king has come through the night to see the Shulammitte bride; however, she has already turned in for the night and is unwilling to get up, clothed herself, and soil her feet again. Solomon seems to be hurt and leaves the scene. The Shulammitte comes to her senses and hurries to the door to let the king in but it is too late, he is gone. She breaks out in thoughts regarding her love, attraction, and dedication to Solomon. She exclaims that he is “*the chiefest among ten thousand*” (6:10), “*altogether lovely... and this is my friend*” (Song 6:16). Furthermore the Shulammitte states, “*I am my beloved’s, and my beloved is mine:*” (6:3). Though they have had a disagreement, she is confident that they will be reunited due to their deep and committed love for each other.

### Act IV, scene 2 (6:4 – 9)

Solomon's thoughts are now recorded. The two have been separated through a quarrel yet the Shulammitte is confident that they shall reunite their love. Solomon considers the physical and moral beauty of his Shulammitte bride. Though there have been so many women in the life of Solomon none can be likened unto the Shulammitte for beauty, majesty, and royal appearance. The daughters of Jerusalem along with the king's queens and concubines praise her beauty and royal stature (Song 6:9b).

### Act V, scene 1 (6:10 – 7:5)

The daughters of Jerusalem observe, with admiring eyes, the Shulammitte's beauty and purity. The Shulammitte's thoughts are revealed as she has traveled into the garden to examine the new growth of the green vegetation. She seems to not be aware that while she was walking through the garden Solomon has sent for her with his royal chariot that she may be brought to the palace to be with him. Meanwhile, the daughters of Jerusalem continue to admire the beauty of the Shulammitte bride. They compare the physical attributes of the Shulammitte to an angelic dance. The daughters of Jerusalem reveal their view of the Shulammitte's beauty as she is being carried to the palace to meet with Solomon (remember, they have been captivated by her beauty in previous verses / i.e., see 5:9 and 6:9).

### Act V, scene 2 (7:6 – 8:4)

Solomon and his wife are reunited. The time apart has made the both of them hungry for time together. The Shulammitte reveals more of her golden character in that she desires to learn more in relation to wisdom from her beloved husband. The scene ends with Solomon embracing his bride.

### Acts VI, scene 1 (8:5 – 8:7)

Solomon and the Shulammitte have traveled to the country to be together. They find the original apple tree that they first expressed their love for each other. Under this tree they express their inseparable love toward each other. Grand lessons on the oneness of marriages are depicted here.

### Act VI, scene 2 (8:8 – 8:14)

The Shulammitte expresses her gratitude toward her brothers who at first seemed to be mean spirited (see Song 1:6); however, upon closer examination we find that she appreciated their watchful and caring eyes. Solomon's bride unashamedly professes her purity and thereby brings joy to her brothers who sought so diligently to keep her that way. The Song ends with Solomon and his bride vanishing from our eyes.

## Outline of the Song of Solomon

### Chapter 1

#### ACT I Scene 1

##### I. The daughters of Jerusalem's view of Solomon (1:1-4):

###### A. *"The Song of songs, which is Solomon's"* (1:1).

1. The word "*song*" Hebrew (*shiy'r*) means music, singer, songs (Strong's 7892). This book of songs is known as the "**Canticles**" (i.e., Latin for "the song of songs").
2. This song that exceeds all songs is attributed to Solomon. Solomon is the author of this book.

###### B. *"Let him kiss me with the kisses of his mouth; for thy love is better than wine"* (1:2).

1. The narrator at this point is clearly females who are contemplating Solomon. All virgin daughters of Jerusalem, including the "*Shulammitte*" girl (see Song 6:13) are intended. Latter, the Shulammitte girl takes over the narrative (see Song 1:5ff). The maiden's name may be a derivative of Shunammite which is "a general designation for a woman of Shunem, a village in the tribal territory of Issachar (Josh. 19:18)" (ISBE v. 4, pp. 497).

2. The “*daughters of Jerusalem*” (see Song 1:5) and the Shulammitte woman contemplate the kisses of Solomon that are viewed as sweeter than the blood of the grape (i.e., wine). The point is that Solomon’s kisses are very enjoyable.
  3. The scene is that of a group of women sitting together talking about their desire for one man.
- C. “*Thine oils have a goodly fragrance; thy name is as oil poured forth; therefore do the virgins love thee*” (1:3).
1. The oils of Solomon are a “*goodly fragrance*” in relation to his charm. He is a gentleman with qualities that are attractive (i.e., kind, wise, and complementary). The “*name*” of Solomon is known abroad and is thereby compared to “*oil poured forth.*” Said fame and glory came to be known of the Queen of Sheba and so she came to prove him (see I Kings 10:1-10).
  2. Solomon’s charm and world glory made him a very attractive man to the virgins or maidens of the world.
- D. “*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 make mention of thy love more than of wine: rightly do they love thee*” (1:4).
1. The idea portrayed is that if it be the king’s will “*we will run after thee.*” All are willing to be brought to the king’s chambers (it does not appear that the ones under consideration have gone but rather that they are willing at his bidding).
  2. The narrative appears to not only take into consideration the Shulammitte but all virgin women who desire this charming man of renown (i.e., the daughters of Jerusalem).

## II. The Shulammitte woman addresses the daughters of Jerusalem (her competition for Solomon’s love) (1:5-6):

- A. “*I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon*” (1:5).
1. The desires of the daughters of Jerusalem have been made known. The Shulammitte woman is apparently among these daughters as they sing the song. All eyes have managed to gaze upon the Shulammitte woman with looks that say, “Why are you here?”
  2. The Shulammitte woman answers their inquisitive looks by admitting that she is “*black*” (by sun scorched skin). She compares herself to the “*tents of Kedar*” (i.e., Ishmaelite tribes of north Arabia / see Gen. 25:13). These tents were known to be made from black or dark colored goat skins. Though black in skin color she is not without beauty. She confidently compares her appearance to the curtains of Solomon (dividing tapestries that would have been very beautiful for the king).
- B. “*Look not upon me, because I am swarthy, because the sun hath scorched me. My mother’s sons were incensed against me; they made me keeper of the vineyards; but mine own vineyard have I not kept*” (1:6).
1. The Shulammitte continues to explain her appearance to the daughters of Jerusalem. She is black due to the “*sun that hath scorched me*” in intense labor. She is apparently not a woman of royal estate but rather common. She pleads with the daughters of Jerusalem not to view her as “*swarthy*” (i.e., having a dark complexion) as though she were a foreigner but rather it is due to her hard labor in the vineyards. Today we may hear, “don’t judge me by the color of my skin.”
  2. The Shulammitte reveals that her brothers were all “*incensed*” with her and thereby farmed her out for labor in their own vineyards. Interestingly she does not refer to them as her brothers but rather “*My mother’s sons.*” The idea of their anger directed at her and her reference to them illustrate some difficult family issues that have not been resolved.

## III. The Shulammitte now addresses Solomon (though Solomon is not present) (1:7):

- A. “*Tell me, O thou whom my soul loves, where thou feedest thy flock, where thou makest it to rest at noon: for why should I be as one that is veiled beside the flocks of thy companions?*” (1:7)
1. The Shulammitte woman now singly addresses Solomon. She longs to meet the king alone and far away from all the starring eyes of the daughters of Jerusalem. Her thoughts are laid open to the daughters of Jerusalem as she request the king’s location that she may go to him.

2. Note that she refers to Solomon as one “*whom my soul loves.*” We are told nothing, to this point, of any previous relationship between Solomon and the Shulammitte woman. At this point of the study we see that she knows of him and loves him.

**IV. The Daughters of Jerusalem answer the Shulammitte’s Thoughts (1:8):**

- A. “*If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd’s tents*” (1:8).
1. The daughters of Jerusalem answer the Shulammitte woman by saying if you don’t know where the king is then go forth unto the flock and shepherd the kids by the shepherd’s tents. The thought seems to be that if the beautiful Shulammitte woman has no clue as to where Solomon is then she should just go back to her simple shepherd life.
  2. Though the daughters of Jerusalem are struck by the Shulammitte’s beauty they nonetheless seem to treat her as though she were a dumb country girl who is not worthy of the king.

**ACT I scene 2**

**V. Solomon now comes upon the scene (1:9-11):**

- A. “*I have compared thee, O my love, To a steed in Pharaoh’s chariots*” (1:9).
1. Solomon’s thoughts are now considered within this poem. While the Shulammitte woman has revealed her thoughts about Solomon he now contemplates her. Their introduction to each other is not given. We are only told that they have this initial intense interest in each other. It may be that she is brought to Solomon as one of his many virgin wives yet she is standing out in his mind from the others.
  2. Solomon looks upon the Shulammitte woman and sees within her “*a steed in Pharaoh’s chariots.*” A steed is a beautiful and spirited horse.
- B. “*Thy cheeks are comely with plaits of hair, thy neck with strings of jewels. We will make thee plaits of gold with studs of silver*” (1:10-11).
1. Solomon looks upon the natural beauty of the Shulammitte and pictures her with “*strings of jewels.*”
  2. The king entices the Shulammitte to remain in the palace with gold and silver.

**VI. The Shulammitte is now in the presence of Solomon for the first time (1:12-14):**

- A. “*While the king sat at his table, my spikenard sent forth its fragrance. My beloved is unto me as a bundle of myrrh, that lies between my breast. My beloved is unto me as a cluster of henna-flowers in the vineyards of Engedi*” (1:12-14).
1. The scene before us, to this point, is one that is building in the realm of love. Two individuals have an intense attraction for each other. Their feelings for each other have been suppressed within their minds. The moment of personal engagement has come. The scene is like two young people who have eyed each other, thought about each other, and finally approach each other in conversation with hopes of developing a relationship.
  2. While the king is at his table she appears to him. Her presence figuratively sends forth a fragrance of her love toward him and Solomon picks up on it. This can occur through eye contact, body language, and other flirt like actions that indicate one is interested in another. She looks upon Solomon as her “*beloved*” compared to “*myrrh that lies between my breast.*” Myrrh (perfume from India, Africa, and Arabia) appears to have been applied between the breasts of women and caused one to be pleasing. The fragrant aroma of myrrh was a constant refreshment to the woman wearing it. Solomon held such a special place within the mind of the Shulammitte woman that he reminder her of this myrrh. She thought about him all the time. His name was refreshing to her. He was likened unto an ornament of beauty to her (“*a cluster of henna-flowers in the vineyards of Engedi*”).

**VII. Solomon’s thoughts on the visage of the Shulammitte while at his Table (1:15):**

- A. “*Behold, thou art fair, my love; Behold, thou art fair; thine eyes are as doves*” (1:15).
1. Solomon looks upon the Shulammitte and exclaims that she is fair (i.e., beautiful to look upon).
  2. While the Shulammitte has referred to Solomon as her “*beloved*” he now refers to her as, “*my love.*” The attraction between Solomon and the Shulammitte woman cannot be denied.
  3. Solomon compares his love’s eyes to a dove for purity and gentleness. Everything about the Shulammitte impresses the king.

### VIII. The Shulammitte replies to Solomon's kind words (1:16-17):

- A. *"Behold, thou art fair, my beloved, yea, pleasant: also our couch is green. The beams of our house are cedars, and our rafters are firs"* (1:16-17).
1. The Shulammitte too considers Solomon fair or beautiful.
  2. She envisions future days together as a married couple whose dwellings are in the green countryside yet not without the luxuries of a king (i.e., cedars and firs).

### Thoughts:

The scene is one of mutual attraction that builds unto a personal meeting. The two have admired each other in thought and now express their love and attraction to each other in word.

## Chapter 2

### I. The Shulammitte's appetite and fears are satisfied and Comforted (2:1-7):

- A. *"I am a rose of Sharon, a lily of the valley. As a lily among thorns, so is my love among the daughters"* (2:1-2).
1. The *"rose of Sharon"* (*crocus or narcissus...* "There are seven species of rose that grow in the Holy Land. The most widely distributed of these is *Rosa Phoenicia*, Boiss., which grows on the coast and in the mountains" (New Unger's Bible Dictionary pp. 1339). The flower was recognized as "Sharon" due to the plain it grew in (i.e., the Plain of Sharon was a coastal plain found on the Mediterranean coast between the Sea of Galilee and the Dead Sea).
  2. The Shulammitte compares her *"love"* for Solomon with the professed love among the daughters of Jerusalem. Thorny love can only mean that there is deception and ulterior motives behind their affection. They may want a share of the king's glory and riches. The Shulammitte simply desires the man.
- B. *"As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste"* (2:3).
1. The apple tree produces fruit and is apparently the noblest of trees in this geographic region. The Shulammitte sees in this noble tree among trees her beloved Solomon.
  2. Solomon's fruit (i.e., his character such as his words and actions / see Matt. 7:15ff; Jn. 15:5ff) is a refreshing sweet apple to the Shulammitte. He is likened unto shade that the tree produces indicating that she feels safe and protected when with him.
- C. *"He brought me to the banqueting house, and his banner over me was love"* (2:4).
1. To this point Solomon has been absent yet now is present with the Shulammitte. He brings her to the *"banqueting house"* (i.e., the place where he entertains his closest friends).
  2. The Shulammitte is somewhat uncomfortable with this setting knowing that she is black and not of royal descent; however, Solomon's love is depicted as a *"banner over"* her and she is thereby made to feel comfortable.
- D. *"Stay ye me with raisins, refresh me with apples; for I am sick from love. His left hand is under my head, and his right hand doth embrace me"* (2:5-6).
1. The Shulammitte calls upon raisins and apples to refresh her from her state of being love sick. She feels herself sinking into a realm of intense loving feelings for Solomon. She is not looking to end this feeling but rather to be refreshed.
  2. Solomon does the refreshing. His left hand supports her love sick head and his right hand embraces her. This is not a dream, this is not fantasy, she is refreshed by the reality of his love like raisins and apples refresh the physical body.
- E. *"I adjure you, O daughters of Jerusalem, by the roes (gazelles), or by the hinds of the field, that ye stir not up, nor awake my love, until he please"* (2:7).
1. While the Shulammitte is embraced by Solomon she adjures the daughters of Jerusalem to leave them alone.

2. The moment of her greatest feelings of love are being fulfilled as her love sickened heart is made comfortable and fulfilled by Solomon. He holds her in view of all and thereby gives his approval of her. The gazing eyes of the daughters of Jerusalem may be filled with jealousy yet they are adjured to leave the two alone.

The first ACT of the book ends with chapter 2:7 (Song 1:1 to 2:7). The scene has been played out in the city where Solomon dwells. The daughters of Jerusalem, along with the Shulammitte girl, had gathered to speak of Solomon. Solomon's true love is reserved; however, for the Shulammitte girl alone. They meet at his "*banqueting house*" (Song 2:4) at the king's "*table*" (Song 1:12). The Shulammitte girl feels a bit out of place yet her love sick heart drives her to remain. Solomon comforts his love by embracing her in view of all in the house. Said act refreshed the love sick soul of the Shulammitte like raisins and apples refresh the body. The Shulammitte adjures the daughters of Jerusalem to not interrupt their moment of affection. The scene ends with Solomon holding the Shulammitte in his arms.

### ACT II Scene 1

#### II. The Shulammitte and Solomon meet after a long Winter Apart (2:8-17):

- A. "*The voice of my beloved! Behold, he comes, leaping upon the mountains, skipping upon the hills*" (2:8).
  1. Act 2 of this song is in a different location than the royal city of Song of Solomon 1:1-2:7.
  2. The Shulammitte sees Solomon coming to her through the mountains and it produces excitement.
- B. "*My beloved is like a roe (gazelle) or a young hart: behold, he stands behind our wall; he looks in at the windows; he glances through the lattice*" (2:9).
  1. Solomon, with the speed of a gazelle, rides through the mountains to reach his beloved at her house.
  2. He arrives and peers through all the windows, walls, and lattice as though he is frantically searching for the Shulammitte.
- C. "*My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past; the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle-dove is heard in our land; The fig-tree ripens her green figs, and the vines are in blossom; they give forth their fragrance. Arise, my love, my fair one, and come away*" (2:10-13).
  1. The Shulammitte narrates this whole scene. She explains that Solomon finds her and calls upon her to "*rise up*" and come with him back to the royal city.
  2. The long winter is past and spring is here. Flowers, song birds, turtle-doves, and plants sending forth green leaves are signs of the warmer season. Solomon calls upon the Shulammitte to "*Arise, my love, my fair one, and come away.*"
- D. "*O my dove, that art in the clefts of the rock, in the covert of the steep place, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely*" (2:14).
  1. Solomon has referred to the Shulammitte as having the eyes of a dove (Song of Solomon 1:15). He has told her of her beauty (1:9-10). He calls the Shulammitte, his "*love*" (1:9). He now calls upon this beautiful dove that he loves to leave her home in the mountains and come back to the city with him. He has said that it is a good time due to the weather warming (i.e., spring).
  2. Now, Solomon longs to see her countenance and hear the Shulammitte's voice. There seems to be nothing that can please him like her visage and voice. All men ought to view their wives in such a light and all wives ought to live in such a way that would encourage said attraction (see study # 1; Love and Marriage).
- E. "*Take us the foxes, the little foxes, that spoil the vineyards; for our vineyards are in blossom*" (2:15).
  1. The Shulammitte contemplates the vineyard she works at in relation to her love for Solomon and his love for her. The vineyard that is overrun with foxes is a ruined one. Foxes dig holes and burrow underground destroying root systems and creating holes that the roots can gain no sustenance from.

2. Throughout the scriptures foxes are used figuratively to denote physical (Neh. 3:35) and spiritual (Ezek. 13:4) destroyers. The Shulammitte wants no part of fox like people who would destroy the love that she and Solomon share (such as the daughters of Jerusalem who dwell in the royal city).
- F. *“My beloved is mine, and I am his: he feeds his flock among the lilies. Until the day be cool, and the shadows flee away, turn, my beloved, and be thou like a roe (gazelle) or a young hart upon the mountains of Bether”* (2:16-17).
1. Though Solomon was not a shepherd the Shulammitte has nothing better to compare him to in relation to her experiences. The idea of Solomon belonging to the Shulammitte and the Shulammitte belonging to Solomon conjures up ideas of monogamy. She seems to have taken the ultimate place in Solomon’s heart.
  2. The *“feeding of the flock among the lilies”* considers Solomon’s kingly work viewed with beauty by the Shulammitte. She request that he make haste (like a gazelle) and finish his work that they may be together again in the evening.
  3. Notice that the one who holds the Shulammites affection is her *“beloved.”* To this point she has referred to a man as her beloved and the one to whom her soul loves on 10 times. Note again that at 1:12-13 the beloved is attributed to the *“king.”* It seems clear to this point that even though the Shulammitte uses shepherd terms there is no second man in the picture. This is *“Solomon’s song”* (1:1). There are thereby three principle characters in the song to this point (i.e., Solomon, the Shulammitte, and the daughters of Jerusalem).

### Summary of ACT II Scene 1

Solomon has swiftly come to the mountain home of the Shulammitte after a long winter of being apart. He tries to persuade her to come back to the royal city that they may be together. The Shulammitte is hesitant to come because she knows there are *“foxes”* that shall attempt to ruin their love (i.e., likely the daughters of Jerusalem and all others who would not think she was of a sophisticated state for Solomon).

## Chapter 3

### ACT II Scene 2

#### I. The Shulammitte’s Dream (3:1-5):

- A. *“By night on my bed I sought him whom my soul loves: I sought him, but I found him not”* (3:1)
1. Evening comes and the Shulammitte has not left her mountain home. She lies in bed thinking about the one her *“soul loves.”*
  2. It may very well be that the Shulammitte begins to dream of searching for her beloved yet unable to find him.
- B. *“I said, I will rise now, and go about the city; in the streets and in the broad ways I will seek him whom my soul loves: I sought him, but I found him not”* (3:2).
1. The dream produces anxiety. Her beloved is no where to be found. She has searched the city streets and broadways but she cannot find him.
  2. The Shulammitte is filled with anxiety over the dreamy loss of her beloved.
- C. *“The watchmen that go about the city found me; to whom I said, Saw ye him whom my soul loves?”* (3:3).
1. The Shulammitte is discovered wandering through the city streets at night by the *“watchmen”* of the town. She asks the men if they have seen Solomon. Note that if a shepherd boy was intended by the Shulammitte the watchmen would not have as great of knowledge of his whereabouts.
  2. *“In the OT times watchmen protected vineyards and fields during harvest season (Jer. 31:6)... Watchmen were posted on city walls (II Kings 9:17-20) and at city Gates (II Sam. 18:24-27)... The watchman also guarded the walls day and night against enemy attack or siege (I Sam. 14:16; Isa. 21:6-8; Jer. 51:12) he was responsible for warning the citizens of impending attack by sounding a trumpet (Jer. 6:17)”* (ISBE V. 4, pp. 1024).

- D. *“It was but a little that I passed from them, when I found him whom my soul loves: I held him, and would not let him go, until I had brought him into my mother’s house, and into the chamber of her that conceived me”* (3:4).
1. The Shulammitte is told by the watchmen about Solomon’s whereabouts. She finds the one her *“soul loves”* and held tightly to him so as not to loose him again. The Shulammitte will not let go of Solomon *“until I had brought him into my mother’s house.”* She did not want to loose track of him again.
  2. Once again we note the term, *“him whom my soul loves.”* The Shulammitte used this term at Song 1:7 and it is connected to the *“king”* and the term *“beloved”* at Song 1:12-13. Again, the Shulammitte is clearly referring to the king (i.e., Solomon) rather than a second man (i.e., the “shepherd boy theory”).
  3. The entire scene depicts the intensity of love the two shared for each other. Let us learn that while God demands our undivided love and devotion He permits, yea blesses, us with wives and husbands to enjoy while on this earth (see Eccl. 9:9) (see study # 1).
- E. *“I adjure you, O daughters of Jerusalem, by the roes, or by the hinds of the field, that ye stir not up, nor awake my love, until he please”* (3:5).
1. This statement brings to an end the second scene of ACT II (the dream).
  2. I find it interesting that we ran across this exact same phrase at Song 2:7 (i.e. the end of the first ACT). At Song 2:7 the Shulammitte is being held in the comforting arms of her beloved and once again here at Song 3:5 she is holding on to him. The statement appears to mark an embracing moment in the Song (see once again at Song 8:3-4).

## ACT III scene 1

### II. The Spectacle entrance of the Shulammitte into the Royal City to wed Solomon (3:6-11):

- A. *“Who is this that comes up from the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?”* (3:6)
1. A great procession makes its way to the royal city from the wilderness.
  2. The occupant, apparently the Shulammitte girl whom Solomon has summoned, fills the air with pleasant fragrances.
  3. Apparently the Shulammitte has accepted Solomon’s offer to come to the royal city and to be wed (see Song 2:10).
- B. *“Behold, it is the litter of Solomon; threescore mighty men are about it, of the mighty men of Israel”* (3:7).
1. The question posed at verse one, i.e., *“Who is this...”* is now answered. *“Behold, it is the litter* (portable bed or coach) *of Solomon.”* Apparently Solomon had a special chariot or boxed carrier to travel in. His traveling cart is now used by his love the Shulammitte.
  2. Note that the cart is accompanied by *“sixty mighty men”* (or heroes). This would amount to one tenth of the royal guard (see I Sam. 27:2; 30:9).
- C. *“They all handle the sword, and are expert in war: Every man hath his sword upon his thigh, because of fear in the night”* (3:8).
1. The sixty heroes, mighty men, and those experts in war had a ready sword attached to their thigh.
  2. The scene appears to be one of not only protection against enemies in the wilderness but honor for the occupant of the royal cart.
- D. *“King Solomon made himself a palanquin of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the seat of it of purple, the midst thereof being paved with love, from the daughters of Jerusalem”* (3:9-10).
1. The Shulammitte approaches the royal city with great pomp. All eyes have taken notice.
  2. She heads toward the royal *“palanquin”* of Solomon’s (i.e., marriage bed... “An east Asian covered litter, carried on poles on the shoulders of two or four men” [AHD 893]). This bed has been given special attention in areas of workmanship. The bed has pillars of silver, bottom of

- gold, and seat (cushions) of purple. The entire bed is “*paved with love*” (i.e., special care due to the love that exists between Solomon and the Shulammitte in preparation for their marriage).
3. Keil and Delitzsch remark, “Nowhere do we see her up to this point resisting; much rather she is happy in her love. The shepherd-hypothesis cannot comprehend this marriage procession without introducing incongruous and imaginary things; it is a poem of the time of Gellert. Solomon the seducer, and Shulamith the heroine of virtue, are figures as from Gellert’s Swedish Countess; they are moral commonplaces personified, but not real human beings” (Keil and Delitzsch v. 6, pp. 548). Furthermore, F. C. Cook writes, “If in other Scriptures are found words of indignation and wrath and terrible threatening, the characteristics of this Book are sweetness, cheerfulness, and joy, characteristics somewhat at variance with ‘the hypothesis’ so-called ‘of the shepherd lover.’ This hypothesis, held by many distinguished critics, assumes that there are two lovers in the Song, one a faithful simple-minded shepherd, the other a magnificent voluptuous king, by each of whom the affections of a Shulammitte maiden are alternately solicited; while she, faithful in her allegiance to her shepherd-lover, rejects with scorn the monarch’s blandishments, and finally compels him to abandon his pursuit” (Barn’s Notes; Proverbs to Ezekiel, F. C. Cook, pp. 116-117).
- E. “*Go forth, O ye daughters of Zion, and behold king Solomon, with the crown wherewith his mother hath crowned him in the day of his espousals, and in the day of the gladness of his heart*” (3:11).
1. Solomon’s mother is Bathsheba (see I Kings 1:11).
  2. The use of the term “*daughters of Zion*” is to distinguish them from the “*daughters of Jerusalem*” found at Song 1:5; 3:5 etc.). The daughters of Zion would likely be the general population of Jewish women. The women are called upon to view two things:
    - a. The women of Zion were to look upon the king as his mother put “*the crown of his espousals*.” The “*crown*” and “*espousals*” have an apparent relationship to marriage and the wedding procedure. The word “*espousals*” (Hebrew *chathunnah*) = “a wedding... a prim. Root; to give (a daughter) away in marriage; hence (gen.) to contract affinity by marriage: join in affinity, father in law, make marriages, mother in law, son in law” (Strong’s Hebrew and Chaldee Dictionary pp. 45 word # 2861). Bathsheba’s purpose for crowning Solomon was not to pronounce him king but rather for giving him away in marriage (an apparent custom for men’s mothers to perform likened unto a father giving away his daughter in marriage).
    - b. Secondly, this day of wedding and marriage was a day “*of the gladness of his heart*.” The love and wedding between Solomon and the Shulammitte was very public. There was a clear distinction to be made on this occasion with his other wives (see Song 6:8ff).

## ACT III, scene 2

### Chapter 4

- I. **Solomon Affectionately Describes the Shulammitte’s Beauty (4 all):**
- A. “*Behold, thou art fair, my love; behold, thou art fair; thine eyes are as doves behind thy veil. Thy hair is as a flock of goats, that lie along the side of mount Gilead*” (4:1).
    1. Solomon praises the Shulammitte’s beauty (i.e., “*fair*” = beauty or beautiful {see Strong’s # 3303}). There are seven physical attributes of beauty ascribed to the Shulammitte in this section. This illustrates the importance of physical attraction between two who are contemplating a relationship (see study # 3; Physical Attraction).
    2. Solomon begins by describing her eyes and moves on to her hair. The Shulammitte’s eyes have been previously compared to a dove yet now they are seen behind a veil. Her hair is compared to goats that have assembled upon the side of mount Gilead and have the appearance of long flowing hair alongside the mountain. These rural scenes and comparisons would be greatly appreciated by the woman who has spent her life in such environments and seen its beauty.
  - B. “*Thy teeth are like a flock of ewes that are newly shorn, which are come up from the washing, whereof every one hath twins, and none is bereaved among them*” (4:2).

1. Solomon moves from the Shulammitte's eyes to hair and from hair to teeth to describe her beauty.
  2. Her teeth are white as the sheep and perfect in their number.
- C. *"Thy lips are like a thread of scarlet, and thy mouth is comely. Thy temples are like a piece of a pomegranate behind thy veil"* (4:3).
1. Solomon is impressed with the Shulammitte's eyes, hair, teeth and now he describes the beauty of her lips and mouth.
  2. Her lips and mouth are attractive as is scarlet fabric. Her temples can be seen and are compared to pomegranates for beauty.
- D. *"Thy neck is like the tower of David builded for an armory, whereon there hang a thousand bucklers, all the shields of the mighty men"* (4:4).
1. Solomon continues to examine and describe every beautiful physical part of the Shulammitte girl. He is working from head to toe. Such an event in the Bible depicts the importance of physical attraction in the lives of mankind when choosing a mate. While physical attraction is not the only criteria for selecting a mate it is nonetheless important. Two people who are considering marriage ought to be physically attracted to each other. We are created by God as a people who have the innate ability look upon others and judge their external beauty. The Bible tells us about the beauty of Rachael (Gen. 29:17), David (I Sam. 16:12), Abigail (I Sam. 25:3), Bathsheba (II Sam. 11:2), Esther (Esther 2:7), and Absalom (II Sam. 14:25) (see study # 3).
  2. Solomon moves to the Shulammitte's neck and describes it as the *"tower of David."* This tower is mentioned at Nehemiah 3:25 as being repaired. Apparently the tower was a very beautiful structure. This tower, in the city of Jerusalem, was used for hanging armament of David's elite guard (the heroes) (see I Kings 1:8; II Kings 24:14 etc.).
- E. *"Thy two breasts are like two fawns that are twins of a roe, which feed among the lilies"* (4:5).
1. Solomon has affectionately described his physical attraction to the Shulammitte's eyes, hair, temples, lips, mouth, neck and now he looks to her breasts.
  2. The youth of fawns and beauty of lilies in the field depict the Shulammitte's breast. The seven fold beauty of the Shulammitte is complete for now (i.e., her eyes, hair, teeth, temples, lips, neck, and breasts).

#### The Shulammitte girl answers Solomon's praises

- F. *"Until the day be cool, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense"* (4:6).
1. The Shulammitte acknowledges Solomon's praise with the request to go into the mountains and hills where the myrrh and frankincense trees grow.
  2. It appears that on this day that she would be wed to Solomon she desires to meditate alone.

#### Solomon, upon hearing these words of the Shulammitte, heaps more praise upon her.

- G. *"Thou are all fair, my love; and there is no spot in thee"* (4:7).
1. Solomon has depicted the sevenfold external beauty within the Shulammitte as being without *"spot"* (i.e., she is perfect in every physical way).
  2. Consider the description of Absalom (David's son) at II Samuel 14:25... *"Now in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him."* The Shulammitte is as perfect in bodily form as was her male counterpart Absalom.
- H. *"Come with me from Lebanon, my bride, with me from Lebanon: look from the top of Amanah, from the top of Senir and Hermon, from the lions' dens, from the mountains of the leopards"* (4:8).
1. Solomon referred to the Shulammitte as *"my love"* at the beginning of chapter four and now calls her *"my bride"* (i.e., **"spouse"** {see Strong's # 3618}). The day of their wedding has arrived.

2. Solomon calls upon the Shulammitte to sit upon the high mountains of royalty. Herein is a place of comfort and protection.
- I. *“Thou has ravished my heart, my sister, my bride; thou hast ravished my heart with one of thine eyes, with one of chain of thy neck”* (4:9).
  1. The Shulammitte has taken captive Solomon’s heart. He exclaims that he is ravished by a single look and even one chain upon her neck.
  2. The most modest of apparel worn by the right person can appear ravishing (i.e., overwhelmed in a good sense).
- J. *“How fair is thy love, my sister, my bride! How much better is thy love than wine! And the fragrance of thine oils than manner of spices! Thy lips, O my bride, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon”* (4:10-11).
  1. The Shulammitte is viewed not only as beautiful but to experience her love in the smells of aromatic fragrances is better than wine.
  2. The King looks to his bride and seemingly breathes in everything that the Shulammitte is to him and she is indeed fulfilling and refreshing.
- K. *“A garden shut up is my sister, my bride; a spring shut up, a fountain sealed”* (4:12).
  1. The Shulammitte bride now belongs to Solomon.
  2. She is his garden sealed for his eyes and taste alone.
- L. *“Thy shoots are an orchard of pomegranates, with precious fruits; Henna with spikenard plants, spikenard and saffron, Calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices”* (4:13-14).
  1. Solomon looks to the Shulammitte as a garden that belongs to him (see 4:12).
  2. The king now envisions his ravishing garden as a beautiful orchard of pomegranates, fruits, aromatic plants, and spices. Indeed, this garden is a pleasant place to dwell.
- M. *“Thou are a fountain of gardens, a well of living waters, and flowing streams from Lebanon”* (4:15).
  1. A fountain within the garden gives life to all it waters.
  2. The Shulammitte is viewed by the king as one who sustains his inner most desires and fulfills his every need.

The Shulammitte girl responds to Solomon’s affectionate words directed toward her:

- N. *“Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof my flow out. Let my beloved come into his garden, and eat his precious fruits”* (4:16).
  1. The Shulammitte girl continues the illustration used by Solomon in that she is compared to a garden with wonderful fruit and fragrances. She calls upon the wind to stir up the aromatic fragrances and send them to Solomon that he would be pleased with her.
  2. She now invites Solomon to partake of his garden and to eat *“his precious fruits.”* Note the possessive statement *“his precious fruit.”* She now belongs to the king and is ready to consummate the marriage through the sexual union.

## Chapter 5

Solomon replies to the Shulammitte’s request that he come in to her

- I. **The Marriage of Solomon and the Shulammitte consummated in Sexual Union (5:1):**
  - A. *“I am come into my garden, my sister, my bride: 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”* (5:1).
    1. With this verse comes the climax of the Song of Solomon. Let us recall that the garden under consideration, with its fruits and trees, is the Shulammitte girl herself (see Song 4:12). She has called upon Solomon to come and partake of the garden (Song 4:16). Solomon now partakes of his brides’ love in sexual union as belongs to married couples alone (see Heb. 13:4).

2. The sexual union marked the wedding day of Israelite couples and afterwards would come the celebratory feasts with all of its guests (see Gen. 29:28; Judg. 14:12). Solomon thereby calls upon “*friends*” to drink abundantly as guest of the wedding feast.
3. Solomon and the Shulammitte are now married!

### Summary of Act III scene 2 (4:1 – 5:1)

The climax of the Song of Solomon reaches its peak in this scene. Solomon commends seven beautiful physical attributes of the Shulammitte. She is depicted as a garden that belongs to the king (see Song 4:16). Solomon enters into his garden (the Shulammitte) and partakes of her fruit. They consummate their marriage with sexual union and call upon their friends to celebrate with them.

### ACT IV, scene 1 (5:2 – 6:3)

#### II. The Shulammitte rejects Solomon’s Request to see her (5:2-6:3):

- A. *“I was asleep, but my heart waked: it is the voice of my beloved that knocks, saying, Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, my locks with the drops of the night”* (5:2).
  1. It seems that the author of our study is now giving us a glimpse into the married life of Solomon and the Shulammitte. How much time has elapsed since their wedding is not said. The Shulammitte has turned in for the night and is sleeping. Her sleep is disrupted by the voice of Solomon.
  2. The “*beloved*” of the Shulammitte is Solomon (see Song 1:12-13 etc.). Solomon knocks at the door of the Shulammitte. He has traveled through the “*night*” to see her and so has “*dew*” in his hair. Solomon refers to the Shulammitte as his “*sister, love, dove, and undefiled.*” Some versions say “*spouse*” rather than “*love.*” The Hebrew word for “*love*” in this text is *rayah* which is defined as “a female associate: love” (Strong’s 109). The fourth description of the Shulammitte by Solomon is the word “*undefiled*” (Heb. *tam*) = “complete; usually pious; coupled together, perfect, plain, undefiled, upright” (Strong’s 124). This is an important word in the study because it says that the king was not simply after the Shulammitte girl because of her seven physical traits of beauty enumerated at Song of Solomon 4. Solomon has not only been impressed by the Shulammitte’s outward beauty but with her inner beauty as well.
- B. *“I have put off my garment; how shall I put it on? I have washed my feet; how shall I defile them?”* (5:3).
  1. The Shulammitte rejects Solomon’s request to enter into her room due to the fact that she had already removed her garments and washed her feet (i.e., she was not willing to get up, put her cloths on, and soil her feet so that he may come in).
  2. This response on the part of the Shulammitte does not coincide with the previous chapters. She has illustrated her intense love and desires for Solomon yet now she is not even willing to come to the door to greet him. Did they have a disagreement... is she irritated with him for some reason???
  3. It is somewhat interesting to note that though a man may use all sorts of sweet sayings to his wife she may remain irritated with him until she comes to herself. The point is that it is wise to give one’s spouse time to recover from wounds. She may have been irritated with him because he had been gone for so long.
  4. It may be well to interject a thought here that shall help both parties of a marriage in relationship to dealing with issues. The Song of Solomon is a book that illustrates the needs of a relationship. Let us consider; however, that the woman (or man) who does not act worthy of attention, honor, affection, love, and praise will be hard pressed to receive it. A woman may certainly need affection, attention, and approval yet as she does nothing but put the man down and treat him with little to no respect she must realize that she is making it harder and harder for the man to show his affection toward her.

- C. *“My beloved put in his hand by the hold of the door, and my heart was moved for him. I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with liquid myrrh, upon the handles of the bolt”* (5:4-5).
1. After telling Solomon that she was already in bed and did not want to put her clothes back on and soil her feet the Shulammitte hears Solomon *“put his hand by the hold of the door.”*
  2. It seems that the cause for her not wanting to get up and greet her beloved has now left and she quickly arises to unlock the *“handles of the bolt”* on the door that he may come in. Her *“heart was moved”* in that she realizes that she has erred in not answering his sweet call.
- D. *“I opened to my beloved; but my beloved had withdrawn (turned away) himself, and was gone. My soul had failed me when he spake: I sought him, but I could not find him; I called him, but he gave me no answer”* (5:6).
1. The Shulammitte now recognizes her error yet it is too late. Solomon is gone. The king had come to her in the night with sweet words of care, respect, and honor yet she rejected him. Solomon likely felt slighted by his bride and left the scene in sorrow.
  2. The scene is not unlike many situations in marriages today. One of the mates may feel neglected and thereby returns the neglecting to the other. One thing leads to another and the two who are so close become far apart. Misunderstandings, a moment of selfishness, and times of self pity have a way of bringing down a marriage.
- E. *“The watchmen that go about the city found me. They smote me, they wounded me; the keepers of the walls took away my mantle from me”* (5:7).
1. Incidentally, note that the Shulammitte is searching for her *“beloved”* in the *“city”* as opposed to the country side where a so called shepherd lover would be located. Once again, this is devastating to the *“shepherd lover-hypothesis.”*
  2. Here, as in her first dream, she seeks help from the watchmen. This time; however, the Shulammitte is not consoled or helped but rather beaten and taken for a criminal in the night. To avert capture she struggles away from the men leaving her outer garment in their hands.
- F. *“I adjure you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick from love”* (5:8).
1. To *“adjure”* (i.e., “to command or enjoin solemnly, as under oath... to appeal to or entreat earnestly” [AHD 79]).
  2. The Shulammitte has previously *“adjured”* the daughters of Jerusalem to leave their love undisturbed (see Song 2:7; 3:5). She now calls upon these women to tell Solomon that she is sick over her love for him.
- G. *“What is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another beloved, that thou dost so adjure us?”* (5:9).
1. The daughters of Jerusalem share in admiration of Solomon (see Song 1:4-5). These women ask the Shulammitte what she considered so special about Solomon as opposed to all other men.
  2. The daughters of Jerusalem acknowledge the Shulammitte’s adjuring with a question. They are being called upon to tell Solomon how love sick she is over him. They seem to want to know why the Shulammitte is so enthralled by Solomon. If he will not reciprocate her love why not go after another *“beloved.”*
  3. If someone were to asks you this question about your husband what would your answer be? Would you say that he is affectionate, kind, gentle, shows me honor and respect... or would you say, “He never does this, that, or anything for me...”
- H. *“My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold; his locks are bushy, and black as a raven”* (5:10-11).
1. Solomon had revealed the sevenfold aspects of the Shulammitte’s physical beauty at chapter 4. The Shulammitte now reveals her assessment of Solomon’s physical beauty. There are many physical characteristics listed at chapter 5:10-16.
  2. The Shulammitte answers the daughters of Jerusalem’s question beginning with Solomon’s countenance. Solomon is *“white and ruddy, the chiefest among ten thousand.”* The Hebrew word for *“white”* (*tsach*) = “dazzling, i.e. sunny, bright, (figuratively) evident:--clear, dry,

plainly, white” (Strong’s # 6703). To be “*ruddy*” (*adom*) = “red” (Strong’s 122)... “having a healthy, reddish color” (AHD 1076).

3. Solomon’s head is depicted as gold for splendor and his hair was curly and black as a raven.
  4. The Shulammitte’s view of Solomon is that he is “*the chiefest among ten thousand.*” Again, let the wife so honor and view her husband (i.e., there is no one that could ever take his place). Let us continue to note the praise, honor, attraction, and love that Solomon and the Shulammitte have for each other.
- I. “*His eyes are like doves beside the water-brooks, washed with milk, and fitly set. His cheeks are as a bed of spices, as banks of sweet herbs: His lips are as lilies, dropping liquid myrrh*” (5:12-13).
1. The eyes of Solomon are depicted as doves near water. The white in his eyes are as milk and set perfectly within his head.
  2. His cheeks and lips are admired and desired as well (see study # 3).
- J. “*His hands are as rings of gold set with beryl: his body is as ivory work overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his aspect is like Lebanon, excellent as the cedars. His mouth is most sweet; Yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem*” (5:14-16).
1. The Shulammitte, with a spirit of fondness, continues to reveal the strong and royal appearance of Solomon’s hands, body, legs, and mouth.
  2. Solomon is not only one with whom the Shulammitte is physically attracted to but he is her “*friend.*” Herein is a great lesson on the relationship between the husband and wife. The married couple should not only be physically attracted to each other, respect and honor each other’s moral standards, but they should also be friends. The closest friend a husband and wife can have is their own company (see Prov. 18:24). Those who seek closer friends among others are doomed to alienation, adultery, and failed marriages.

## Chapter 6

### Acts IV, scene 1 continued

#### I. Act IV, scene 2 Continued (6:1-3):

- A. “*Whither is thy beloved gone, O thou fairest among women? Whither hath thy beloved turned him, that we may seek him with thee?*” (6:1).
1. The daughters of Jerusalem appear to have a genuine care and concern for helping the Shulammitte. They seem to have gotten over their original prejudicial view of her (see Song 1:4ff).
  2. The daughters of Jerusalem offer to help the Shulammitte find Solomon.
- B. “*My beloved is gone down to his garden, to the beds of spices, to feed in the gardens, and to gather lilies. I am my beloved’s, and my beloved is mine: he feeds his flock among the lilies*” (6:2-3).
1. The Shulammitte assumes that Solomon has traveled “*down to his garden.*” The physical garden is meant here as opposed to the figurative one (i.e., the Shulammitte) at Song 5:1. Solomon loved his garden with its flowers. The Shulammitte is sure that her beloved has gone there to meditate on the day’s events.
  2. She concludes by saying, “*I am my beloved’s and my beloved is mine.*” The Song of Solomon has effectively depicted an **immensely strong bond between Solomon and the Shulammitte**. This bond is founded on their mutual love, honor, physical attraction, and respect for each other which is an testament to their marital vows (see study # 5; The Marital Bond). Even though they have separated due to a disagreement, misunderstanding, or moment of weakness they know that their love is real. Married couples today are to take the same approach. We may have disagreements, moments of weakness and selfishness, and get irritated with each other but deep within you both know that “*I am my beloved’s and my beloved is mine*” (see study # 4; The Keys to a Successful and Happy Marriage). When two people are committed to each other there will be no person or issue that comes between them.

## Act IV, scene 2 (6:4 – 9)

### I. Solomon Admires His Bride the Shulammitte (6:4-9):

- A. *“Thou art fair, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners”* (6:4).
1. This new scene opens with Solomon, once again, praising the Shulammitte (his bride) (see study # 6; The Importance of Complementing one’s Mate). Her beauty is compared to two chief and beautiful cities within Israel. The first, Tirzah, was the chief royal city before Samaria. The second, Jerusalem, is known as the “perfection of beauty” among the Israelites (see Ps. 50:2; Lam. 2:15).
  2. Solomon is not only captivated by the Shulammitte’s beauty but also her *“terribleness as an army with banners.”* This has nothing to do with their disagreement or any argumentative ways about her. She is viewed with an eye of the highest respect by Solomon. He sees her as a confident army marching to war with their banners flying. The Shulammitte girl carries with the air of a great and beautiful conqueror.
- B. *“Turn away thine eyes from me, for they have overcome me. Thy hair is as a flock of goats, that lie along the side of Gilead. Thy teeth are like a flock of ewes, which are come up from the washing; whereof every one hath twins, and none is bereaved among them. Thy temples are like a piece of a pomegranate behind thy veil”* (6:5-7).
1. Solomon is paralyzed by her beauty and noble approach to life. He requests that she turn her eyes away from him that he would not be overcome with love sickness. Not that he restrains himself from her because she doesn’t belong to him but it is likely because he has a work to do and her very being cannot interfere with his royal duties. Though I may be totally infatuated with my wife I must maintain my responsibilities in life.
  2. Solomon reiterates his physical attraction to his wife.
- C. *“There are threescore queens, and fourscore concubines, and virgins without number. My dove, my undefiled, is but one; she is the only one of her mother; she is the choice one of her that bare her. The daughters saw her, and called her blessed; yea, the queens and the concubines, and they praised her”* (6:8-9).
1. The Shulammitte had earlier said that Solomon is the *“chiefest among ten thousand”* (Song 5:10) and that *“he is altogether lovely”* (Song 5:16). Solomon now looks to the Shulammitte as standing out among the masses of women. The king speaks of his 60 queens and 80 concubines, and virgins without number (in a harem) yet the Shulammitte is *“my dove, my undefiled, is but one...”* When one studies I Kings 11:3 we learn that there were 700 wives and 300 concubines among the women in Solomon’s court. It appears that Solomon’s relationship with the Shulammitte occurs somewhere at the beginning of his kingship.
  2. All the women in the king’s court recognized the Shulammitte as Solomon’s preferred bride.
  3. The interpretation of this book as an allegory with Solomon representing God or Christ and the Shulammitte his bride or church falls apart here. Solomon was a sinful man who violated God’s marital law principles (the Lord is not one with sin) (see Deut. 17:17).

## Act V, scene 1 (6:10 – 7:5)

The Daughters of Jerusalem speak:

### III. The Daughters of Jerusalem Voice their Attraction to the Shulammitte (6:10-13):

- A. *“Who is she that looks forth as the morning, fair as the moon, clear (pure) as the sun, terrible as an army with banners?”* (6:10).
1. The use of the plural pronoun *“we”* at Song 6:13 is proof that the Daughters of Jerusalem are speaking rather than Solomon. The evolution of the daughters of Jerusalem is an interesting study in this book. These women were in competition with the Shulammitte at the beginning for Solomon’s love (see Song 1:2ff). They ridicule her at Song 1:8. Their perception of the Shulammitte is changed once Solomon publicly illustrates his desire for her (see Song 2:4-7;

- 3:6ff). They confess that she is the most beautiful among women (Song 5:9). They offer their help to her at Song 6:1. Finally, we find them praising her beauty here at Song 6:10ff.
2. The daughters of Jerusalem praise the Shulammitte in four areas:
    - a. “*She that looks forth as the morning.*” She overcomes the darkness of night with her presence in the garden.
    - b. She is “*fair as the moon.*” When one looks to the moon in the heavens one sees the beauty of creation.
    - c. She is as the “*clear* (or pure) *sun.*” Purity of the soul is compared with the purity of the sun burning and glowing with perfect heat.
    - d. She is “*terrible as an army with banners*” in that she walks with the nobility and confidence of a feared and victorious army.
  - B. “*I went down into the garden of nuts, to see the green plants of the valley, to see whether the vine budded, and the pomegranates were in flower. Before I was aware, my soul set me among the chariots of my princely people*” (6:11-12).
    1. We have here the thoughts of the Shulammitte. She goes to the garden to see how the plants fair. The vines and pomegranates were of interest to her. She obviously enjoyed watching the new growth come upon the vines and fruit trees. To watch the progress of plant life is to witness and enjoy nature.
    2. It is at this point that the shepherd lover hypothesis approach to interpreting this book looks to the Shulammitte as being abducted, in a state of unconsciousness, by Solomon’s chariot and taken to the royal city that she may be seduced by Solomon.
    3. Let us recall that Solomon and the Shulammitte have been separated due to the Shulammitte’s shunning of Solomon at Song 5:2-3. Rather than being abducted by Solomon the Song portrays the Shulammitte’s voluntarily going in the chariot to see her beloved.
  - C. “*Return, return, O Shulammitte; Return, return, that we may look upon thee. Why will ye look upon the Shulammitte, as upon the dance of Mahanaim?*” (6:13).
    1. The Shulammitte’s name is given for the first time in the book (not a name proper but a name that indicates her descent and thereby one in which we may refer to). Apparently the daughters of Jerusalem are pleading with her to come back so that they may behold her beauty. The Shulammitte, recall, is being taken from the garden to the royal palace in Solomon’s chariot (see Song 6:12).
    2. The Shulammitte appears to hear the cries of the daughters of Jerusalem and asks them, “*Why will ye look upon the Shulammitte as upon the dance of Mahanaim?*”
      - a. Keil and Delitzsch comment that this dance derives its name from the town named Mahanaim which derived its name from Jacob’s vision of two encampments of angels that came to protect him. There is beauty in such an angelic dance.
      - b. The daughters of Jerusalem see the beauty of the Shulammitte girl as the beautiful angelic dance of Mahanaim.

## Chapter 7

### Act V, scene 1 continued

- I. **The Daughters of Jerusalem observe and describe the Shulammitte’s Beauty (7:1-5):**
  - A. “*How beautiful are thy feet in sandals, O prince’s daughter! Thy rounded thighs are like jewels, the work of the hands of a skilful workman. Thy body is like a round goblet, wherein no mingled wine is wanting: thy waist is like a heap of wheat set about with lilies. Thy two breasts are like two fawns that are twins of a roe. Thy neck is like the tower of ivory; thine eyes as the pools in Heshbon, by the gate of Bathrabbim; thy nose is like the tower of Lebanon which looks toward Damascus. Thy head upon thee is like Carmel, and the hair of thy head like purple; the king is held captive in the tresses thereof*” (7:1-5).
    1. The daughters of Jerusalem have voiced their views of the Shulammitte’s beauty at Song 5:9 and 6:10ff. They view her beauty as angelic in form while dancing.

2. The daughters of Jerusalem are utterly at awe by the beauty of the Shulammitte. Her beauty is seen from her head to her feet (i.e., ten body parts are examined).
3. Notice that the daughters of Jerusalem observe that it is due to her beauty that the “*king is held captive in the tresses thereof.*” Again, this proves that it is not the King who is attempting to seduce the Shulammitte here but rather the daughters of Jerusalem praising the Shulammitte’s beauty.

## Act V, scene 2 (7:6 – 8:4)

### Solomon Picks up the admiring comments once the Shulammitte is in his palace

#### II. Solomon and the Shulammitte express their Love for each Other (7:6-10):

- A. “*How fair and how pleasant art thou, O love, for delights! This thy stature is like to a palmtree, and thy breast to its clusters*” (7:6-7).
  1. Apparently Solomon and the Shulammitte are reunited after their scuttle mentioned at Song 5:2-3.
  2. Solomon sees his beloved wife and immediately praises her beauty. He compares her stature to a palm tree and her breast to its clusters (see study # 6).
- B. “*I said, I will climb up into the palm-tree, I will take hold of the branches thereof: let thy breasts be as clusters of the vine, and the smell of thy breath like apples, and thy mouth like the best wine, that goeth down smoothly for my beloved, gliding through the lips of those that are asleep*” (7:8-9).
  1. Nothing satisfies the soul of man like love. Love fulfills one’s inner most desires in man’s emotional, physical, and spiritual being (see study # 7; Defining Love). Love will always manifest itself in words and actions.
  2. Solomon is not merely infatuated with his bride but head over hills in love with her. Every part of her being captures his attention. The Shulammitte’s stature, breasts, breath, and mouth fulfill the king’s deep inner cravings for his wife. Through Solomon’s eyes the Shulammitte is everything that a woman should be.

### The Shulammitte Replies to Solomon’s words of praise:

- C. “*I am my beloved’s; and his desire is toward me*” (7:10).
  1. Solomon has left no doubts within the Shulammitte’s mind regarding his feelings for her. Husbands would do well to do the same toward their wives today. Let us praise her beauty, spirituality, and overall stature (see study # 6).
  2. The Shulammitte is the Queen of his life and he remains her beloved. When two have such strong mutual feelings toward each other and they reveal this the relationship is healthy.
- D. “*Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see whether the vine hath budded, and its blossom is open, and the pomegranates are in flower: there will I give thee my love. The mandrakes give forth fragrance; and at our doors are all manner of precious fruits, new and old, which I have laid up for thee, O my beloved*” (7:11-13).
  1. Solomon’s bride does not appear to be forcefully abducted here. The Shulammitte wife is just as happy to see Solomon as he is to see her. Their absence from each other has heightened their desire to be with each other. The Shulammitte girl suggest that the two of them go to the garden, view the new growth of vegetation together, and partake of each other’s love.
  2. The Shulammitte has apparently set aside various fruits and planned this “date” that they may both enjoy each other and the garden’s fruits. It will be a sensual moment of pleasure for the two which is again healthy for married couples. Herein we see that the sexual part of the marital relationship is not just for procreation but can be used to enjoy each other’s love and affection.

## Chapter 8

### Acts 5, scene 2 continued

#### I. The Shulammitte's Desire for Solomon (8:1-4):

- A. *"Oh that thou wert as my brother, that sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me"* (8:1).
1. The Shulammitte longs to spend more time with Solomon as sister and brother do early in life.
  2. She would that they were in the country, away from all the busy life of king and queen, that they may spend time together and kiss each other with no one despising them.
- B. *"I would lead thee, and bring thee into my mother's house, who would (or / that thou mightest) instruct me; I would cause thee to drink of spiced wine, of the juice of my pomegranate"* (8:2).
1. The idea that the Song of Solomon is a poem about the Shulammitte being "wisdom personified" seems to fall apart here. The Shulammitte is expressing a desire to be taught wisdom rather than personifying it.
  2. Brothers of early Hebrew families would play the part of teacher toward younger sisters. The Shulammitte desires to be taught Solomon's wisdom as a brother would teach his sister. She desires to know better how to be a just and perfect wife and godly woman. Said request on the part of the Shulammitte speaks volumes in relation to her golden character. Such a wife is truly a jewel.
  3. As *"oil and perfume rejoice the heart"* (Prov. 27:9) so does wine (*yayin*) (see Ps. 104:15). The wine under consideration is the freshly squeezed juice of the pomegranate. The rejoicing is not in drunkenness but rather in the blessings of such grand taste and availability (see study # 8; Bible Wines).
- C. *"His left hand should be under my head, and his right hand should embrace me. I adjure you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please"* (8:3-4).
1. The scene ends with Solomon and the Shulammitte embracing in the proposed place of their date (i.e., the garden).
  2. This exact phrase was used at Song 2:6-7 where the Shulammitte is comforted by Solomon after being chosen above all other women available to the king. She is comforted then and at this time as well. She is in the arms of her beloved and there is no more desired place to be. Once again she requests that no one disturb their moment of love.

### Act VI, scene 1

#### II. The Inseparable Union of Two who are Married (8:5-7):

- A. *"Who is this that comes up from the wilderness, leaning upon her beloved? Under the apple-tree I awakened thee: there thy mother was in travail with thee, there was she in travail that brought thee forth"* (8:5).
1. The last scene takes place in the country side. It seems that the Shulammitte finally has Solomon in her homeland and the two are alone. They are seen by the villagers who exclaim, *"Who is this that comes up from the wilderness, leaning upon her beloved?"* These villagers see Solomon and the Shulammitte from far away yet do not recognize them.
  2. Meanwhile, Solomon and the Shulammitte remind each other of the time and place where their love was first born (not her physical birth but the birth place of their love) (i.e., under the very apple tree that they are now at).
- B. *"Set me as a seal upon thy heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as Sheol; the flashes thereof are flashes of fire, a very flame of Jehovah"* (8:6).
1. The Shulammitte requests that Solomon would take her as a possession that is inseparably connected to his very being (i.e., heart and arm). Such a position within his heart is compared to the possession of death in Sheol and jealousy as it captures and holds hostage one who has intense feelings for another. Said intensity of love is looked upon as flashes of fire. The idea is that she would be held so tightly in Solomon's heart as to become one with him.

2. Such a strong bond of love is the clear picture of marriage. The wife cannot do without her husband and neither can the husband do without the wife! Indeed they are one flesh (see Matt. 19:4-6; Eph. 5:28-31) (see study # 1).
- C. *“Many waters cannot quench love, neither can floods drown it: if a man would give all the substance of his house for love, he would utterly be contemned”* (8:7).
1. The intense fire of love that burns within the hearts of two married people cannot possibly be extinguished by the greatest of floods. Here are two married people that are inseparable. Jesus said, *“What God has joined together let no man separate”* (Matt. 19:6b).
  2. No foreign love will take the place of these two who are joined as one. No argument, no amount of money, and no distance can dissolve such a holy and loving union. Marriage is indeed the ultimate human relationship. Marriage far exceeds any friendship between two women or men. Marriage is between a man and woman. The two are inseparably joined in love and its very foundation is the law of God (see study # 1).

## Act VI, scene 2

### III. Siblings love and care for one Another

- A. *“We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for? If she be a wall, we will build upon her a turret of silver: and if she be a door, we will enclose her with boards of cedar”* (8:8-9).
1. A new scene emerges. The Shulammitte asks a question on behalf of her brothers and in light of her current state of love and marriage. She contemplates the day when she was but a little girl with no breasts (young). During this time, no one worried about who would court her or pursue her love. However, through the process of time, that little no breasted girl blossoms into a woman and young men begin to pursue her interest. What shall her brothers do in such a time?
    - a. Interestingly, it was a girl’s brothers who took precedence over the father and mother when it came to her marriage (see Gen. 24:50ff [Rebekah’s brother Laban] and Gen. 34:1-14 [Shechem defiles Dinah and her brothers are filled with wrath]).
    - b. Let us recall that at the beginning of this study the Shulammitte seems frustrated with the careful and strict treatment of her brothers yet now realizes that they performed their loving duty toward her (see Song 1:5-6).
  2. The brothers answer the question posed by the Shulammitte girl. They answer if she (their little sister) grow up to be a wall (i.e., impenetrable by the forwardness of lustful men) then they shall honor her with turrets of silver. On the other hand, if their sister be as a door that swings upon its hinges (i.e., seems willing to open herself to the lustful advances of men) they will board her up with cedar so that she be not defiled.
  3. Such words help us visualize not only the care and love brothers should have for their sisters but also the responsibility of young women to keep themselves pure and undefiled from sexual immorality. Secondly, let all young men hear these words clearly. While the young women are to be pure and holy let the young men know that God and that young girl’s brothers and father are watching over her purity. Those who dare to violate her should know that they are subject to the wrath of God, brothers, and the girl’s father (see I Cor. 6:12-20).
- B. *“I am a wall, and my breasts like the towers thereof then was I in his eyes as one that found peace”* (8:10).
1. The Shulammitte professes, to the joy of her brothers, that she was that impenetrable wall that they sought to honor. She closed herself to the advances of sinful and lustful men. Though her breast brought the attention of enemies like a tower upon a wall she remained pure and undefiled. She, as a wall, aloud no lustful man to approach her. No man was able to seduce her. No inappropriate making out or touching was aloud! She was indeed pure as the sun (see Song 6:10). She was indeed a prize to be had and Solomon won her love. He obviously treated her with the honor that she demanded and in no way was aloud to approach her in lustful ways. He was the one who treated her with honor and dignity rather than an object of one’s lust.

2. When a young man finds such a woman and treats her in such a way they shall be rewarded with a beautiful relationship that shall last throughout their lives.
- C. *“Solomon had a vineyard at Baalhamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver. My vineyard, which is mine, is before me: thou, O Solomon, shalt have the thousand, and those that keep the fruit thereof two hundred”* (8:11-12).
1. The Shulammitte now compares herself to a true vineyard that Solomon rented out for 1000 pieces of silver. Her vineyard (her own person) belongs to Solomon (he receives the full 1000 pieces of silver). The Shulammitte; however, calls upon Solomon to remember the keepers of the vineyard (i.e., her brothers who so lovingly protected and cared for her).
  2. She does not necessarily asks Solomon to give these brothers money but rather reminds him to be thankful to them for their careful watch and developing such a sister that has turned out to be a jewel among women (i.e., the one among the 60 queens and 80 concubines) (see Song 6:8-9).
- D. *“Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it. Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices”* (8:13-14).
1. Solomon has apparently been quietly listening to the Shulammitte’s requests and his answer appears to meet it with approval. Solomon requests that she would sing him a song of love.
  2. The Shulammitte answers the king with words, or a song of love, that requests that they fly away to the *“mountains of spices.”* Together they vanish from the scene and we are left with thoughts of one of the greatest historical love stories told.