

12/8/21

Theologians, pastors and regular lay people have lent their voices of understanding about this most peculiar book. Some keep to the literal definition of the meaning only being between Solomon and his bride. However, there seems to be a never ending supply of the diverse perspectives about what this Song means: Some hold that the book is a song about how God sanctifies marriage between a husband and wife...male and female, others see the Genesis account of the garden of Eden and creation symbolized within the language of the Song, others link the marriage of God and Israel with Solomon and his bride, some say the book is a mishmash of various love poems that does not really have a defined story line, and still others that perceive the true meaning lies in Christ's relationship with the church or individual believers.

Sifting through these views it becomes very apparent that there are layers of meaning within this Holy Spirit inspired book. For the serious seeker of God, it is very beneficial to take in the various commentaries and scholarly writings from old to new.

The approach presented here is to allow the word definitions to tell the story, or the meaning of the book. Strong's concordance, lexicons, TWOT (Theological Wordbook Of The Old Testament), various historical information and/or spiritual truths have been considered, an interlinear Bible, and allowing scripture to interpret scripture has been the research material used. The idea is to allow the definitions of the Hebrew words (verse by verse, word by word, phrase by phrase) to begin to shape what God is revealing in this Song about Himself and the way He works in His creation.

This is by no means an exhaustive study, nor the conclusions drawn to be seen as the only truth. But maybe this view is needed in our world today more than ever. In a society (especially in the west) given to decadence and selfishness—perhaps this Song has something to say about how our walk with Jesus really should be. How He is the potter, the pruner, and Shepherd of our souls...how we can kick against the pricks because of our own weaknesses and sin. But through it all, Jesus keeps His left hand under our heads and His right hand embraces us along the way. - Just like clay in the Potters hand-

So, I would like to take you on a journey with me through each verse, word, or phrase of this most unusual book and see where it ends up. I have an inclination it will be akin to "The Making of a Bride" rather than "A Harlequin Romance". Let's begin..

\*It is helpful to have the original Hebrew word because it can become confusing when looking up only the Strong's definition that can list many meanings of the word. In order to mine out a more narrow meaning (be more precise), the original Hebrew word, from an interlinear Bible, can be found within the Strong's definition. Then the other verses in the Bible where that specific word is referenced is looked up, read, and compared to the word/verse/phrase that is being researched. Then the Lexicons and TWOT number is looked up. Many times the commentary will give other references that are helpful or bring a deeper understanding of the word in study. This method lends itself to a thorough study of the specific definition and can lead into deeper insights that click another piece of the puzzle into place.

All the Strong's/TWOT numbers, interlinear Hebrew words are listed, but the whole definition may or may not be included here. The various definitions of the lexicons used are often times

listed in part rather than the whole, and the citations of the various lexicons are, at times, omitted. The Brown-Driver-Briggs Lexicon (BDBL) and Gesenius' Hebrew-Chaldee Lexicon (GHCL) have been used almost exclusively, so the reader is encouraged to read those in full to better understand what is presented under each word/phrase. [Blue Letter Bible](#) resource online has been extremely helpful in finding these resources. Logos Bible Software, and E-Sword have also been used extensively. The focus is gleaned the precise meanings and information to better understand what God wants to reveal about Himself.

## **Song 1:1**

**“The song of songs which is Solomons.”**

There is debate among the scholars if this song was written about Solomon or by Solomon. In my opinion it is neither here nor there-the most important truth is that it is inspired of God by the Holy Spirit. Obviously the book is important to the Eternal God or it would not have ended up as part of the cannon. God is after all Sovereign!

**song:** H7891; TWOT 2378; Interlinear: שִׁיר

- The original form of the word is used in Is 18:16 when the women came out of all the cities of Israel singing and dancing to meet King Saul with tabrets (tambourines), with joy and musical instruments (3 stringed lute, great quantity). They sang:

“Saul has struck down his thousands and David his ten thousands.”

- The word שִׁיר (shiyr) is also used to describe the song that was sung by Moses and the children of Israel in Ex 15:1 “For he has triumphed gloriously”.

*\*So, this Song of Songs is one of joy and victory. It perhaps could be defined as the top song of all the songs on the biblical chart. The most important song of the most important victory. A song of a love that conquers the fiercest foe. Of pruning and making a Bride for the King. It is interesting to compare Songs 2:12 “The time of singing is heard in the land”. The root of singing is zamar H2167 is perhaps identical with H2167 which means to trim a vine/prune. More on this when we get to the word singing in 2:12*

## **Songs 1:2-3**

**”Let him kiss me with the kisses of his mouth for Thy love is better than wine. 3 Because of the savour of Thy good ointments Thy name is an ointment poured forth, therefore do the virgins love thee.”**

**kiss-** H5390; TWOT 1435a; Interlinear מְשִׁיקוֹת

- Interesting info here: GHCL

Our word is defined under (3) to kiss. But (1) is compelling in that it means to arrange or put in order. Which can be seen in Gen 27:26 “Then his father Isaac said to him, “Come near and kiss me, my son.”” The word kiss in 27:26, the exact same word used in Song 1:2, is where we see Isaac unwittingly ordering the birthright of Jacob over Esau.

The word is also used in 2 Sam 15:5 “And whenever a man came near to pay homage to him, he would put out his hand and take hold of him and kiss him.” Talking about how Absalom conspired to steal the rule of Israel away from his father David. Thus pointing to “arrange” or “put in order” the way he wanted things to go.

Again in 1Sam 20:41 “And as soon as the boy had gone, David rose from beside the stone heap and fell on his face to the ground and bowed three times. And they kissed one another and wept with one another, David weeping the most.” This is about Jonathan and David solidifying an oath of friendship when they first found out Saul was out to kill David because of jealousy.

Ps 85:10 “Steadfast love and faithfulness meet; righteousness and peace kiss each other“... Ps 85:13”Righteousness will go before him and make his footsteps a way.“ is another passage that מְנַשֵּׂקוֹת (Nesiqâ) is used. Underscoring the arranging of the footsteps of the righteous by the Lord.

Ps 2:12 “Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him.“ This is obviously talking about Jesus.

•TWOT: 1435a

1435a נִשְׂקָה (nəšîqâ) kiss (Song 1:2; Prov 27:6).

Prov 27:6 Faithful are the wounds of a friend; profuse are the kisses of an enemy.

”“Mouth” does often indicate the actual commands or orders in biblical Hebrew. We can also view Ps 2:12 in this light and thereby reject the conjectural emendation involved in the RSV translation, “with trembling kiss his feet.” Also the command to “kiss the son” may be understood to mean to “kiss the feet of the son” being derived from the custom of kissing a king’s feet as an act of homage, “a custom which is well known to us from Babylonian and Egyptian documents” (Artur Weiser, The Psalms, Westminster, 1962, p. 115).”

•Relevant NT verses/tie ins

Luke 7:45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

Luke 22:48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? (Pr 27:6)

**\*The idea is shaping of Who is ordering and who is paying homage. Who is the King and who is the one bending to kiss the feet of the King. An idea of submission and surrender. Being in submission (adjust oneself-lexicon) to the commands (order) of the King. Pr**

27:6”Better are the wounds of a friend..” is something to keep in mind. Aramaic Bible In Plain English Job 13:15 ”If he will kill me, it is for him alone I look, because my ways are before him”.

**love-** H1730; TWOT 410a; Interlinear דד

TWOT 410a דד (dôd) beloved, uncle  
H1730 most often *loved one, beloved*(lover, betrothed)

TWOT:

“Of fifty-eight occurrences in KJV thirty-eight are “beloved” (all in Song except Isa 5:1), eight are “love” and seventeen “uncle.” dôd is used by the Shulamite for her lover, or by those who speak of him. He calls her ra’yâ “companion” or “love” (lover).”

[Isa 5:1 KJV](#) - 1 Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:

*(more to be added about love under 2:4)*

**\*The most helpful bit of information here is the word dôd (beloved) is used by the Shulamite for the King and ra’yâ (my love) “companion” or “love” he used for her. This helps to differentiate who is talking when in the book.** Another note is that Boaz is Ruth’s uncle by marriage. The story is often used to describe how Jesus is our kinsman redeemer.

**Wine:** H3196; TWOT 864;

Interlinear :ד

•TWOT: Probably a loan word. It has cognates in Indo-European: Greek oinos, Latin vinum, German Wein. It also appears in the Semitic languages, Akkadian īnu, Arabic wayn (meaning “black grapes”), and Ugaritic yn (UT 19: no. 1093). The word is used 140 times, 12 of these in combination with šēkār (KJV “wine and strong drink”; NIV sometimes “wine and beer”). Its intoxicating properties are mentioned at least twenty times. It is mentioned as a common drink, an element in banquets and as the material used in libation offerings. These are called “drink offerings” in KJV, RSV, NIV, etc., but they were not drunk. The related Hebrew verb (nāsak) means “to pour out.” These offerings were poured out on the sacrifices on the brazen altar (Ex 29:40 and 30:9).

Pro 23:29 Who has woe? Who has sorrow? Who has strife? Who has complaining? Who has wounds without cause? Who has redness of eyes? 30 Those who tarry long over wine; those who go to try mixed wine. 31 Do not look at wine when it is red, when it sparkles in the cup and goes down smoothly. 32 In the end it bites like a serpent and stings like an adder. 33 Your eyes will see strange things, and your heart utter perverse things. 34 You will be like one who lies down in

the midst of the sea, like one who lies on the top of a mast. 35 *“They struck me,” you will say, “but I was not hurt; they beat me, but I did not feel it. When shall I awake? I must have another drink.” (Italics added)*

•NT verse/tie in:

Luke 5:37 And no one puts new wine into old wineskins. If he does, the new wine will burst the skins and it will be spilled, and the skins will be destroyed. 38 But new wine must be put into fresh wineskins. 39 And no one after drinking old wine desires new, for he says, ‘The old is good.’”

FB Meyer: (Commentary on new wine skins)

Let us not cling to the broken bottle-skins of the past, whether they be out-worn ceremonies, creeds or formulations of truth. Let the ferment of each great religious movement and new era express itself in its own way. We must not encourage the ill-judged speed of those who want to force the pace, and fling away the bottle-skins before they are done with. But if the bottle-skins have evidently served their purpose and lie discarded on the ground, that will not affect the vintage, which is reddening on the hills. Go and pick the fruit God is giving you, place it carefully in baskets and let it have new skins.

Eph 5:14 for anything that becomes visible is light. Therefore it says, “Awake, O sleeper, and arise from the dead, and Christ will shine on you.” 15 Look carefully then how you walk, not as unwise but as wise, 16 making the best use of the time, because the days are evil. 17 Therefore do not be foolish, but understand what the will of the Lord is. 18 And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, 19 addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart, 20 giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ.

*\*The Shulamite proclaims the Kings love is better than wine. Later in our story, she has a dream of being beaten by the watchmen on the street. She also talks of flagons (holders of wine) comforting her. Is there a beginning idea of wine being a vice? One that she is realizing that the Kings love is better than? “Awake O sleeper and rise from the dead”.*

### **Because of the savour**

H7381; TWOT 2131b; Interlinear לריח

•HBDB Lexicon

Scent or odor of ointments Song/ [Cant 1:3](#); Hos 14:7

Hos 14:4 I will heal their backsliding, I will love them freely: for mine anger is turned away from him. 5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. 6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as

Lebanon. 7 They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.

8 Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. 9 Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein.

•TWOT-“2131a רִיחַ (rûah) wind, breath, mind.

2131b רִיחַ (rêah) scent, fragrance, aroma.

רִיחַ (rûah). Wind, breath, mind, spirit. This noun occurs 387 times in the ot, usually feminine. Although some derive it from rāwah, “be spacious, be refreshed” (I Sam 16:23; Job 32:20; Hiphil, hērîah “perceive by breathing an aeriform thing,” KB, p. 877, see below), it is best considered a primitive noun, related to an ayin-vowel root rūh, “to breathe” (BDB, p. 924); cf. rêah “odor”; Ugaritic rḥ. The basic idea of rûah (Gr. pnema) is “air in motion,” from air which cannot come between a crocodile’s scales (Job 41:16 [H 8]) to the blast of a storm (Isa 25:4; Hab 1:11 ASV, RSV). The “four winds,” rūhôt, describe the four quarters or four directions of the world (Jer 49:36; Ezk 37:9). In living beings the rûah is their breath, whether of animals (Gen 7:15; Ps 104:25, 29), men (Isa 42:5; Ezk 37:5), or both (Gen 7:22–23); whether inhaled (Jer 2:24) or on the lips (Isa 11:4; cf. Job 9:18; contrast dead idols, Jer 10:14; 51:17). God creates it “The rûah “spirit” [s] of God (from God) is in my nostrils” (Job 27:3).... Even the physically oriented verb rîah “to smell” (Gen 27:27), assumes figurative connotations. A thread is consumed when it “touches” (ASV, smelleth, Jud 16:9) the fire. It may also assume connotations of mental awareness, i.e. God will “accept” (ASV marg., smell, I Sam 26:19) a sacrifice. The goal, indeed, of ot sacrifice, to be a rêah han-nîhōah “sweet savor,” a soothing aroma to God (Gen 8:21 NASB), points by symbol and type to the idea of the propitiating atonement through Christ.”

### **Of Thy good ointments**

H8081; TWOT 2410c; Interlinear שֶׁמֶן

•HDBD: 2b odoriferous Proverbs 27:9; Songs 1:3; Songs 4:10, so (figurative) Songs 1:3; Ecclesiastes 7:1;

Pro 27:9 Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel.

Ecc 7:1 A good name is better than precious ointment; and the day of death than the day of one's birth.

•TWOT “(šemen) Oil, generally olive oil whether pure or prepared for various uses such as perfume or ointment....The oil referred to is generally olive oil (Est 2:12 “oil of myrrh” may be a liquid form of myrrh, or it could be myrrh mixed with oil), and it played a very important role in

the life of the ancients...kings and priests were anointed with oil (I Sam 16:13; I Kgs 1:39; Lev 8:12; Ex 30:23–33 gives the formula for preparing the anointing oil), symbolizing the rich blessing of God. The tabernacle and its contents was so consecrated (Lev 8:10)”

*name* (is an) ointment

(Because of the savour of Thy good ointments Thy name is an ointment)

H8034; TWOT 2405; interlinear  $\gamma\mu\psi$

•TWOT-“ Contrary to the emphasis of von Rad (Studies in Deuteronomy, pp. 37–44), “name-theology” does not replace the older “glory-of-the-Lord theology” associated with the ark, cloud, and fire. Von Rad suggests an evolutionary development, whereby material presence was replaced by a more sophisticated tendency toward hypostasis for all these concepts: the ark, the angel of the Lord, the face of the Lord, the glory of God and the Name of the Lord are presented as representations and pledges of Yahweh’s presence. Rather it is our Lord’s preparation for the full disclosure of the Trinity as well as the Incarnation of his Son to come.”

• Ecc 7:1 A good name is better than precious ointment; and the day of death than the day of one's birth.

•NT verse/tie in

Joh 10:25 Jesus answered them, “I told you, and you do not believe. The works that I do in my Father's name bear witness about me,

Mat 7:16 You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles?

**\*Because the savor (Spirit) of His ointments His name is an ointment. The Spirit of God is life, He brings life that is much better than wine. The works done in the name of Jesus bear witness of His name.** There is something here I have to add. I am very concerned that we are in jeopardy of making “In the name of Jesus” some kind of flippant idol in this generation. Are we believing in a name without knowing The Person that name signifies? The Shulamite woman seemed to understand it is the Spirit that gives good ointments (fruits) that makes the name a good ointment. Know the fruit, know the person.

-Another note: On Jan 2, 2014 my daughter and I were in a car accident. I had drifted from the road while looking back (going 62 mph). When I looked forward we were in the ditch with a foot of snow, but still moving forward perpendicular to the road. There was a service road coming up with an incline, so I thought if I could get to that road all would be well. I pushed the gas peddle, and before I knew it we were airborne. Flew 75 ft before nose diving. While coming down I said “Jesus we’re coming home.” We hit nose first, and bounced twice on the roof before coming to a stop. I realized we were alive and was disappointed. We both walked away with normal blood pressures. A testimony to the mine rescue guys that stopped to help and the emt. There is a big difference between being numb within a crisis (filled with wine or any other substance), and

being filled with the Spirit of God (His Love). The first brings eventual chaos and the other brings peace that passes understanding.

12/10/21

### **Poured forth**

H7324; TWOT 2161; Interlinear תורק

•BDBH: be emptied out from vessel : Perfect 3rd person masculine singular הורק Jeremiah 48:11; Imperfect 2nd person masculine singular תורק Songs 1:3 (others 3rd person feminine singular; of ointment, in simile); compare also Amos 6:6, where Oort מורקי for מורקי.

Jer 48:11 Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

Amo 6:6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

•TWOT: riq is used a few times literally of emptying vessels, sacks, etc. More often it is used in the extended meaning of drawing a sword (emptying the scabbard?). In Ps 35:3 it refers to drawing the spear; in Gen 14:14 to leading out troops.

Psa 35:1 A Psalm of David. Plead my cause, O LORD, with them that strive with me: fight against them that fight against me. 2 Take hold of shield and buckler, and stand up for mine help. 3 Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

Gen 14:14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

•NT verses/tie in

Mat 26:12 For in that she hath poured this ointment on my body, she did it for my burial. 13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

(This ointment was very costly and precious)

Act 2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

Act 10:45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit.

Mat 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

**\*Personally, I think that this pouring out of love, of life, is the very essence of God. Where the 3 eternal Persons are continually pouring out. If this is true, then the pouring out of Jesus' blood making it possible for the Holy Spirit to be poured out into those who believe would be the absolute order of God. Then, the pouring back to Him would also be the reasonable service. These verses paint a beautiful picture of our Savior, the King, riding out as Abraham to save those he loves, Jesus pouring out His blood for us, the Holy Spirit being poured out, and Mary pouring out that most expensive oil at Jesus' feet. Oil runs dry only when the vessel stops flowing. Only when we are not pouring out as He is pouring in.**

### **Therefore do the *virgins* love thee**

H5959; TWOT 1630b; Interlinear עלמות

a lass (as veiled or private): - damsel, maid, virgin.

TWOT: The fact of virginity is obvious in Gen 24:43 where 'almâ is used of one who was being sought as a bride for Isaac. Also obvious is Ex 3:8. Song 6:8 refers to three types of women, two of whom are called queens and concubines. It could be only reasonable to understand the name of the third group, for which the plural of 'almâ is used, as meaning "virgins."

NT verses/tie in

Mat 25:4 But the wise (virgins) took oil in their vessels with their lamps.

Ro 5:5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

1Jn 4:19 We love him, because he first loved us.

\*

**-“Therefore, the virgins love Him” We cannot love in our own selves. The virgins love Him because He first loved them.**

**-The ointment that He pours out is the Holy Spirit, who is love-because God is love. The idea of pouring out is something being poured out into something. When we do things out of love for others-we are said to pour into their lives. When we spend time in prayer, study, worship, and praise we are pouring into God. It is in this time alone with Him-kissing His feet so to speak- that He pours His Spirit into the temple. Into our heart, souls and minds.**

We are said to be the temple of the living God and our relationship with Jesus is described as that of a husband and wife. The human relationship between spouses is a picture of the spiritual relationship we have with God. Thus, the symbolism is such that God reveals who He is by using analogies (of real life natural laws/precepts etc): The true spiritual connection between Jesus and the individual Christian and the whole body of believers is symbolized in the marriage of husband and wife.

—The 5 wise virgins were the ones who kept their vessels full of oil. They are the ones who stayed close to Jesus through time spent alone with Him so His Spirit could fill them up with His love. Then they had that oil of the Spirit to light their lamps to show the way.

-God is revealing something of His eternal nature/life through the workings of Jesus and the Holy Spirit by using the marriage analogy. We can't make a direct correlation of the marriage relationship to the eternal Godhead (or the relationship between Father, Son, and Holy Spirit), but I do think there is a direct "sameness, likeness, image" of the idea of "pouring into". A visual representation of God's internal and eternal love. See also Pr 1:23; Joel 2:28; Zec 12:10; Acts 12:17-18

## Son 1:4

*She:* Son 1:4a Draw me after you; let us run. The king has brought me into his chambers.

*Others:* Son 1:4b We will exult and rejoice in you; we will extol your love more than wine;

*She:* Son 1:4c rightly do they love you.

*(The assignment of who is talking in this verse is my own opinion. There are various scholars and other members of the body of Christ who differ in who is speaking when throughout the Song. To support the individual's perspective, assignment of names is often necessary.)*

**Draw me after you** H4900; Interlinear מִשְׁכִּי; TWOT 1257

•GHCL: To draw someone anywhere.

Jdg 4:7 And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

Psa 10:9 He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

•TWOT (4) To draw in the sense of "to entice, allure, woo": Job 24:22, "He lures the mighty with his power"; perhaps also Job 21:33, "After him (the deceased) all men will follow," if the phrase means that the surviving will seek consciously to imitate the deceased's life style, rather than simply a reference to a funeral procession. Into this category we could also place Hos 11:4, "I drew them with cords of a man": Jud 4:7, and at the level of human love, Song 1:4.

—let us run—

•NT verses/tie in

Heb 12:1 Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us,

(Heb 10:6 in burnt offerings and sin offerings you have taken no pleasure.)

1Co 9:24 Do you not know that in a race all the runners run, but only one receives the prize? So run that you may obtain it.

Gal 5:7 You were running well. Who hindered you from obeying the truth?

**\*Draw me, and let us run. From the first moment the Shulamite began to know her King, she was captivated. This speaks to when the Holy Spirit begins revealing who Jesus is to us. The desire of our heart begins to say draw me closer and let us run. He draws us closer—reveals who He is—before He sends us out. Think of the disciples. They walked close to Him first before they were sent out. Paul spent 3 years in the wilderness alone with Jesus before he was sent to the Apostles and then sent out. Jesus was 30 yrs growing and 40 days in the wilderness alone before he was sent out. We all want to run like this Shulamite woman, but notice where the King took her...not to the vineyard to work...but to His chamber. Truly reminiscent of Mary and the better part.**

<https://m.youtube.com/watch?v=YlOT27pMnLU>

<https://m.youtube.com/watch?v=Plngh8SkkA4>

12/11/21

**chambers** H2315; Interlinear חדריו; TWOT 612a

•BDBL: dwelling place/abode/tent 1Chr 28:11; room, chamber, usually private, as bedroom Genesis 43:30 (J), Judges 15:1; Judges 16:9, 12; 2 Samuel 13:10 (twice in verse); 1 Kings 1:15; Songs 1:4; Isaiah 26:20; Judges 14:18 read probably הַחֲדָרָה bridal-chamber for הַחֲדָרָה StaZAW 1884, 253, compare Joel 2:16 (|| חֲפָתָה of bride), ה' הוֹרְתִי ה' Songs 3:4 (|| בֵּית אֲמִי); of kings (of Egypt) Psalm 105:30; specifically: ה' מִשְׁכַּב ה' bed-chamber Exodus 7:28 (J), 2 Samuel 4:7; 2 Kings 6:12; Ecclesiastes 10:20; other combinations: — ה' הַמְקַרְהָה Judges 3:24 = cool chamber; 1 הַפְּנִימִים ה' Chronicles 28:11 inner chamber; חֲדָרֵי מִשְׁכִּיתוֹ Ezekiel 8:12 his chambers of imagery (strike out Hi Co Sgfrom); ה' חֲדָרֵי אֲדָמָה a chamber within a chamber, i.e. an innermost chamber 1 Kings 20:30; 1 Kings 22:25 2 Chronicles 18:24; 2 Kings 9:2; plural = store-rooms Proverbs 24:4; so 2 הַמְּטוֹת ה' Kings 11:2 2 Chronicles 22:11, i.e. room where beds were stored (Ke Th); metaphor ה' מְנוֹת Proverbs 7:27 (חֲדָרֵי תִמְנָן); ה' חֲדָרֵי שָׁאוּל (|| חֲדָרֵי הַיָּם Job 9:9 chambers of south (where constellations are treasured up, see Di; Hoffm. thinks of proper name of star or constellation); compare Job 37:9 a

chamber whence comes storm-wind (חֲדָרַי בָּטֶן); סוּפָה ( i.e. inner parts of body, only figurative Proverbs 18:8 = Proverbs 26:22; Proverbs 20:27, 30; in Deuteronomy 32:25

-dwelling place/abode/tent 1Chr 28:11 Then David gave Solomon his son the plan of the vestibule of the temple, and of its houses, its treasuries, its upper rooms, and its inner chambers, and of the room for the mercy seat;

- Gen 43:30 Then Joseph hurried out, for his compassion grew warm for his brother, and he sought a place to weep. And he entered his chamber and wept there.

- Isa 26:19 Your dead shall live; their bodies shall rise. You who dwell in the dust, awake and sing for joy! For your dew is a dew of light, and the earth will give birth to the dead. 20 Come, my people, enter your chambers, and shut your doors behind you; hide yourselves for a little while until the fury has passed by. 21 For behold, the LORD is coming out from his place to punish the inhabitants of the earth for their iniquity, and the earth will disclose the blood shed on it, and will no more cover its slain.

- Pro 18:8 The words of a whisperer are like delicious morsels; they go down into the inner parts of the body.

-Pro 20:27 The spirit of man is the lamp of the LORD, searching all his innermost parts.

-Pro 20:30 Blows that wound cleanse away evil; strokes make clean the innermost parts.

•GHCL: woman's apartment

•TWOT: It is not used for the holy of holies of the tabernacle or temple... figuratively, referring to chambers within the belly. "The words of a whisperer go down to the 'innermost parts of' the belly" (Prov 18:8; 26:22). The same area is searched (Prov 20:27), and made clean by stripes (Prov 20:30). The phrase, "chambers of death" (Prov 7:27), may possibly refer to an afterlife but more likely refers to tombs or the graveyard. It is parallel to "Sheol" (cf. "The Meaning of the Word Sheol," JETS (Journal of the Evangelical Theological Society)4:129–35).

•NT verses/tie ins

-2Co 4:16 So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day.

17 For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, 18 as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.

-Eph3:14 For this reason I bow my knees before the Father, 15 from whom every family in heaven and on earth is named, 16 that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, 17 so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, 18 may have strength to

comprehend with all the saints what is the breadth and length and height and depth, 19 and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God. 20 Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, 21 to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.

\*

**-The book “Hinds Feet On High Places”. Dying to any human effort to become holy, dying to anything that we are substituting to uphold us other than the King..in short, dying to self. This is a type of death chamber followers of Christ abide in or at least visit very often. Some parts of dying to self take longer than others. Our King is very patient, kind, and tender toward us here. But He is also jealous of us. He takes us into the fiery kiln of this private chamber and does not let us out until His purposes are fulfilled.**

**-Our Shulamite woman is brought into a chamber of the King. A woman’s chamber with other virgins. From the way the word is used, it seems to be a place of not only hiding and protection but one of the Spirit searching the heart like King David prayed “Search me oh Lord, search my heart and find any evil way in me. Create in me a clean heart, renew a right spirit within me.” David was not called the apple of God’s eye because he was a perfectly clean vessel. He was called the apple of God’s eye because he was humble and honest before his God. Open to the searching and refining of His Spirit. No matter how far David strayed away from God’s Law...or stumbled along life’s path, God always brought him back to this place of repentance and restoration. Mercy and grace.**

12/12/21

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**ESV Others: Song 1:4b We will exult and rejoice in you; we will extol your love more than wine;**

KJV we will be glad and rejoice in thee, we will remember thy love more than wine:

Most commentators that I’ve read assign the speakers in this part of the verse to the virgins. Maybe the Shulamite women’s voice joins them. I added the ESV here out of personal preference, but the Strongs definitions are only added to the KJV in E-Sword

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**glad** H1523; TWOT 346; Interlinear נגילה

(Even though the meaning of glad may be obvious, the longer one lives on this planet, the more they understand how definitions and usage of words can change.)

Isa 25:9 KJV - 9 And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.

Joe 2:21 KJV - 21 Fear not, O land; be glad and rejoice: for the LORD will do great things.

Psa 16:9 - Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

Joe 2:23 KJV - 23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

•TWOT-gîl most often refers to rejoicing at God’s works or attributes. Typical examples are rejoicing at God’s work in general (Ps 118:24), his restoration of his people (Isa 49:13), his delivering from enemies (Ps 9:14 [H 15]) and protection from enemies (Ps 31:7–8), God’s glory and judgment (Ps 97:8), and God’s rule (I Chr 16:31). Other occasions for such rejoicing are a wise son (Prov 23:25), a beautiful bride (Song 1:4), dividing the spoils (Isa 9:3 [H 2]), and the enemy’s misfortune (Ps 13:4 [H 5]). The wicked rejoice in evil (Prov 2:14).

“Rejoice with trembling” (Ps 2:11, ASV) may allude to the physical movement associated with the term’s root meaning.

גִּיל (gîl). Joy, rejoicing, gladness (in the prepositional phrase, “for joy,” it may be translated “greatly” or “exceedingly,” Prov 23:24). This term expresses a wide range of joys ranging from the exuberant joy of an oriental wedding procession (Ps 45:15 [H 16]) to the quieter joy of the discouraged whose woes are ended by death (Job 3:22). Other joys expressed by this term are those of the satisfied father (Prov 23:24), the worshiper of God (Ps 43:4), and God-given prosperity (Ps 65:12 [H 13]). It also expresses the joy removed by judgment (Isa 16:10; Joel 1:16).

גִּילָה gila - Joy, rejoicing. Feminine of gîl above. Twice refers to the joys to come when God restores his people (Isa 35:2; 65:18).

Isa 35:2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

Isa 65:18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. 19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. (Talking about the New Jerusalem)

\*

**-This gladness and rejoicing is all about salvation and the glory of God. Rejoicing quietly in woes that end in death is also what this word references. “We will be glad and rejoice in**

Thee". Even in the most difficult circumstances where God is doing a work in the innermost regions of our soul-we can rejoice. The King of our hearts sees this quiet sacrificial rejoicing or praise as a sweet savor. Not always do His followers have a loud joyous song to sing. Many times, some saints more times than not, have a song of sorrow but also one of deep joy at the same time because their song joins with Paul: I take joy in these afflictions because they are producing in me a greater weight of glory. Which means whatever the Lord desires to work in me, through me, and/or out of me through these trials and afflictions He will ultimately get the glory. He is creating His own image within me and that is enough reason to rejoice and be glad. This is a weightier sentiment than that of being glad due to getting those things we think we want or need. Notice also the phrase in thee. This rejoicing is in the King. For who He is not only for what He gives us.

[https://m.youtube.com/watch?v=qyUPz6\\_TciY](https://m.youtube.com/watch?v=qyUPz6_TciY)

<https://m.youtube.com/watch?v=kX8-YEw3xFA>

“we will extol your love more than wine;”

[https://m.youtube.com/watch?v=8uDuHdoHNSA&list=PLT80PM2FDnE8jRUm\\_faQP3O1L5hgkQzOR&index=11](https://m.youtube.com/watch?v=8uDuHdoHNSA&list=PLT80PM2FDnE8jRUm_faQP3O1L5hgkQzOR&index=11)

<https://m.youtube.com/watch?v=PraSc0PsXTE>

[https://m.youtube.com/watch?v=hggt21iE5pM&list=PLT80PM2FDnE8jRUm\\_faQP3O1L5hgkQzOR&index=17](https://m.youtube.com/watch?v=hggt21iE5pM&list=PLT80PM2FDnE8jRUm_faQP3O1L5hgkQzOR&index=17)

-The group of virgins in the chamber of the King extol his love more than wine which speaks to the fact that they all are there laying down whatever they are relying on more than the Kings love. It also is symbolic of anyone who comes to Jesus either the first time for salvation or someone who has lost their way and is coming back home. The story of a prodigal son will be seen in our Shulamite story as it unfolds. At this point of the story, the Shulamite seems to be just beginning her journey with the King, or maybe beginning to question her walk with the King now that she is in the company of the virgins.

12/13/21

*She? rightly do they love you.*

(It is my interpretation that the Shulamite is speaking here. There is an opinion that God could be speaking as well that I find interesting. The interlinear Bible interprets this part of the verse as rightly do they love you rather than the upright love you.)

**Rightly** H4339; TWOT 930e; Interlinear מִיִּשְׂרָיִם

-adverb rightly, with הוזה Psalm 17:2; אהב Songs 1:4.

•Ps 17:2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

•FB Meyer on Ps 17

#### GOD'S TRUE SERVANTS SAFELY KEPT

This also dates from the Sauline persecutions. In the earlier verses David protests his innocence, pleads for deliverance from his foes, and ends with glad anticipation of the vision of God. The psalm may have been composed for use at eventide; two at least of its verses point in that direction, Psa 17:3; Psa 15:1-5.

What a comfort it is to appeal from the accusations of men to the judgment-bar of God! Yet our sufferings at their hands are God's smelting-furnace. The Hebrew word translated tried is "melted," Psa 17:3. But we cannot be kept without constant use of God's Word, Psa 17:4. And then how safe we are! The apple of the eye-that is, the pupil-is defended by eye lash, lid, brow, bony socket, and uplifted arm. Thy wings, see Deu 32:11.

Note the contrast between Psa 17:14 and Psa 16:5; Psa 16:11. The worldly are filled with this world-I with thee. They look for the things of this life-I for the unseen and eternal. They are satisfied with children-I with thy likeness.

**•If the Shulamite is speaking here, she is observing how the upright love the King, and rightly love Him. The upright love Him by, as Meyer said: "The worldly are filled with this world-I with thee. They look for the things of this life-I for the unseen and eternal. They are satisfied with children-I with thy likeness". They rightly love Him refers to a judgement of sorts. Their judgement is that He is worthy to be loved. They have known His Spirit to be the good ointment of His name. Being the apple of Gods eye is to be protected. Not put to death (as in totally destroyed) in the kiln but only changed more and more into His likeness. When testings and trials come, as they always do, our King's desire is not to make the hardship go away, but to create something new in us and for our lives to be a testimony to others looking in. This is so much easier said than done. To keep ourselves focused on Him, to keep in prayer, worship, the Word without wanting to bolt and escape out from under the pressure and heat. The Lord is patient and persistent. If He puts us back into the same kiln again, even if we don't see the purpose for it, He is right in doing so. His promise is that we will not be consumed, but everything will work for our good and His glory.**

**-Our Shulamite, in focusing on those virgins in the room with her, takes her eyes off the King. The result is she falls into comparing herself to the others (Song 1:5-6) in the Kings chamber rather than keeping her focus on Him. A trap we all can fall into. It is good to see Jesus in others, iron does sharpen iron...but what we do with that information or discrepancy we see in ourselves makes a difference.**

# Song 1:5

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

**Black** H7838; TWOT 2368b;

Interlinear שחורה

•black color of skin

•EBD (Easton's Bible Dictionary): Black—properly the absence of all colour. In Prov. 7:9 the Hebrew word means, as in the margin of the Revised Version, “the pupil of the eye.” It is translated “apple” of the eye in Deut. 32:10; Ps. 17:8; Prov. 7:2. It is a different word which is rendered “black” in Lev. 13:31, 37; Cant. 1:5; 5:11; and Zech. 6:2, 6. It is uncertain what the “black marble” of Esther 1:6 was which formed a part of the mosaic pavement.

**but comely** H5000; TWOT 1271a; Interlinear ונארה

•TWOT:

-This adjective denotes beauty or suitability. Synonyms are tipā'râ “beauty, glory,” tōb “good, beautiful” (infrequently), šebî “decoration, beauty,” and nā'îm “pleasant, delightful, lovely.” Our adjective occurs ten times.

-although tanned by the sun and toughened by outside work (Song 1:6), yet she is beautiful (Song 1:5; Jer 6:2)

Jer 6:2 KJV - 2 I have likened the daughter of Zion to a comely and delicate woman.

-Two passages deserve further consideration. First, Ps 147:1 where it is said that it is good (tōb) to sing praises to God, that it is pleasant (nā'îm, not “God is gracious,” RSV), and that praise is comely. The parallel with nā'îm moves us toward “lovely.”...Ps 33:1 O ye upright, praise is appropriate.

**\*Black but comely. This almost reminds me of the old African-slave praise songs. Where the “white” songs of the believers were much more sterile. Some commentaries interpret black here to mean sin. That very well may be true, but it could also be true that the Shulamite's blackness could be symbolic of her unique relationship with the King. Maybe like the difference in the cultures of Africa and America, or urban to rural, or those who have been many years in the wilderness walking alone with the Lord to those who have been many years in a church surrounded by His people. If a person from one group was suddenly transplanted into another group, they would have difficulty feeling like they fit in. Finding their place in a foreign land comes to mind. The inclination here is that the Shulamite is saying “I'm different, but also beautiful.” Whether she felt sub-par in**

**comparison to the virgins because of her own insecurities and possibly misconceptions or due to the actual behavior of the virgins is uncertain. But, the Shulamite continues by explaining the reason for her blackness and also the thing that they all have in common.**

### **Oh ye daughters of Jerusalem**

Daughters H1323; TWOT 254b; Interlinear בנות

•often plural as designation of women of a particular city, land, or people:

Isa 4:4 KJV - 4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

Isa 3:17 KJV - 17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts.

• GHCL Denotes a woman there born and dwelling

• EBD people of Jerusalem spoken of as “the daughters of Zion”.

Is 37:22 this is the word that the LORD has spoken concerning him: ““She despises you, she scorns you—the virgin daughter of Zion; she wags her head behind you—the daughter of Jerusalem.

Is 62:11 Behold, the LORD has proclaimed to the end of the earth: Say to the daughter of Zion, “Behold, your salvation comes; behold, his reward is with him, and his recompense before him.”

**\*There was a commentary I read that argued the case that the daughters of Jerusalem are the whole group of Queens and concubines (mentioned later in the Song), and virgins. That is the premise used in this commentary/study as well. The Shulamite addresses the daughters of Jerusalem as if she is from another place, not of the same region or area...which is seen as she continues her discourse.**

### **as the tents of Kedar**

tent TWOT 32a; Interlinear כאהלי

Used for animal skin or goat hair dwelling of nomadic people. figuratively used for the people of Edom (Ps 83:7), Qedar (Ps 120:5; Song 1:5), Judah (Jer 30:18), Cushan (Hab 3:7), and others. The “tent of the daughter of Zion” (Lam 2:4) is a figure for Jerusalem. The tabernacle was essentially a tent, composed of two layers of cloth and two layers of skins stretched over a wooden framework (Ex 26:7, 14–15). It is designated “tent of meeting” (‘ōhel mō‘ēd, Ex 33:7–11, etc.), as well as “tent of testimony” (‘ōhel ‘ēdūt, Num 9:15; 17, 22–23, etc.)

Kedar-H6938; interlinear קדר; TWOT 1989

•Strong- dusky (of the skin or the tent); Kedar, a son of Ishmael; also (collectively) Bedouin (as his descendants or representatives):—Kedar.

•TWOT-be dark, mourn

•black skinned man

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

Isaiah 60:7 All the flocks of Kedar shall be gathered to you; the rams of Nebaioth shall minister to you; they shall come up with acceptance on my altar, and I will beautify my beautiful house.

NT verses/tie ins

Speaking of Arabia

Act 8:26 Now an angel of the Lord said to Philip, “Rise and go toward the south to the road that goes down from Jerusalem to Gaza.” This is a desert place. 27 And he rose and went. And there was an Ethiopian, a eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure. He had come to Jerusalem to worship 28 and was returning, seated in his chariot, and he was reading the prophet Isaiah.29 And the Spirit said to Philip, “Go over and join this chariot.”30 So Philip ran to him and heard him reading Isaiah the prophet and asked, “Do you understand what you are reading?”31 And he said, “How can I, unless someone guides me?” And he invited Philip to come up and sit with him. 32 Now the passage of the Scripture that he was reading was this: “Like a sheep he was led to the slaughter and like a lamb before its shearer is silent, so he opens not his mouth.33 In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth.”34 And the eunuch said to Philip, “About whom, I ask you, does the prophet say this, about himself or about someone else?”35 Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus.36 And as they were going along the road they came to some water, and the eunuch said, “See, here is water! What prevents me from being baptized?” 37And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 38 And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him.39 And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, and went on his way rejoicing.

\*

**Was this Ethiopian eunuch also black as the tents of Kedor and beautiful as the curtains of Solomon? Jesus met this man by using Philip—right where he was. Philip did not say you must do this or that. He told him about Jesus, and then the man confessed Jesus as being the Son of God. That was it! I wonder what the daughters of Jerusalem thought of our Shulamite woman? Were they also as black as the curtains of Kedar? It may be so because the whole group was saying “we will remember His love more than wine”. All have sinned and fallen short of the glory of God.**

**-note: In e-sword app the ESV version is missing this verse:**

[Act 8:37](#) And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

**This is reminiscent of the great debate of what the Christian Gentiles needed to do to be saved. Hebrews is a good book to read about that.**

### **Curtains of Solomon**

**\*The curtains of Solomon's palace had to be beautiful.**

**The Shulamite is saying I am as dark as the tents of Kedor but as beautiful as the curtains of Solomon. There is an opinion that the curtains referred to are those of the Temple. If so, the Shulamite may be saying "I am dark, rough, and mourning on the outside, but I am also of the curtains of the temple. I love my King as you do."**

12/14/21

## **Son 1:6**

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

Look not upon me H7200; TWOT 2095i; Interlinear תראוני;

TWOT: מַרְאֵה (mar'eh). Sight, vision, appearance, countenance, beauty. This word merits attention in three respects: 1) its essential general meaning, 2) a special meaning with reference to "the Servant of the LoRd" in Isaiah and 3) a special meaning in connection with biblical prophecy. 1. Essential general meanings. Being derived directly from the verb *rā'â* "to see," by simple addition of a familiar noun-making prefix, this word bears much of the variety of significance of that word. The verb appears in every main Hebrew stem, except possibly Piel, and exhibits every conceivable sort of literal, metaphorical, and extended meaning of "to see"—as in English. As one would expect, the word *rā'â* appears hundreds of times. Our noun *mar'eh* can mean almost anything having to do with outward appearance, the way things look. So the notions of a "sight" or phenomenon, the thing seen, whether usual (Lev 13:3, and ten times in the chapter), or unusual (Ex 3:3) is common. The act of looking (Isa 11:3) and the faculty or function of seeing (Eccl 6:9) are two other senses; also "appearance" in the sense of how something seems outwardly to be, as opposed to the inner reality (I Sam 16:7). By a slight extension our word expresses the very common notion of face or countenance, the part of a person visible to the eye (Song 2:14; 5:15). Adjectives for fair and desirable as well as ugly and undesirable are commonly used with *mar'eh*.

## 2. Special meaning with reference to the “Servant of the Lord.”

a. The opening canto of the last “Song of the Servant” (Isa 52:13–53:12) has this line: “His visage מראה (mar’ēhâ) was more marred than any man” (Isa 52:14). This strange statement seems to give the reason why “many were astonished” at the Servant when they saw him at Golgotha, the low point in his career as far as human acceptance was concerned. What does it mean? Taken (as it surely must be) as a characterization of what happened to his “physique” at the crucifixion, men have supposed many things. Perhaps it refers to the physical injuries—and no one was ever so injured (“more than any man”). But quite a point is made of the fact in the Gospels that not a bone of his body was broken. People receive more disfiguring injuries from fire, explosions, etc. every day and live to bear the scars. Someone has suggested the inward suffering of abandonment by God and man. But that has nothing to do with mar’eh, outward appearance. The correct understanding of mar’eh here can be adequately interpreted if we start with mē’îš “than any man,” better translated literally, “from a human adult male.” The male of our species in his perfection, dignity, and privilege was most thoroughly degraded, not by smashing him physically but by destroying all evidence of that perfection, dignity, and privilege which man has as viceregent lord of earth’s creatures. Convicted as a criminal, tortured as a sneak-thief, abused as being of no status whatsoever and then ignored by his executioners, as they amused themselves with his attire—perhaps this was how mišhat mē’îš mar’ēhû “ruined from a human male as regard his appearance” was fulfilled.

b. In Isa 53:2 it is said of him, “And when we shall see him there is no beauty (mar’eh) that we should desire him.” Though close to the last-mentioned reference where the meaning is some what unique, here another nearly unique sense is employed. Without any qualifying adjective for beautiful, attractive, lovely, etc., the bare noun means good appearance, hence rendered “beauty” here and here alone in KJV. To get the sense here, think of what a husband means when he calls his new bride a “vision” as opposed to what he might be thinking of if he called her a “sight.” The missing “beauty” was regal trappings, prestigious accoutrements. Like John the Baptist, he wore none of the soft clothing and had no flabby muscles, characteristic of those who live in kings’ courts. The Jews wanted a courtly prince; God offered them a muscular carpenter.

Black-H7840; TWOT2368d;

Interlinear שחחרת

•TWOT 2368d שְׁחַרְחֹר (šəḥarḥōr) blackish

•Strongs: A primitive root (rather identical with H7836 through the idea of the duskiness of early dawn); to be dim or dark (in color): - be black.

-H7836A primitive root; properly to dawn, that is, (figuratively) be (up) early at any task (with the implication of earnestness); by extension to search for (with painstaking): - [do something] betimes, enquire early, rise (seek) betimes, seek (diligently) early, in the morning).

**Because the sun has looked**

H7805; TWOT 2357 Interlinear ששזפתני

GHCL: to scorch or burn

\*

**-“Don’t look upon me, for I have been in hard labor. I am weather beaten from dawn to dusk. I am a sight to see!” I love the fact that this word marah is also used to describe Jesus. He was touched with the same infirmities but without sin. When the sun beats down on us day after day and we cannot find any rest or shade, it is a comfort to know He has also walked this same path, and even more so than any.**

**-Our Shulamite woman says the reason for her swarthy (black skin) is because of the burning of the sun. The word black here is slightly different than the word for black describing the tents of Kedor. Perhaps the first word points to her lineage and this second to her inward or spiritual state. She is marred, which indicates some type of wound. Which she goes on to explain in the next sentences of the verse.**

**my mother's children were angry with me**

Psa 69:8 I have become a stranger to my brothers, an alien to my mother's sons.

NT verses/tie in

Joh 1:11 He came to his own, and his own people did not receive him.

Angry- TWOT 756

The Strongs number for the KJV is different than the Strongs number in the Interlinear. There is probably very little real difference between the two, but for this study, the interlinear Strongs number is used.

KJV: H2734 (Strong)

חָרָה

chârâh

khaw-raw'

A primitive root (compare H2787); to glow or grow warm; figuratively (usually) to blaze up, of anger, zeal, jealousy: - be angry, burn, be displeased, X earnestly, fret self, grieve, be (wax) hot, be incensed, kindle, X very, be wroth. See H8474.

Interlinear: נחרו

H2787 (Strong)

חָרַר

chârar

khaw-rar'

A primitive root; to glow, that is, literally (to melt, burn, dry up) or figuratively (to show or incite passion): - be angry, burn, dry, kindle.

BDBH:2. burn, of bones in fever Psalm 102:4 (כָּמוֹקֵד, compare Qal Job 30:30); be parched, of throat גָּרוּנִי נָחַח Psalm 69:4. — Isaiah 41:11; Isaiah 45:24; Songs 1:6 see Job 30:30 חָרַרָה.

Job 30:30 KJV - 30 My skin is black upon me, and my bones are burned with heat.

Isa 41:11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

Isa 45:24 KJV - 24 Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed

TWOT: This root describes the inhabitants of the earth who were objects of God's wrath (Isa 24:6), what is left after fire has worked on bone (Ezk 24:10–11), metal, or wood (Ezk 15:4; Ps 102:3 [H 4]). It can also be used of the inward effect of fever (Job 30:30), and of the parching of a throat due to excessive weeping (Ps 69:3 [H 4]). It occurs once in the Pilpel stem (indicating rapidly repeated action), setting forth the contentious man's continual agitation (kindling) in fostering and sustaining strife (Prov 26:21).

Proverbs 26:21

21 As charcoal to hot embers and wood to fire, so is a quarrelsome man for kindling strife.

Psalm 69:3

3 I am weary with my crying out; my throat is parched. My eyes grow dim with waiting for my God.

Ezekiel 24:10–12 (ESV): 10 Heap on the logs, kindle the fire, boil the meat well, mix in the spices, and let the bones be burned up. 11 Then set it empty upon the coals, that it may become hot, and its copper may burn, that its uncleanness may be melted in it, its corrosion consumed. 12 She has wearied herself with toil; its abundant corrosion does not go out of it. Into the fire with its corrosion!

**they made me the keeper of the vineyards; but my own vineyard I have not kept**

-Keeper H5201; TWOT 1356; Interlinear נטרה (kept :נטרת)

•GHCL: Guard a vineyard

•TWOT: The root nāṭar is often used in farming contexts of those who keep or guard vineyards (Song 1:6; 8:11–12; cf. Isa 5:1–7 for a description of caring for a vineyard). It is also used in the sense of keeping one's anger or wrath. The Lord “keeps wrath for his enemies” (Nah 1:2), yet he promises not to keep anger forever (Ps 103:9; Jer 3:5, 12; cf. Amos 1:11). In Lev 19:18, a verse which Jesus considered to be at the heart of the ot law (cf. Mt 19:19; Mk 12:31), Israel is commanded, “You shall not ... bear any grudge (nāṭar) toward the children of your people, but you shall love your neighbor as yourself.”

- מטרה (maṭṭārâ), מטרא (maṭṭārâ'). Target, mark, prison guard. This derivative sometimes means “target” or “mark.” Job, in his suffering, alleges figuratively that God set him up as his “target” (Job 16:12). The writer of Lamentations complains in a similar vein by saying that God “bent his bow and set me as a mark (maṭṭārâ') for his bow” (Lam 3:12). In I Sam 20:20 Jonathan says, “I will shoot three arrows to the side of it, as though I shot at a mark” (maṭṭārâ).

—but my own vineyard I did not keep

•NT verses/tie ins

(Jesus speaking) Joh 15:1 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

1Co 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

\*

**-Here we come to the crux of the matter. The Shulamite has been used and abused by her brothers. Could it be a possibility that there was strife because her heart loyalties were to the King? It is a fact that many even today are in strife with their family because of their faith in Christ. Muslims who come to Christ and many others in the 10/40 window undergo terrible persecutions because of their faith.**

**But let's get real for a minute. This hurts. It cuts clear down to our very soul doesn't it? The ones who are dearest to us, the ones we desire the most to come to Christ, are often the ones who abuse us above those who we call friends. They burn us with strife no matter how much we pour into them. A sad state indeed. Our Shulamite women seems to have not done**

well with this fiery test from the Lord. And it obviously was from the Lord if we take all of what scripture has to say. Especially what Jesus has to say about Who the Husbandman is in Jn 15, and how He prunes a fruitful vine or casts one out that is not bearing fruit to be burned up by men. The good news is the Shulamite obviously is not being cast out because the King as brought her into His chamber. She admits her wrong here about not keeping her own vineyard. Who else has fallen in this place? Where the trials of life get so heavy that relief is all that is thought about. Thus, I believe the wine was a quick way of coping with the weight of it all. A smooth tonic that ended up as bitter as her own soul toward her brothers. This was the wound that left her marred and blackened.

-“Don’t look at me daughters of Jerusalem”. Can you hear the lament from the modern day Shulamite woman? When she darkens your church door or immaculate website:  
“Don’t look at me fellow members of the body of Christ when I come in singing a mournful song because of my deep heart wounds and smelling like a distillery. Don’t look upon me as one who the Father has discarded, but as one who the King is purifying, as one who He has brought here. Sit with me and hear my sorrow for not tending to my own vineyard.”  
-God is sovereign. He knows the waywardness of our own hearts and knows which wounds we need in order for His love to be perfected in us. This is a great comfort for my soul. He is the one who changes bitterness into sweet honey.

<https://m.youtube.com/watch?v=Ik6DGBezTPU>

\*how many are shattered right inside the churches? Masquerading?

<https://m.youtube.com/watch?v=yGsUe2Irgas>

We can choose how to act

[https://m.youtube.com/watch?v=61Wm\\_qlVD4Q](https://m.youtube.com/watch?v=61Wm_qlVD4Q)

<https://m.youtube.com/watch?v=FW5o2uBeMWQ>

[-The Missing Ingredient](#)

Jim Cymbala

November 13, 2021

One year, we had an Easter outreach. We had three services, and lines were around the building; it was a long day. Afterward, I’m sitting on the edge of the platform by the pulpit, and people are being ministered to at the altar. I look up, and I see this dude with his cap in his hands, looking bad. He looked 50; he was actually 32. He gives me a sheepish look like ‘Can I get close to you?’

Now at that time, in that building, we had everyone coming in off the streets to mooch money. People were coming in with incredible scams they were running, and they would go to church members and collect 'subway fare' from 25 different people.

I thought to myself, "Man, this is a downer, but maybe he wants lunch. I'll give him some money."

This guy started walking up to me, and then the smell hit me. Feces, urine, sweat, hot street — stir gently for about an hour. It was the worst smell I ever smelled, and I worked on a dairy farm during the summer as a kid. He told me he was an alcoholic, did drugs too, slept in his truck the night before. He didn't dare go to a shelter because people got killed in there.

So I pulled out my wallet. He pushed my hand down, and I'll never forget what he said. "I don't want your money. I'm going to die out there. I want this Jesus you were talking about."

I raised my hands and wept like a child, praying, "Jesus, forgive me." He felt what the Spirit was doing, and he started weeping too and threw his arms around me. We cried together, him for his sins and me for my sins. He went to detox for a few days and then spent Thanksgiving and Christmas at the table with my family. He joined the prayer group; he married a beautiful woman, and a couple years later, he got ordained into the ministry.

This is what Paul meant when he wrote, "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing.... Love bears all things, believes all things, hopes all things, endures all things" (*1 Corinthians 13:1-2,7, ESV*).

**-Our Shulamite has a heart cry. It does not seem like it was heard by the company who were proclaiming to love the King. Her story continues..**

12/15/21

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**\*There is something here worth noting between vs 2 and vs 4.**

**Son 1:2 Let him kiss me with the kisses of his mouth: for thy love is better than wine.**

**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 1:4we will remember thy love more than wine: the upright love thee.**

**Do you see it? Our Shulamite woman's focus changes. In the first verse the speech is personal. She is speaking directly TO the King, and He is responding in the first part of vs**

2 where she then confesses the savour of His good ointments. At this point it is All about her and her King. Then...her focus changes. “Therefore do the virgins love thee”. Notice the words in vs 4 “We will remember His love”. The language is not active nor personal toward the King anymore. It is talking ABOUT and remembering His love instead of experiencing His love. Instead of keeping her eyes on the King, she got distracted by those who also proclaim to love Him. Which then led her into the comparison game that brought her into doubting her own worthiness of being led into the Kings chamber BY THE KING. Notice also at first the language describing the virgins. At first “therefore do the virgins love thee” speaks to an active activity. Then “the upright love thee”. It does seem that the virgins also lost focus on their King and only started talking ABOUT Him. Maybe “the blind leading the blind” is appropriate here. We can only see if we keep our focus on the King. As in going to Him and experiencing His love firsthand rather than just talking about His love. Make no mistake, it is good to gather and talk about Jesus and His Father. The things of God. But in our congregations, often times (even in our worship) we tend to talk ABOUT Him instead of talking TO Him.

Let’s see what she does next..

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## **Song 1:7**

Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

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**\*There!! She decides to turn and talk to her King. What does she say though? Let’s continue with the study.**

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**Tell** H5046; TWOT 1289; Interlinear תגידה

•GHCL: To be in front, to be in sight, to manifest. To bring into light; to show, to tell.

TWOT: 1289b תגיד (nāgîd) **ruler, leader, captain.**

[It is perhaps in this derivative that the idea of prominence, which is in the root, comes to fullest expression. The word is used almost fifty times and is applied to leaders in several fields—governmental, military and religious. The word usually is singular and refers to the man at the top, the king, the high priest, etc. But there are references to leaders and captains in the army. The Messiah is called a nagîd in Dan 9:25. r.l.h.]

Dan 9:25 Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.

**\*When in doubt ask the King.**

**Soul** H5315; TWOT 1395a; Interlinear נַפֶּשׁ

•BDBL soul, living being, life, self, person, desire, appetite, emotion, and passion TWOT adds...and mind.

•TWOT

-The treatment of nepeš by C. Westermann (THAT, I:71–95) is valuable and should be compared.

The original, concrete meaning of the word was probably “to breathe.” The verb occurs three times in the medio-passive Niphal stem with the meaning “to refresh oneself” (Ex 23:12; 31:17; II Sam 16:14). The verb may be a denominative from the substantive, but both ancient and modern Semitic cognates do have a verbal form signifying “to breathe” (cf. Akkadian napāshu “to blow, to breathe out”; (see D. W. Thomas, “A Study in Hebrew Synonyms; Verbs Signifying ‘To Breathe’ ” Zeitschrift für Semitistik 10:311–14). The noun appears to denote “breath” in Gen 1:30: “in which (i.e. the land creatures] is the breath of life.” The connection between nepeš and breath is also suggested by such statements as: “and [the Lord] breathed [nph] into his [man’s] nostrils the breath of life; and man became a living soul” (Gen 2:7); and “the nepesh [life/breath/soul] of the child returned and he revived” (I Kgs 17:22)

**-It is frequently used in connection with “love.” The maiden says to her lover: “Tell me, O you whom my soul loves” (Song 1:7; and repeatedly in Song 3:1–4; cf. Jer 12:7; Gen 34:3).** It is used not only of the man-woman relationship, but also of the closest human friendships; e.g. of David and Jonathan: “The soul of Jonathan was bound [qāšar] with the soul of David, and he loved him as his own soul.” So also it speaks of man’s love for God. The psalmist says: “My soul clings [dābaq] to you” (Ps 63:9).

**Here too belongs the important exhortation “to love” and “to serve” God with the whole heart and soul** (Deut 6:5; 30:6; cf. 4:29; 10:12; 11:13; 13:4; 26:16; 30:2, 6, 10; Josh 22:5; 23:14; I Kgs 2:4; 8:48=II Chr 6:38; etc.). Commenting on Deut 6:5, J. McBride noted: “The three parts of Deuteronomy 6:5; lēbāb (heart), nepheš (soul or life), and me’ōd (muchness) rather than signifying different spheres of biblical psychology seem to be semantically concentric. They were chosen to reinforce the absolute singularity of personal devotion to God. Thus, lēbāb denotes the intention or will of the whole man; nepeš means the whole self, a unity of flesh, will and vitality; and me’ōd accents the superlative degree of total commitment to Yahweh.” **While agreeing that these terms were chosen to denote the singularity of devotion, we would now underscore nepeš as pertaining to the personal desire or inclination.**

Jer 12:7 I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies.

**\*Jer 12:6 talks about brothers dealing treacherously, and a few verses later talks about shepherds making His pleasant portion a desolate wilderness, who have destroyed His vineyard...reminiscent of what has already happened to the Shulamite, and the watchmen coming up in this story. But notice square in the middle of the two...who has done it? The King is sovereign over everything. He uses those things to fashion us, mold us, and purify us.**

**Where** H349; TWOT 75; Interlinear איכה

•BDBL: 3. Where? (properly north-Israel; compare Aramaic אַיְכָּא, axByAf where ? compare DrIntr. 178, 421) only 2 Kings 6:13 Kt Songs 1:7 (twice in verse), — each time in an indirect sentence.

† אַיְכָּא (Songs) אַיְכָּא (Esther) (from אַיְכָּא & אַיְכָּא thus) How? only Songs 5:3 (twice in verse); Esther 8:6 (twice in verse).

•TWOT 75c אַיְכָּא (’êkâ) how? where? A more emphatic form of ’êk applied to reasoning (Jer 8:8), mocking (Ps 73:11), and exclamations (Jer 48:17). Laments in particular are stressed (Isa 1:21; Lam 1:1; 2:1; 4:1–2). The meaning “where” is also attested (II Kgs 6:13; Song 1:7).

**\*In what way is our Shulamite asking the King “Where are you?”.. “Where thou feedest, where thou makest thy flock to rest at noon:” feeding and resting. Comfort and ease. We all love those times when the King calls us into comfort and ease don’t we? But, that is not His primary concern for His bride-to-be.**

**Feedest** H7462; TWOT 2185, 2186; Interlinear תרעה

Gen 37:3 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I.

**\*-This is the place where Israel sends Joseph out to his brothers, and they deal treacherously with him. They put him in a pit, and sold him off to slave traders. God’s ways do not look like comfort and ease most of the time, but the the story ended with Joseph declaring**

**“Gen 50:20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.” His heart forgave his brothers. My paraphrase-Forgive them Father for they do not know what they are doing. But You do and are omniscient...You know all.**

**--God gave Joseph a dream and then He had him sold off to slave drivers via the hand of his brothers. Why? To work pride out of Joseph, to work patience in him, and to prove that God alone is faithful and trustworthy to bring to pass any promises He gives. Most of**

**all God is revealing who He is through Joseph's life in a way that impacts not only Joseph's family, but much of the known world at that time.**

**thou makest thy flock to rest**

H7257; TWOT 2109 ; Interlinear תרביץ

Hiph. Imperfect 3rd person masculine singular suffix תרביץ Psalm 23:2, 2nd person masculine singular תרביץ Songs 1:7, etc.; Participle מרביץ Isaiah 54: plural מרביצים Jeremiah 33:12; — cause to lie down, or lie, accusative of flock (for repose) Jeremiah 33:12, also (figurative) Psalm 23:2; Ezekiel 34:15; accusative of flock omitted Isaiah 13:10; Songs 1:7;

TWOT The Hiphil stem is used in a few passages with the meaning of “cause to lie down” (Jer 33:12; Ezk 34:15; Ps 23:2, “He maketh me to lie down in green pastures,” also Song 1:7). The image of the people of God as sheep and the Lord as the good shepherd is used in both ot and nt. In the ot prophetic writings the final state of the blessed in the messianic kingdom is portrayed in pastoral imagery as a grazing flock. rābaṣ is used in one unusual sense in Isa 54:11, “Behold, I will set your stones in antimony, and lay down (rābaṣ) your foundations in lapis lazuli (a bright blue metamorphic rock consisting largely of lazurite, used for decoration and in jewelry-ultramarine

Ps23:1 A Psalm of David. The LORD is my shepherd; I shall not want. 2 He makes me lie down in green pastures. He leads me beside still waters. 3 He restores my soul. He leads me in paths of righteousness for his name's sake. 4 Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me. 5 You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows. 6 Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD forever.

\*

**-“In the middle of walking through the valley of the shadow of death, He restores my soul, He leads me in the path of righteousness and beside still waters.” This means that even if He does not give comfort and ease (make life easy), He does give the rest inside our soul to carry on IN the MIDST of the shadow of death. Our Shulamite's question of WHERE are you? is indicative of her desire to still escape the “shadow of death” she has found herself in rather than abiding in the King wherever she is.**

**-More on His rod and staff when we get to Song 2:6, his right and left hand.**

**-The King is not out to make our life miserable though. He does remember we are but dust, and He is after all: Sovereign.**

[https://m.youtube.com/watch?v=dxy-HSy01\\_w](https://m.youtube.com/watch?v=dxy-HSy01_w)

<https://m.youtube.com/watch?v=0as6sWv3yas>

12/16/21

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**Song 1:7b** for why should I be as one that turneth aside by the flocks of thy companions?

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**For** H4100; TWOT 1149; Interlinear שלמה

-what (end, good, purpose, thing)

-lest he see, Songs 1:7

Dan 1:10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

**Should I be:** H1961; TWOT 491; Interlinear אהיה

TWOT: Ex 3:14: "I am that I am." Most likely the name should be translated something like "I am he who is," or "I am he who exists" as reflected by the LXX's ego eimi ho on. The echo of this is found surely in the nt, Rev 1:8. More than anything perhaps, the "is-ness" of God is expressive both of his presence and his existence. Neither concept can be said to be more important than the other.

Rev 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

**As one that turneth aside**

H5844; TWOT 1601, 1602; Interlinear כעטה

•BDBL עֲטָה Songs 1:7 as substantive, one wrapping (a veil about her), i.e. a mourner; > a harlot (compare Genesis 38:14); but read perhaps טַעֲנָה wandering woman, see נִיעַט — טעה etc., see עֵיט; מִעֲטָה etc., see also עֵיט.

Gen 38:14 KJV - 14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wives.

•GHCL

-“”Lest I be as one who faints by the flocks of Thy companions.” Lest I should wander in search of thee from flock to flock, languid, even to fainting, through the noontime heat.”

**\*-The Shulamite essentially says “Where are you my King? Why should I be searching for you from group to group? I am near fainting from looking for where you are. The heat is too much for me. Where is your pasture and where is the comfort of your shade?”**

**-We have all been there in desperation haven't we? During our hottest trials and testings we cry “Where are You God! Please show me a way out of this situation. No one seems to know the way to Your promises of green pastures. They talk about You but they do not seem to know You. Tell me Yourself where You are.”**

**-The Kings reply is unexpected...**

## **Son 1:8**

**He If you do not know, O most beautiful among women, follow in the tracks of the flock, and pasture your young goats beside the shepherds' tents.**

**Footsteps** H6119; TWOT 1676; Interlinear בעקבי

•GHCL heel of men

Gen 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Psa 56:6 They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

Psa 77:19 Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. 20 Thou leddest thy people like a flock by the hand of Moses and Aaron.

### **Young goats**

H1429; Interlinear

גִּדְיָהּ

Feminine of H1423; a young female goat: - kid.

-young goat

H1423 (Strong)

גִּדְיָהּ

gedîy

ghed-ee'

From the same as H1415; a young goat (from browsing): - kid.

H1415 (Strong)

גָּדָה

gâdâh

gaw-daw'

From an unused root (meaning to cut off); a border of a river (as cut into by the stream): - bank.

NT verses/tie ins

8Philip said to him, “Lord, show us the Father, and it is enough for us.” 9Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? 10Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. 11Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.

**\*The first thing to see is the King answers our Shulamite woman with “O most beautiful of women”. He does not upbraid her for not keeping her focus on Him. He calls her how He sees her, not how she looks to be in her own or others eyes. I believe this is a clue and a promise from the King about who He is calling her to be, and what He is going to make her into. Then He says, like He did with Philip “you still don’t know the Father?”- you still don’t know the way? Ok, take the young goats (I believe He is talking about the virgins she is in company with) and follow the footsteps of others that have gone before you. Learn from those who they learned from. Surround yourself (as a river bank) with those true shepherds who are keeping My heards .” The King seems absolutely calm and joyful rather than sarcastic as some opinions say. It is as if He has a plan and is satisfied with the step our Shulamite is on.**

**-We can gain so much by who we surround ourselves with to minister and feed our spirit. Just like it is important to surround ourselves with friends of good character, it is also important to surround ourselves with those shepherds that have been proven to love God with all their heart and their neighbor as their own selves. Be very selective of the voices you are allowing to speak. The truth is not found in comfort, ease, name it claim it prosperity. It is found in**

**1. Who God is: Theology. Dive into the foundations of Christianity and the Puritan writers.**

**2. What He is like: Find pastors and others that are preaching salvation, justification and sanctification. Who believe in the “full gospel” which means being saved by the grace of the Father because of the sacrifice of Jesus AND changed/being changed by the Holy Spirit into a new creation. And those who believe that the Holy Spirit is alive and well working through the gifts He gives.**

**3. Pray. Worship. Study. Speak/write/practice what you learn. Repeat.**

**-It does seem like our Shulamite is quite young in her faith at this part of the story.. as well as the other virgins. The King points them to a protected place. Feed right outside the shepherd’s tent, in the boarders (banks) of the river. He then goes on to explain In What Way He is going to change her...in what way He already sees her. (Remember John 3:16 God loved the world *in this way*: He sent His only Begotton Son that whomsoever believes in Him shall not die but have everlasting life.”)**

**-Grow where you are planted. It is so tempting sometimes to think the grass is greener somewhere else. The King often times does not change our situation, He changes us to endure and grow through it.**

[https://m.youtube.com/watch?v=djrY\\_eFDOWE](https://m.youtube.com/watch?v=djrY_eFDOWE)

<https://m.youtube.com/watch?v=-XnPL3LtxpA>

[https://m.youtube.com/watch?v=RU\\_scy3-bu8](https://m.youtube.com/watch?v=RU_scy3-bu8)

12/18/21

## **Son 1:9**

**I have compared thee, O my love, to a company of horses in Pharaoh's chariots.**

**I have compared** H1818;TWOT ; Interlinear דמיתך

Lam 2:13 KJV - 13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee?

Isa 43:11 “I am the Lord, and besides me there is no savior”. The point of these verses in Isaiah is not that God says no one is comparable to him in appearance or being, but that no one is comparable to him in ministry and function.

**Company of horses**

H5484; TWOT 1477; Interlinear לססתי

-mare

TWOT: The horse's characteristics become examples to the believer to put away stubbornness (Jer 8:6), lust (Jer 5:8), and insubmissiveness (Prov 26:3) and to put their trust in the Lord (Ps 20:7 [H 8]).

Jer 8:6 I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

Jer 5:8 They were as fed horses in the morning: every one neighed after his neighbour's wife.

Pro 26:3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

Psa 20:7 Some trust in chariots, and some in horses: but we will remember the name of the LORD our God.

-Solomon, in particular, being a middleman in the horse and chariot business (I Kgs 10:28–29).

### **Pharaohs chariots**

H6547; TWOT 1825 ; Interlinear פרעה

<https://www.jewishhistory.org/pharaoh's-chariots/>

TWOT: Rom 9:14–29. To use the unfaithful man providentially as a means of revealing God's gracious redemption to others so that they may become redeemed is itself an act of mercy.

**\*-The last paragraph! This puts a big piece of the puzzle together. Weren't we all unfaithful either before we came to the saving knowledge of Jesus, or at times are unfaithful in our walk with Him?**

**-The King is saying: "I see you as the fairest women most beautiful. What I see you as, I will make you into." Anyone who understands the process of working with an untrained horse has a better idea of how the King works with us. He brings us into His pasture, and works with us in His round pen and arena. He makes us into a sound and reliable bride, but He never stops working with us or spending time with us. Just like a natural horseman's relationship with that horse...it is built on love. The horse does not love his trainer first, the trainer loves the horse.**

**-No matter how many quirks, or habits that we have that is not quite like Christ, He is the one that has the plan and is able by the Holy Spirit to work us out of the old and into the new. And just like working with a wild or traumatized horse, it takes time. There are so many equine therapy groups today that couple hurting people with horses. There is just something about how God uses the combination for His glory.**

**-God does absolutely use other Christians, pastors, etc to help us along the way, BUT are we relying on them more than the personal intimate ministry of God through Jesus and by the Holy Spirit? We have to spend time with Him alone with Him for that to happen. As a matter of fact, without this personal one on one with Him...not much of what others say will truly make any difference in our lives or souls. I think one of the best things we can ever do for someone is pray WITH them and worship WITH them. The advice and opinions and methods of men are only that: advice, opinions, and methods. Without the working of the Holy Spirit it all falls as dead. Unless we seek God, unless we ourselves are praying, worshipping, and asking for His wisdom and direction in our studies...we will remain lost in a sea of despair no matter how good the intentions of others to help. Seek Him first before anything or any one else.**

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The King continues:

## **Song 1:10**

**Your cheeks are lovely with ornaments, your neck with strings of jewels.**

KJV [Son 1:10](#) Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*.

**Cheeks** H3895; TWOT ; Interlinear להיך

TWOT In Job 41:2 [H 40:26], God reduces Job to thoughtful silence while asking him if he is capable of taming Leviathan (poetic name for a crocodile) by putting a hook through its jaw. But God is able to put the hook in its jaw and in the jaw of tannim, an aquatic figure for the Egyptian Pharaoh (Ezk 29:4) and in the jaw of Gog (Ezk 38:4). He will put a bridle in the jaws of the people of the nations (Isa 30:28) but take it from the jaws of his own so that they may eat (Hos 11:4).

While men like Micaiah, the true prophet of the Lord, may be smitten on the cheek by false prophets like Zedekiah (I Kgs 22:24; II Chr 18:23) and Job may be verbally smitten on his cheeks by his miserable comforters (Job 16:10), God will deliver the last blow to the enemies' cheeks (Ps 3:7 [H 8]). Men will even smite with a rod the leader of Israel on the cheek (Mic 5:1 [H 4:14]). The Servant of the Lord, the Messiah, will voluntarily submit his "back to the smiters and [his] cheeks to those that pluck out the beard" (Isa 50:6), but he too will emerge triumphant.

**Comely** H4998; TWOT ; Interlinear נאוו

-BDBH: 1. be comely; of feet of messenger, (figurative) Isaiah 52:7; of cheeks Songs 1:10.

Isa 52:7 How beautiful upon the mountains are the feet of him who brings good news, who publishes peace, who brings good news of happiness, who publishes salvation, who says to Zion, “Your God reigns.”

Song 1:5 She: 5 I am very dark, but lovely, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon.

-TWOT See the following synonyms: yāpâ “to be or become beautiful,” and nā‘am “be pleasant, lovely.” The word occurs three times.

NT verses/tie ins

Ro 4:17 as it is written, “I have made you (Abraham) the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist...Rom 4:20 No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God,

21 fully convinced that God was able to do what he had promised. 22 That is why his faith was “counted to him as righteousness.” 23 But the words “it was counted to him” were not written for his sake alone, 24 but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, 25 who was delivered up for our trespasses and raised for our justification.

**With rows** H8447; TWOT 2500a; Interlinear בתרים

(“of jewels” is an added phrase not found in the original Hebrew.)

•BDBL: plural תורים plaits (of hair ?) H8447Songs 1:10, construct תורי זָהָב Songs 1:11 plaits, circlets of gold; singular turn, opportunity, construct תִּרְנֶנְרָה Esther 2:12, compare Esther 2:15.

Est 2:12 Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;)

Est 2:15 Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

•GHCL:

•TWOT links 2542 תִּקְּרָה (tāqēp) prevail against. (ASV and RSV similar.) with row. Here is the commentary:

The Hebrew verb signifies “over-power,” whether God over man (Job 24:20), one man over another (Eccl 4:12), or distress and anguish over the wicked (Job 15:14). The noun refers to the “power” or “authority” of a kingdom (Dan 11:17) or a ruler (Est 9:29; 10:2). Commentators are generally agreed that the unexpressed subject of the adjective in Eccl 6:10 is God; the verse, then, emphasizes the fact that God is mightier than man.

**\*God calls things into existence the things that do not yet exist. He is outside of time and space. His reality is “it is finished”, but our Shulamite’s reality (and ours) is “it will be. He is calling into existence my beauty at this moment in time. Even if I do not see it as such, I believe He is working, molding, shaping me into who He sees me to be.”**

**-The King sees her as having beautiful cheeks. This underscores being reigned in by Him. Being prepared to do the work of the great commission in Is 52:7.**

**-Our Shulamite is a work in progress. Notice how Abraham grew stronger in faith: AS he glorified God. It was not his faith at all, God gave him that faith by the Holy Spirit as he glorified God. Which means as he gave honour, praise, and worship to God.**

**-Who gets the credit? I believe we can fall here. When God does His mysterious work in our hearts, souls, mind, life...when we see a change in ourselves, who are we giving the credit to? In the normal process of life, people usually mature. A common saying is “I am not like that reckless kid. I am older and wiser.” Our experiences in life teach us lessons that can change how we think and act. Even secular mindsets can change over time. But all good things come from above. The changing is from God. As Christians, a large part of our witness to others is our testimony of how the Holy Spirit has changed us from the inside out because of the love of the Father and sacrifice of Jesus. Our Shulamite woman seems to be learning how to be reigned in by her King. Called out from the tents of Kedor into His chamber, and then into the pasture of His shepherds to be even more changed into His likeness. “God is mightier than man.”**

**-Special note: I believe there is a correlation between Queen Ester and our Shulamite. An example of being prepared for the King. Queen Ester spent a year in preparation. Sometimes the Lord takes His time with us. He knows our very heart the best and knows what we need. He is always faithful working everything out for our good and His glory. What is amazing is His grace. He sings and delights in us even in our most swarthy, black, depressed, rebellious state. Even when we kick against Him, He still sees us as lovely and is making us lovely. His left hand is always under our head and His right hand embraces us. I believe each Christian is being made to fulfill their own calling in “such a time as this”.**

**Neck** H6677; TWOT 1897a; Interlinear צוּאֵר

(Root Word (Etymology))

Intensively from צוּר (H6696) in the sense of binding)

•TWOT The neck is considered to be a place of strength, no doubt because animals are harnessed for work by a yoke laid on the neck. Both the horse and Leviathan have great strength in the neck (Job 39:19; 41:22 [H 14]). When a people submit to the authority of a more powerful nation, they are described as wearing a yoke, a symbol of a suzerainty covenant (Jer 27:8, 12; 28:14). God and his people are bound by such a yoke. At first God in his kindness spared Ephraim the yoke, but because of their rebellion, they had to submit (Hos 10:11; cf. Mic 2:3). Lamentations puts it thus, "My transgressions were bound into a yoke ... they were set upon my neck; he caused my strength to fail" (1:14; cf. 5:5). In contrast, liberation from a foreign government is described as breaking the yoke. God promised to break the yoke of Babylonian captivity (Jer 30:8; cf. Isa 10:27; Gen 27:40). Similarly in anticipation of the great deliverance the suffering servant was to accomplish, Isa exhorted, "Arise, O captive Jerusalem; loose the bonds from your neck" (52:2).

Gen 24:26 And the man bowed down his head, and worshipped the LORD.<sup>27</sup> And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren.

NT verses/Tie ins

Mat 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.

**Chains** H2737; TWOT 737a; Interlinear :בחרוזים

-from root H6696 to press upon, straighten, compress, bind together.

•GHCL string of pearls or other gems

**\*With what or who are we bonded to? The Lord breaks the bonds of our own self and the enemy of our souls and binds us to Himself. This is what the King is saying to our Shulamite woman.**

## Son 1:11

Other We will make thee borders of gold with studs of silver.

**\*There are those of the opinion that the daughters of Jerusalem are speaking here, or those in the company of the King (sons). I think there is a possibility that this is a conversation within the eternal Godhead between the Father, Son, and Holy Spirit. It reminds me of these verses:**

**Gen 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.**

**Isa 6:8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.**

**There are scholars who argue the case that Isaiah (6:8) overheard this type of internal conversation of God when He was talking about sending God the Son for our salvation.**

**It may refer to the shepherds that the King told our Shulamite woman and young goats to go feed outside their tents, especially given the end of the book ch 8 under “advice” on how to work with a young woman who is being made into a bride. Either way, though, God does have an order and it is all by His eternal will. This may be a clue for some brilliant theologian to see the theology in this Song of Songs?**

<https://m.youtube.com/watch?v=w7hhUneYpmk>

<https://m.youtube.com/watch?v=Iooys8xC3QA&t=0s>

<https://m.youtube.com/watch?v=YdbxSpJn1yQ>

**\*\*Giving up control is very difficult isn't it? Especially if you are a natural organizer who has an attention for detail, or are a problem solver extraordinaire. We certainly can make ourselves crazy (and those around us) by living in fear and doubt. Which, really, is the issue. Fear that *this or that* will happen so our minds immediately attempt to solve problems that have not even come up yet! Or while organizing anything...it must be done *right and perfectly*...doubting that the outcome will turn out well if anyone else is in charge. There is so much freedom from this in Jesus though. When our prayer becomes “Father take the reigns of not only the big picture of my life, but the *details* of each task, each event, each decision.” And then pray “create in me the peace that passes understanding, cause me to trust that You love me and are working everything for good and for Your glory. I give You right now this decision, this planning (especially if I'm not the one planning!), I believe that You have the reigns no matter how it turns out. Thank you, Father for Jesus. Thank you Holy Spirit for the ability to let go of all fear and doubt. In the name of Jesus Amen.” His perfect love casts out all fear. His ways, although they may seem the opposite of what we think should happen, are also infinitely perfect. Parents: are you allowing your kids to make decisions in their life? Praying and trusting Jesus that He knows where they are spiritually and how to mature them? I believe the entitlement mindset so prevalent in this generation is partly due to not giving kids enough freedom or responsibility to make important decisions. Everything is planned and micromanaged to the point that they do not have a sense of ownership with anything. Training them includes praying with them when there are decisions to be made and then leave it with them and the Lord.**

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## Song 1:11

### We will make thee borders of gold with studs of silver.

**We will make** H6213; TWOT 1708, 1709; Interlinear נעשה

•YLT Lev 7:9 and every present which is baked in an oven, and every one done in a frying-pan, and on a girdel, is the priest's who is bringing it near; it is his;

YLT Lev 7:24 and the fat of a carcase, and the fat of a torn thing is prepared for any work, but ye do certainly not eat it;

TWOT:

-When used in the sense of “make,” the emphasis is on the fashioning of the object (Gen 8:6; 33:17; Ex 25:10–11, 13, 17, etc.).

- When used of God, the word frequently emphasizes God’s acts in the sphere of history. These contexts stress one of the most basic concepts of ot theology, i.e. that God is not only transcendent, but he is also immanent in history, effecting his sovereign purpose. Moses could recall God’s great acts in Egypt, reminding the people of all that God “did” (Deut 29:2–3). That which God has done to the nations is a testimony to God’s intervention in history (Josh 23:3). Solomon, in his dedicatory prayer, could beseech God to “act” (I Kgs 8:39). The word ‘āsâ is often used of the signs and wonders performed by God in the course of history (Josh 24:17; Ps 98:1; Isa 25:1), demonstrating again the heavy emphasis in the ot on the immanence of God.

**\*We will make: We will prepare, make ready, bake, do, fashion, accomplish.**

**Thee borders** H8447;

TWOT 2500a; Interlinear תורי

•Similar Hebrew words

-Son 10 rows Interlinear בתרים

-Son 8:9 If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar.

Feminine of (an equivalent to) H2905; a wall; hence a fortress or a hamlet: - (goodly) castle, habitation, palace, row.

-Est 2:12; 15 turn=Interlinear תר

-Root Word (Etymology)

From תור (H8446)

•TWOT: entry see 910d תורה (tôrâ)

Teaching is associated with the anointing of the Holy Spirit. Bezalel and Oholiab were inspired to teach the skills of the artisan so that the tabernacle and its furnishing could be built (Ex 35:34). God himself is particularly described as a teacher. He taught Moses both what to do and say (Ex 4:15). He also teaches sinners the right way (Ps 25:8) and instructs those who fear him in the way they should choose (Ps 25:12). Therefore the Psalmist often beseeches God to teach him so that he may keep the statutes and walk in the way of truth (Ps 27:11; 86:11; 119:33; cf. Job 6:24; 34:32). In the last days God promises the people of Jerusalem a teacher whom they will behold (Isa 30:20). The nations also will come to Jerusalem so that God might teach them (Isa 2:3). No wonder Jesus, as God incarnate, assumed the title of teacher and performed much of his ministry as a teacher.

•NT verses/tie ins

Gal 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster. 26 For ye are all the children of God by faith in Christ Jesus.

**\*The boarders, rows, reigns are the Law of God so we can see and know there is nothing in ourselves that can be done to keep the Law. God shows us His Law in order for us to know how far from Him we truly are and to understand our need of salvation that only He can bring. The King is saying to our Shulamite woman here in this phase of the story and her level of maturity, “I will build a wall, I will teach you My laws. I will hem you into a narrow place and show you your need of a Savior. I will open your eyes to how exceedingly sinful sin is, and how you cannot stand before me-before a holy God in yourself.**

**Of gold** H2091; TWOT 529a; Interlinear זָהָב

Mal 3:3 KJV - 3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

TWOT In the Psalms the word of God is regarded as more desirable than gold (Ps 19:10 [H 11]), and his law is better than thousands of pieces of gold and silver (119:72, 127). God himself is described as coming “in golden splendor” in Job 37:22.

Psa 119:72 KJV - 72 The law of thy mouth is better unto me than thousands of gold and silver.

KJV Job 37:22 Fair weather cometh out of the north: with God is terrible majesty.

ESV Job 37:22 Out of the north comes golden splendor; God is clothed with awesome majesty.

YLT Job 37:14 Hear this, O Job, Stand and consider the wonders of God. 15 Dost thou know when God doth place them, And caused to shine the light of His cloud? 16 Dost thou know the balancings of a cloud? The wonders of the Perfect in knowledge? 17 How thy garments are warm, In the quieting of the earth from the south? 18 Thou hast made an expanse with Him For the clouds—strong as a hard mirror! 19 Let us know what we say to Him, We set not in array because of darkness. 20 Is it declared to Him that I speak? If a man hath spoken, surely he is swallowed up. 21 And now, they have not seen the light, Bright it is in the clouds, And the wind hath passed by and cleanseth them. 22 From the golden north it cometh, Beside God is fearful honour. 23 The Mighty! we have not found Him out, High in power and judgment, He doth not answer! And abundant in righteousness, 24 Therefore do men fear Him, He seeth not any of the wise of heart.

**\*God is the one who refines. He may use others, even without them knowing it, but He does the refining by His Spirit.**

**Studs** H5351; TWOT 1410c; Interlinear נקדת

-point or drop

Feminine from H5348 an unused root meaning to mark (by puncturing or branding); spotted: -speckled.

BDBH speckled; — only of sheep and goats;

Gen 31:12 And he said, ‘Lift up your eyes and see, all the goats that mate with the flock are striped, spotted, and mottled, for I have seen all that Laban is doing to you. 13 I am the God of Bethel, where you anointed a pillar and made a vow to me. Now arise, go out from this land and return to the land of your kindred.’”

**\*-About how God separated the livestock for Jacob. Ringstreaked (mottled) means marked with circular bands comes from connecting the word with the Hebrew word “to bind”.**

**Gen 22:9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.**

**-The language used is strikingly the same in this verse of Songs and the Genesis report of Jacob’s flock of goats and sheep. Circular bands and speckles, points or drops. The difference being the bands are of gold and silver in Songs. One set aside being made into a bride fit for a King by His refiners fire.**

**Silver** H3701; TWOT ; Interlinear :הכסף

•Son 8:11 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.

•NT verses/tie ins

Parable of talents

Mat 25:14-30

**Son 1:12**

She **While the king sitteth at his table, my spikenard sendeth forth the smell thereof.**

**Table** H4524; TWOT 1456c; Interlinear במסב

•BDBH

-as in that which surrounds

2Ki 23:5 KJV - 5 And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

1Ki 6:29 KJV - 29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without.

-on all sides in all directions

Job 37:12 KJV - 12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth

•GHCL

H5437 (Strong)

סָבַב

sābab

saw-bab'

A primitive root; to revolve, surround or border;

1Sa 16:11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

**\*Our Shulamite is again focused on her King, back in His chambers.**

**Spikenard** H5373;

TWOT 1420; Interlinear נרדִי

TWOT In Solomon's Song descriptions of both the king and the bride are embellished by reference to this highly regarded scent, still used in India as a perfume for the hair. Imported into the Holy Land in biblical times in sealed alabaster boxes, it was reserved for very special occasions.

•NT verse/tie in

Mar 14:3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

**Sends forth** H5414; TWOT 1443; Interlinear נתן

•BDBL

t. yield produce, fruit, etc., especially of land, ground, Genesis 4:12 (J), Leviticus 25:19; Leviticus 26:4, 20 (all H), Deuteronomy 11:17; Isaiah 55:10 (+ ל person) Zechariah 8:12; Psalm 67:7; Psalm 85:13 compare Ezekiel 36:8; of tree Ezekiel 34:27; Leviticus 26:4, 20 (H) Psalm 1:3, + vine Joel 2:22, vine Zechariah 8:12; absolute root of righteous yields, יתן Proverbs 12:12 according to De Str (dubious; propose to insert פָּרִי); Dy Kau Wild proposes אָיִתָּן (as Psalm 74:15, etc.), compare as to sense Ew; other conjectures see Now; compare Numbers 20:8 (P) Zechariah 8:12; Cant 1:12; 2:13; Songs 7:14 [Songs 7:13].

u. = occasion, produce, שְׂכָל טוֹב יִתְּנוּהֶם Proverbs 13:16; compare Proverbs 29:15, קָרַדְתָּ אֲדָם יִתֵּן מוֹקֵשׁ, Proverbs 29:25 trembling before man occasioneth a snare.

•TWOT The term nētînim is a variant of nētûnim, the latter used of the Levites as “given over” (both by God and by the Israelites) to the service of the tabernacle (Num 3:9; 8:16, 19).

•NT verses/tie ins

Rom 12:1 I call upon you, therefore, brethren, through the compassions of God, to present your bodies a sacrifice—living, sanctified, acceptable to God—your intelligent service; 2 and be not conformed to this age, but be transformed by the renewing of your mind, for your proving what is the will of God—the good, and acceptable, and perfect.

**Smell** H7381; TWOT 2131b; Interlinear :ריח

•BDBL

scent, odour, of plants and fields Genesis 27:27 (JE) Cant 1:12; 2:3; 4:11; Song 7:14; Hosea 14:7, of ointments Cant 1:3; Hosea 4:10, of person and garments Genesis 27:27 (twice in verse) (JE) Cant 4:11; Songs 7:9; of water Job 14:9; figurative of influence, reputation Exodus 5:21 (J) Jeremiah 48:11.

2. technical term, ריח נִיחָם *odour of soothing (to God), tranquillizing odour (of ascending sacrifices)*, see ריח (נִיחָם) Genesis 8:21 (J), elsewhere Ezekiel 6:13; Ezekiel 16:19; Ezekiel 20:28, 41 and P: Exodus 29:18, 25, 41; Leviticus 1:9 + 16 times Leviticus; Numbers 15:3 + 17

**\*\*This passage of scripture has the same language as this Song, and follows the storyline. It seems much of Hosea closely compares with this Song.**

**Hos 14:1 O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. 2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. 3 Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy. 4 I will heal their backsliding, I will love them freely: for mine anger is turned away from him. 5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. 6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. 7 They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. 8 Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. 9 Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein.**

**\*-We tend to see fruit as bringing others to Christ...which it is, But the fruit that is yielded in our own hearts and souls is very valuable to God. More on the fruit of the Spirit and love in Songs ch2**

**-There is fruit being yielded here in our story of the Shulamite evidenced by the language being close to that of Mary pouring out the spikenard at the feet of Jesus in the NT. What is she surrendering here? Looking back on our story so far, it may be the comparison of others, and looking for others to fill only what He can. Where do we run when we need answers to questions or are walking through a difficult time? Do we run to our King first in prayer, worship, study of His word, or do we run to friends, pastors, professionals, self help empowerment sources, drugs, alcohol, shopping, eating, spouses, children, sex, etc etc. Not that there is anything wrong with asking for help from friends, family, pastors, professionals BUT maybe if we started to operate by listening to what our King says FIRST then what He says through others will serve in their proper place as encouragement and confirmation rather than what we only follow because it sounds good, or proven medically,**

or scriptural. These things, however helpful they can be, can quickly turn into idols of the heart.

<https://m.youtube.com/watch?v=4rzhPg9697k>

<https://m.youtube.com/watch?v=bC5dotQw5f0>

<https://m.youtube.com/watch?v=fBckCSdeIvg>

<https://m.youtube.com/watch?v=pmJMZuEKGyU>

<https://m.youtube.com/watch?v=72L-bDOozNY>

12/21/21

## Song 1:13

A bundle of myrrh is my wellbeloved unto me; he shall lie all night betwixt my breasts.

Bundle H6872; TWOT 1973e,1975c; Interlinear צָרוּר

- BDBL bundle, parcel, pouch, bag (properly a binding, i.e. something bound up);
- TWOT

-(1973) *šārār* means “to bind up” or “to tie.” It is used for binding a stone in a sling (Prov 26:8), tying a kneading trough to a mantle (Ex 12:34), or mending an old torn wine skin (Josh 9:4, Pual). God is said to bind up the water in thick clouds (Job 26:8; cf. Hos 4:19). Hosea describes the sin of Ephraim as bound up; i.e. it was kept in store for the time of judgment (13:12). Since the people reject his message, Isaiah exhorts his disciples to preserve his teaching among themselves saying, “Bind up the testimony, seal the teaching among my disciples” (8:16). It further is used for preserving one’s life (I Sam 25:29); “the life of my Lord will be bound in the bundle of the living.”

-1975c צָרוּר (*šērôr*) pebble (II Sam 17:13; Amos 9:9).

-Meyer: How remarkably Amo 9:9 has been fulfilled? Notwithstanding their scatterings, the Hebrew people have been preserved as a race. Amo 9:9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

Myrrh H4753; TWOT 1248b; Interlinear הָמָר

(Many instances in Song

1:13; 3:6; 4:6; 4:14; 5:1; 5:5; 5:13)

•BDBL from bitter taste

fine, choice (carefully prepared by pressing and mixing,

For the root *mārar* we suggest not only the traditional translation “to be bitter/embitter” but also the translation “to be strong/strengthen.” The reason for this is that in Ugarktic/Arabic/ Aramaic the root *mrr* may mean one of “to strengthen, bless, commend.” In at least four of passages this seems the preferable translation. Thus, Ex 1:14 might better read not “they made their lives bitter,” but “they strengthened their lives,” i.e. the Egyptians, by imposing hard labor, only toughened the Hebrews. The context suggests this. Judges 18:25 refers not to “embittered men” but “tough men.”... Ezk 3:14 reads, “I went in bitterness, in the heat of my spirit.” But why should the prophet be “bitter” especially in light of what he saw and heard in vv. 12–13’. We suggest the translation, “I went forth strengthened by the fervor of my spirit.”

-the more frequent use of *mar* is a figurative one, to express the emotional response to a destructive, heart-crushing situation. Some of these situations are: (1) in the case of a woman, barrenness and sterility, I Sam 1:10; (2) an unfulfilled death-wish, Job 3:20; (3) family turmoil, Gen 27:34; (4) the exploitation and deprivation of minority peoples, Est 4:1; (5) personal suffering and hardship, Job 7:11; 10:1; Isa 38:15; (6) a hostile and precarious situation, Ps 64:3 [H 4]; grief over the apostasy of believers, Jer 2:19; (7) the Lord’s judgment on unbelievers. Zeph 1:14; (8) discontentment with lacklustre leadership, I Sam 22:2; (9) the thought of death, I Sam 15:32; (10) the crumbling of dreams and aspiration, Ezk 27:30, 31.

**\*The words of the Shane and Shane song: “You tear me down to bind me up. You say you do it all in love...so that I may know You in Your suffering”**

he shall lie all night

H3885; TWOT 1096,1097; Interlinear :לִיָּן

•BDBL inanimate subject = remain all night: of fat of sacrifice Exodus 23:18 (E; followed by עֲדַבְּקָר), passover meal Exodus 34:25 (P; followed by לְבִקָּר), Deuteronomy 16:4 (followed by לְבִקָּר; all these without local designation), wages of hireling Leviticus 19:13 (H; אָתּ = with + עֲדַבְּקָר); of dead body Deuteronomy 21:23 (עַל location); dew Job 29:19 (בְּ location); bunch of myrrh Songs 1:13 בִּין location)

•TWOT 1096-tarry or stay 1097-murmur

Between H996, TWOT 239a; Interlinear בִּין

•root H995 is compelling: to separate mentally (or distinguish), that is, (generally) understand: - attend, consider, be cunning, diligently, direct, discern, eloquent, feel, inform, instruct, have

intelligence, know, look well to, mark, perceive, be prudent, regard, (can) skill (-ful), teach, think, (cause, make to, get, give, have) understand (-ing), view, (deal) wise (-ly, man).

•TWOT bēn is also used with verbs of judging, knowing, teaching, etc., involving the notion of distinguishing, e.g. discerning between good and evil (I Kgs 3:9), judging between the nations (Isa 2:4).

Breasts H7699; TWOT 2332a; Interlinear שָׁרַר

-from H7736(Strong)

שָׁרַר

A primitive root; properly to swell up, that is, figuratively (by implication of insolence) to devastate: - waste.

•TWOT (3) as an indication of arrival at maturity and young adulthood and hence responsible for one's conduct or able to receive instruction: Ezk 16:7; Isa 28:9 (off the bottle!)

**\*I liken this to the heart:**

**H3820 (Strong)**

**A form of H3824; the heart; also used (figuratively) very widely for the feelings, the will and even the intellect; likewise for the centre of anything: - + care for, comfortably, understanding, willingly, wisdom.**

**H3824 (Strong)**

**From H3823; the heart (as the most interior organ); used also like H3820: - + bethink themselves, breast, comfortably, courage, midst, mind, understanding.**

**Also: also H3823 (as denominative from H3834) to make cakes: - make cakes, ravish, be wise**

**-Myrrh is associated with a spice used for burial. (more about myrrh later.)**

**-This verse is all about the prayer David prayed “**

**Psa 139:23 Search me, O God, and know my heart! Try me and know my thoughts! 24 And see if there be any grievous way in me, and lead me in the way everlasting! The words “he stayed with me all night” means the King will never leave or forsake her. Deu 31:6 Be strong and courageous. Do not fear or be in dread of them, for it is the LORD your God who goes with you. He will not leave you or forsake you.” Also about making disciples (which is what ch 8 “advice” is about as well) Mat 28:19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,**

**20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”**

[https://m.youtube.com/watch?v=6\\_OoFhNsnGg](https://m.youtube.com/watch?v=6_OoFhNsnGg)

<https://m.youtube.com/watch?v=4nLRCIzNI5c&pp=QAFIAQ%3D%3D>

<https://m.youtube.com/watch?v=APwZfUMWYC0>

12/22/21

## **Son 1:14**

My beloved is to me a cluster of henna blossoms in the vineyards of Engedi.

**Cluster** H811; TWOT 178; Interlinear אֲשַׁכֵּל

•GHCL to bind as in a plait-braid of grapes

Numbers 13:23–24 refers to the brook Eshcol, a body of water near Hebron (probably to the north), discovered by the Hebrew spies who had been despatched by Moses to reconnoiter the land of Canaan. The name was given to this brook because of the “clusters” of grapes that there were, clusters so large that they had to be carried on a pole between two men. A characteristic of the land of promise is its lushness and fertility, a land flowing with milk and honey. It will be the same in the eschatological day, a land in which there will be abundance of wine.

### **Henna blossoms (camphire)**

H3724; TWOT 1025b; Interlinear הַכְפִּיר

•Strong's-From H3722; properly a cover, that is, (literally) a village (as covered in); (specifically) bitumen (as used for coating), and the henna plant (as used for dyeing); figuratively a redemption price: - bribe, camphire, pitch, ransom, satisfaction, sum of money, village.

-H3722 A primitive root; to cover (specifically with bitumen); figuratively to expiate or condone, to placate or cancel: - appease, make (an) atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge (away), put off, (make) reconcile (-liation).

•TWOT

-1025[(kěpîr). Young lion.]

For H3722 cover over, pacify, propitiate; Genesis 32:21 let me cover his face by the present (so that he does not see the offence, i.e. pacify, him. 'wipe clean the face,' blackened by displeasure,

as the Arabs say 'whiten the face'); Isaiah 47:11 and disaster will fall upon thee, thou wilt not be able to propitiate it (by payment of a כִּפָּר, see Isaiah 43:3); pacify the wrath of a king Proverbs 16:14 (e.g. by a gift).

2. cover over, atone for sin, without sacrifice :

a. man as subject, Samuel 21:3, with what shall I cover over (namely, the bloodguiltiness of the house of Saul, says David The answer is by a death penalty of seven sons of the guilty house); Exodus 32:30 on behalf of your sins (J E; Moses, by intercession); with על of persons Numbers 17:11; Numbers 17:12 (P; by incense), Numbers 25:13 (P when Phinehas slays the ringleaders).

**\*This is where the King covers our Shulamite woman's sins by becoming the ransom (propitiation) for her sins. In modern terms she has been covered by the blood of Jesus for redemption back to the heart of the Father.**

[https://m.youtube.com/watch?v=oDbJPKi\\_i-s](https://m.youtube.com/watch?v=oDbJPKi_i-s)

12/23/21

## Son 1:15

He **Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes.**

**Behold** H2009; TWOT510a; H2005; TWOT 510; Interlinear הִנֵּה;

(On e-Sword, Strongs lists behold as H2009 and the Interlinear as H2005; Bible hub lists the Interlinear as H2005)

•BDBH H2005 is less widely used than H2009. in prose mostly confined to calling attention to some fact upon which action is to be taken, or a conclusion based;

• Gen 1:31 And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

**\*Whenever a word or phrase is repeated in the Bible it means God doesn't just mean it, He really means it. He isn't trying to convince Himself, but the one(s) He is talking to. If God saw fit to repeat something, then it is worth giving it a second look.**

**Fair** H3303; TWOT 890a; interlinear יָפֵה

•TWOT Other objects of beauty mentioned in Scripture are olive trees and cedars (Jer 11:16; Ezk 31:3), feet (Song 7:1); eyes (I Sam 16:12). In Ezk 33:32, the prophet's ministry is described as being "like a sensual song by one who has a beautiful voice and plays well on an instrument." Ecclesiastes 3:11 describes everything in general as God's creation "beautiful in its time." One final reference should be noted. Zechariah 9:16f. speaks of the ransomed people of God, "And

the Lord their God will save them in that day as the flock of his people; for they are as stones of a crown, sparkling in his land. For what comeliness and beauty will be theirs!" May God's people even now reflect the beauty of the Lord our God (cf. Ps 90:17).

**\*There is a saying "His/her beauty is only skin deep". Jesus is mentioned as not having beauty in the form of his face-outward appearance**

*Isaiah 53 Who has believed what he has heard from us? And to whom has the arm of the LORD been revealed? 2 For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. 3 He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not.*

**There is another beauty, or maybe it could be called prestige. This type of beauty is something attached to a persons status in society or in their own circle of life. Whether secular or Christian groups there is a desire to be looked upon as beautiful, as having high status in whatever genre we are working in. We all are competing to be the best. This becomes vanity, and is also "skin deep", or surface beauty.**

**-When the King says Behold! You are beautiful (2x) My love, it means He is seeing into her very heart and character. He, in essence is saying as God said of His creation "It is good". We are all God's work in progress up until (and I believe beyond) our physical death. Sometimes we cannot see through the eyes of our King. All we see is our swarthisness next to His majesty and beauty. Our unworthiness in stark contrast to His worthiness. Except, He not only says we are beautiful once, but twice. How do we keep perspective of this truth? He commands that we agree with His thoughts toward us. But, being human is a risky business isn't it? We so love to be as Pan and gaze upon our image and fall into self worship. The only way to agree with our King and not fall is to exclaim with Paul "any good that is in me is Christ because there is nothing good in me of my own self." In other words, give the glory to God. If others notice a change in you, make sure the glory for the beauty is given to God. Especially in your heart where it matters the most.**

**Doves** H3123; TWOT 854a; Interlinear יונים

•GHCL some derive it to be from a word meaning weak and gentle, and thus it would properly be, feeble and gentle bird.

•TWOT (This should be distinguished from tôr "turtledove," LXX trugōn.)

Dove here is better defined as pigeon.

-The Dove yônâ is used in the Levitical code as a sacrifice by the poor instead of the more costly bull or sheep in the burnt offering (Lev 1:14) or in the case of the sin offering, "if he cannot afford a lamb, then he shall bring to the Lord his guilt offering for that which he has sinned, two turtledoves (tôr) or two young pigeons (yônâ), one for a sin offering and the other for a burnt

offering” (Lev 5:7). Furthermore, in the rites of purification, a woman who had given birth was to bring a lamb and a young pigeon or a turtledove for the dual sacrifice, but “if she cannot afford the lamb, then she shall take two ... young pigeons” (Lev 12:6, 8). Cf. Lk 2:24 where Mary fulfills her obligation after the manner of the poor.

**\*The eyes of a dove. The King likens her to a dove, which was used to fulfill the sin offering for the poor. In our poor state of sin, Jesus says “Spare the dove, I am the perfect lamb who was slain from the foundation of the world.” God (Father, Son, and Holy Spirit) says “let Us make them beautiful”. The King says to our Shulamite woman “You are beautiful”. Our King knows our hearts and what each of us need when. He knows when our pride is rising or when encouragement will keep us faithful. There is even a question if we can know our own hearts or not, and be a truly objective party. Trusting in the King and His ways in creating beauty is at the center of what it means to be a “living sacrifice”.**

<https://m.youtube.com/watch?v=6avkSDoXPV8>

<https://m.youtube.com/watch?v=ZLFak6N04GY>

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Side note: I am grieved today at the tendency to limit what the Holy Spirit can and wants to do. In some minds their method of getting kids to Jesus is only through offering fun first, then you have to build a relationship of trust personally with them before you speak about who God is or about what Jesus came to die for. Their idea of youth group is light fluffy fun and entertainment first, the other stuff can come later. They are afraid we'll lose them if things get too heavy. Lord forgive us for believing the way to the Father comes by our own method of showing them Jesus instead of allowing the Holy Spirit to be the one who brings them to You. I'm afraid I had to tell someone yesterday that in essence we are limiting the Holy Spirit. Father, give me patience through what You want me to do. Amen.

<https://m.youtube.com/watch?v=VC7xkkvzXbE>

<https://m.youtube.com/watch?v=BFbc4MifWZU>

Lets give the kids ping pong tables, silly string and fun fun fun. Let's just be their friend and create a safe space for them. Let's bring them into a relationship with us before a relationship with Jesus by the Holy Spirit. Then watch us pat ourselves on the back because the numbers of our youth group have increased. But suicides have also increased. Drug use increased. Violence and rebellion increased. Jesus forgive us.

[https://m.youtube.com/watch?v=TkK-1QdQBYU&list=RDQMQQpbsgtp04&start\\_radio=1](https://m.youtube.com/watch?v=TkK-1QdQBYU&list=RDQMQQpbsgtp04&start_radio=1)

<https://m.youtube.com/watch?v=3lH2IJEY1sY&list=RDQMQQpbsgtp04&index=7>

<https://m.youtube.com/watch?v=KHrSrMkKkk0>

<https://m.youtube.com/watch?v=BFbc4MifWZU>

12/26/21

## Song 1:16

She **Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.**

Pleasant H5273; TWOT 1384b 1385; Interlinear נעים

•BDBL

II. נעים adjective perhaps singing, sweetly sounding, musical; — absolute נִיְנוּהַ Psalm 81:3 sweetly-sounding lyre; construct, as substantive, 'נעים זמירות ישראל Samuel 23:1 Israel's sweet singer of songs

2Sa 23:1 Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

-In Zech (11:7, 10), nō'am (av "Beauty": RSV "Grace") is the name given to one of the staves.

Zec 11:1 Open thy doors, O Lebanon, that the fire may devour thy cedars.

Zec 11:2 Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down.

Zec 11:3 There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

Zec 11:4 Thus saith the LORD my God; Feed the flock of the slaughter;

Zec 11:5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the LORD; for I am rich: and their own shepherds pity them not.

Zec 11:6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them.

Zec 11:7 And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called **Beauty**, and the other I called Bands; and I fed the flock.

Zec 11:8 Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.

Zec 11:9 Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

Zec 11:10 And I took my staff, even **Beauty**, and cut it asunder, that I might break my covenant which I had made with all the people.

Zec 11:11 And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the LORD.

Zec 11:12 And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.

Zec 11:13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.

Zec 11:14 Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.

Zec 11:15 And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

Zec 11:16 For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

Zec 11:17 Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

-1385a נָעִיִם (nā'îm) singing, sweetly sounding, musical (Ps 81:3)

**\*Reminded me of this Psalm**

**Psa 32:1 A Psalm of David, Maschil. Blessed is he whose transgression is forgiven, whose sin is covered. 2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.**

**3 When I kept silence, my bones waxed old through my roaring all the day long. 4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. 5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. 6 For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. 7 Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah. 8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. 9 Be ye not as the horse, or as the mule, which have no**

**understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. 10 Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about. 11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.**

**-As pastors, leaders, and any other maturing Christian, we may not be preaching the prosperity doctrines, but is that the end all to what we are or are not supposed to be preaching? Why are we withholding who God is by and large from the younger generation? It seems like there is a fear of turning them away, but I think it says somewhere that I am not ashamed of the Gospel. Has the “gospel” been short changed in this modern era? I know the word “full gospel” doesn’t make sense, but what word would describe only teaching and preaching and showing “just repent and accept Jesus into your heart” without preaching who Jesus really is-who we are reconciled to, and how we are created new by the Holy Spirit? Let’s give people, yes even kids who we think cannot understand anything, the whole story of the Gospel. Let’s let the Spirit of God do what only He can do while being led by Him in our prayer, worship, study, and youth groups. I truly think that we have made this generation immature because we talk to them like babies instead of like adults. We expect them not to understand so they rise to our own expectations....**

**limiting what we think God wants and can do through them. “Father, give us boldness as we work with Your youth. Help us to “let the roast beef burn” as one evangelist said...and stop limiting and telling the Holy Spirit what to do and what to say. Rise up in all those who You are calling to minister to this next generation. Give us wisdom, and understanding of how to break through the darkness they are in. Break us out of old traditions and wine skins that are no longer being used by Your Holy Spirit. Father, we are in desperate need of Your song of deliverance now in our lukewarm churches. Forgive us for our apathy and judgement of our young people. Do not spit us out of Your mouth, Lord Jesus, but turn us again toward You in desperation. Set Your staff of grace upon us as our hearts are returned to our children and youth in this land. In the name of Jesus, amen.”**

**-Our Shulamite woman, perhaps is hearing the King singing songs of deliverance over her. Taking everything we have read so far, she is in a place of purification and sanctification. The King takes our swarthisness and makes us new; And all the while sings over us.**

Bed H6210; TWOT 1706a; Interlinear ערשנו

•GHCL Covered with a hanging curtain

•TWOT Amos 3:12

12 Thus says the LORD: “As the shepherd rescues from the mouth of the lion two legs, or a piece of an ear, so shall the people of Israel who dwell in Samaria be rescued, with the corner of a couch and part of a bed.

**\*-Is part of the truth sufficient to bring in the “remnant” of those God is calling by His Spirit through Jesus in this generation and younger generation? The lion is devouring us and our kids. Will there even be legs and ears left?**

Green H7488; TWOT 2190a; Interlinear :רעננה

Jer 17:8 KJV - 8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit

Psa 92:8 But thou, LORD, art most high for evermore.

9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.10 But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil.

**\*-Green means growth, fresh oil. Our Shulamite woman is saying that it is because of the King’s covering and fresh oil that she is growing fruit in her own soul. In her own character. He has shown her His law, He has shown her His grace, and He has shown her His salvation through this Song.**

Whiter than the whitewash on the wall

<https://m.youtube.com/watch?v=9IDkh5cjOxM>

[https://m.youtube.com/watch?time\\_continue=1&v=gTj7vToCYBk&feature=emb\\_logo](https://m.youtube.com/watch?time_continue=1&v=gTj7vToCYBk&feature=emb_logo)

<https://m.youtube.com/watch?v=3PN-BMHi5L8>

<https://m.youtube.com/watch?v=GRlrcY9tx3U&list=PLEsDLIdeSh6kyggQ8hvkcWaVRFo-o4-np&index=19>

\*Help us Father, help me, to lay it down again. Help me to look through the eyes of mercy even when I don’t feel like it. Help me to see the older brother as you do. In the name of Jesus amen.

## **Song 1:17**

**The beams of our house are cedar, and our rafters of fir.**

\*The conversation between the Father, Son, and Holy Spirit, the eternal Godhead is what I believe is happening in this verse.

Beams H6982; TWOT 2068d ; Interlinear קרות

•from H6979 to wall up, whether literally (to build a wall) or figuratively (to estop): - break down, cast out, destroy, dig.

**\*From Shane and Shane's song "You build up to tear down You say You do it all in love. That I may know You in Your suffering."**

•BDBL properly a thing meeting, fitting into, another

-1Ki 7:7 KJV - 7 Then he made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other.

•TWOT (qôrâ). Beam. This noun denotes something that may be chopped down (II Kgs 6:2); it can become part of a building (II Chr 3:7) over one's head (Gen 19:8). It occurs five times. The connection with qârâ may be the fitting of beam to beam

•EBD Beam—occurs in the Authorized Version as the rendering of various Hebrew words. In 1 Sam. 17:7, it means a weaver's frame or principal beam; in Hab. 2:11, a crossbeam or girder; 2 Kings 6:2, 5, a cross-piece or rafter of a house; 1 Kings 7:6, an architectural ornament as a projecting step or moulding; Ezek. 41:25, a thick plank. In the New Testament the word occurs only in Matt. 7:3, 4, 5, and Luke 6:41, 42, where it means (Gr. dokos) a large piece of wood used for building purposes, as contrasted with "mote" (Gr. karpfos), a small piece or mere splinter. "Mote" and "beam" became proverbial for little and great faults.

NT verses/tie ins

-Luk 6:41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? 42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

•H6979 Isa 22:5 KJV - 5 For it is a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

"for I will destroy all children of pride" Jer 48:45

House H1004; TWOT 241; Interlinear בתינו

•Exo 12:27 KJV - 27 That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

-Psa 127:1 A Song of degrees for Solomon. Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain

Cedar H730; TWOT 160a; Interlinear ארזים

•Is 9:9-20 warning

Ezr 3:7 KJV - 7 They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

•TWOT It is also common for this tree to spread its roots among the rocks and thus secure a stronghold...Israel, by God's grace, has proliferated, as extensively as the branches of a cedar (Ps 80:10 [H 11]). Other strong "cedars," however, have flourished by violence, not by God's good grace (Isa 2:13; Ezk 31:3; Zech 11:1-2). Such cedars, strong as they may be, must be broken by God's power (Jer 22:7; Ps 29:5).

**\*Two types of strength depicted in the beams of the house made with cedar. The strength of our own might, horses, or others. Or the strength of God. If He builds the house, it will truly be strong. If the house is built in pride, it will fall. Christians are the house of God not a building called a church. The eternal Godhead is saying here "I am and will build Our house on the Rock, not on sinking sand."**

Rafters H7351; TWOT 2128b; Interlinear רחיטנו

•GHCL carved or fretted ceiling

Fir H1266; TWOT 289a; Interlinear ברותים:

•TWOT It was used for flooring the temple (I Kgs 6:15) and for the double doors of the entrance (6:34). The main temple was ceiled with bēroš overlaid with gold (II Chr 3:5).

**\*This is the foundation of building. Beams and rafters. If the posts that hold up the building, or the floor/ceiling rafters are rotten, then the house is useless. How to build this modern generation on the firm foundation is the question. How are we building our own house before we even attempt to help another build theirs. But, I find it comforting if this verse is seen as God talking. HE is the one who is the architect and knows exactly what materials to use to build His house. Either each individual or collectively as the body of Christ. This is the best perspective that also needs His Spirit to maintain and abide in.**

**-This also reminds me of when Jesus told Peter that the gates of hell would not prevail against His church because it would be built on the solid Rock.**

**-This verse is saying to our Shulamite woman "I see our house as strong and able to weather any storm. I am making you into who I have envisioned you to be".**

12/27/21

## Son 2:1

**I am the rose of Sharon, and the lily of the valleys.**

**\*There are some scholars who hold that the Shulamite is speaking this verse. I believe that may very well be true. This study will go with the concept of the Shulamite being “the lily of the valley” -What I see in these verses as the reasoning why I think the Shulamite is speaking:**

Son 2:1 I am a rose of Sharon, a lily of the valleys.

Son 2:2 (He) As a lily among brambles, so is my love among the young women.

Son 2:3 (She) As an apple tree among the trees of the forest, so is my beloved among the young men. With great delight I sat in his shadow, and his fruit was sweet to my taste.

In 2:2 I think think the King is referring to “my love” as our Shulamite woman not referring to his love as in generically being the lily amongst brambles, but person specific. The language throughout the whole Song assigns the phrase “my love” to the Shulamite woman, so I will continue along that line. Plus the pattern of discourse between the two would flow better given the context...especially if the Godhead is speaking in the last verse of ch.1.

Rose H2261; TWOT 596.1; Interlinear חבצלת

•BDBH feminine meadow-saffron or crocus...Isaiah 35:1 is a marsh-plant, reed; — הַשָּׁרוֹן ה' שושנת העֲנָקִים Songs 2:1 (figurative of Shulamite),

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

•EBD

-SWEET-SCENTED NARCISSUS (NARCISSUS TAZETTA). The “rose of Sharon” is probably the cistus or rock-rose, several species of which abound in Palestine. “Mount Carmel especially abounds in the cistus, which in April covers some of the barer parts of the mountain with a glow not inferior to that of the Scottish heather.” (See MYRRH [2].)

-MYRRH [2].. BALSAMODENDRON MYRRHA.

(2.) Another word lot is also translated “myrrh” (Gen. 37:25; 43:11; R.V., marg., “or ladanum”). What was meant by this word is uncertain. It has been thought to be the chestnut, mastich, stacte, balsam, turpentine, pistachio nut, or the lotus. It is probably correctly rendered by the Latin word ladanum, the Arabic ladan, an aromatic juice of a shrub called the Cistus or rock rose, which has

the same qualities, though in a slight degree, of opium, whence a decoction of opium is called laudanum. This plant was indigenous to Syria and Arabia.

Sharon H8289; TWOT ; Interlinear השרון

-BDBL name of maritime plain on Mediterranean, from Joppa northward, noted for fertility

Isa 65:10 KJV - 10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

Isa 35:2 KJV - 2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

•Root of H3474; TWOT

-GHCL

-TWOT 930f מישור (mîšôr) level place, uprightness.

The root y-š-r is employed in at least three ways.

1. Literally. “To go straight or direct in the way” (I Sam 6:12), but more frequently in the intensive (Piel) “to make (a way) straight,” i.e. direct and level and free from obstacles, as when preparing to receive a royal visitor. This is the work of God for man (Prov 3:6 KJV “direct”), but also of man for God (Isa 40:3). It is “to look straight ahead of you” (Prov 4:25), to do something evenly (I Kgs 6:35, KJV) as Solomon’s overlaying the cherubs with gold or Hezekiah’s designing the aqueduct bringing it straight (II Chr 32:30, KJV) to the west of Jerusalem.

-מישור (mîšôr). Level place, uprightness. mēšār. Uprightness, straightness (in government), justice. mēšārîm and mîšôr could well be translated “justly” (with justice) or “lawfully” (as in Ug ’Anat 3.3) and describe the way judgment is given (Ps 58:1 [H 2]; 75:2 [H 3], RSV “with equity”). With the verb “to judge” it means “decide in favour” (KB). It is the way a people should be judged (Ps 67:4 [H 5]; KJV righteously; RSV with equity; neb with justice). To do this is holding to the covenant (Mal 2:6). It is the Lord who declares “justice” (Isa 19:4) and this sense of the word persists (Dan 11:6, la’āsôt mēšārîm “to make an equitable arrangement”).

**\*Rather than applying the popular interpretation of how this phrase is usually presented, the goal is to allow the meanings of the words direct what the verse is saying. Again, this may not be the only legitimate conclusions that could be drawn from this verse, but it does hold merit both contextually and scripturally.**

**The EBD (dictionary) links “rose” to myrrh, which we already identified. In this study, we have been talking about how the plot is based upon “the making of a bride for Christ” (just in case you missed it). The root word of Sharon means to make straight. Rose can also be identified as daffodil. It may be a stretch, but that word is linked to Narcissus..or pride. So,**

**in the first part of the verse, the Shulamite woman is saying “I am prideful in the valley of You making me straight”, or “My pride is being made straight.” In the vein of this study, that fits perfectly.**

Lily H7799; TWOT 2356; Interlinear שושנת

•BDBL Lily is Psalm titles:

-Psa 69:1 KJV - 1 [[To the chief Musician upon Shoshannim (lily), A Psalm of David.]] Save me, O God; for the waters are come in unto my soul

-Psa 45:1 KJV - 1 [[To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves.]] My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer

•GHCL What is white from the root.

•from H7797-make mirth, be joyful

•TWOT Related to sshšn, which means “big flower” or “water lily” in Egyptian. Some derive it from Akkadian shushshu “six-sided,” referring to the six leaves of this lily. It appears mainly in poetic material as a symbol of beauty.

In the Song of Solomon, “lily” is used several times with reference to the bride. She is a “lily of the valleys” (2:1, not a technical designation of “lily of the valley”) and a “lily among the thorns” (2:2; cf. 4:5, 6:11). The delightful lips of the bridegroom are compared with lilies in 5:13. This may refer either to their shape or their fragrance. In Hos 14:5 Israel shall “blossom as the lily,” a reference to its restored beauty and abundance after repentance. 6). Four psalm headings use the expression “according to” or “upon” the “lily” or “lilies” (45:1, 69:1). Two of them use “the lily of testimony” as a part of the title (60:1; 80:1). This obscure reference, which also baffled the LXX translators, is explained by most as a melody to which the psalm was sung.

•EBD The lilies (Gr. *krinia*) spoken of in the New Testament (Matt. 6:28; Luke 12:27) were probably the scarlet martagon (*Lilium Chalcedonicum*) or “red Turk’s-cap lily”, which “comes into flower at the season of the year when our Lord’s sermon on the mount is supposed to have been delivered. It is abundant in the district of Galilee; and its fine scarlet flowers render it a very conspicuous and showy object, which would naturally attract the attention of the hearers” (Balfour’s *Plants of the Bible*).

-Mat 6:28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.  
30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32

(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.<sup>33</sup> But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. <sup>34</sup> Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

-Luk 12:27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. <sup>28</sup> If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? <sup>29</sup> And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. <sup>30</sup> For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. <sup>31</sup> But rather seek ye the kingdom of God; and all these things shall be added unto you <sup>32</sup> Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. <sup>33</sup> Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

<sup>34</sup> For where your treasure is, there will your heart be also.

Valleys H6010; TWOT 1644a; Interlinear :העמקים

-Psa 65:13 KJV - <sup>13</sup> The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

-Jer 47:5 Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself?

•TWOT In the series of wars between Israel and Syria in the days of Ahab, the Syrian counselors erred greatly in supposing that Yahweh was a god of the mountains only, and impotent in the plains and valleys (I Kgs 20:22–30). Valleys figure in the description of judgment by God in prophetic writings. Micah 1:4 speaks of mountains melting under him, “And the valleys will be split / like wax before the fire / like water poured down a steep place.”

•EBD Valley—(1.) Heb. bik’ah, a “cleft” of the mountains (Deut. 8:7; 11:11; Ps. 104:8; Isa. 41:18); also a low plain bounded by mountains, as the plain of Lebanon at the foot of Hermon around the sources of the Jordan (Josh. 11:17; 12:7), and the valley of Megiddo (2 Chr. 35:22).

**\*-Singing, “being joyful“ in the valley. This is where it seems our Shulamite woman is seeing where being the “rose of Sharon“ (pride) is meeting with being made into “the lily of the valley” (humility). This is akin to “I am dark, swarthy, but comely” that we read in ch.1.**

**- “In Hos 14:5 Israel shall “blossom as the lily,” a reference to its restored beauty and abundance after repentance.” Those voices of**

**Judgement and condemnation can rise up in us can’t they? Especially if there is a shred of truth in them. We are prideful if our own ways, and if we are honest..can be prideful if the**

way God works in and through us too. The question though is what do we do with those voices? Agree, disagree, argue innocence, blame someone else for our own sin or shortcoming, try to fix it and be better in ourselves? What to do? I don't think our own heart or the enemy of our souls has to make anything up when pointing out how we break God's law and should be condemned and put to death. That is something to readily agree with. "yep, I did that, Yep, I am a rose of Sharon. Pride got the best of me there. But, I have the story of the Shulamite woman here. My King covers me with His righteousness, and He is making me into a lily of the valley. I have already repented of this sin and I trusting in His ability to forgive and make me new." I advocate agreeing readily with the accuser, with the voice of our own heart, but not agree with the various remedies...especially the one where legalism raises its ugly head saying "Change yourself! If you do everything perfectly then you will be accepted by the King!" Or the other one "You have gone to far and the King will not forgive you!" Both are straight from the pit of hell. Our King knows our very heart and heart motives. He knows true repentance and always forgives. Always puts his feathers around us, always puts his left hand under our head while His right hand embraces us. Trusting that He will not cast us out or forsake us is the main weapon in this type of spiritual warfare.

<https://m.youtube.com/watch?v=-EyLaNyzBBU>

<https://m.youtube.com/watch?v=pNsSKQHRIxM>

[https://m.youtube.com/watch?v=OCSIQMSQBso&list=PLVzqpr9IiimKm70zLKic-6i1Cx6U5ZiJ\\_&index=9](https://m.youtube.com/watch?v=OCSIQMSQBso&list=PLVzqpr9IiimKm70zLKic-6i1Cx6U5ZiJ_&index=9)

<https://m.youtube.com/watch?v=UtJ2LF4r84c>

12/28/21

## Song 2:2

He As a lily among brambles, so is my love among the young women.

Among H996; TWOT 239a; Interlinear בין

rather more generally among

•TWOT bēn is also used with verbs of judging, knowing, teaching, etc., involving the notion of distinguishing, e.g. discerning between good and evil (I Kgs 3:9), judging between the nations (Isa 2:4).

Brambles H2336; TWOT 620a,b; Interlinear ההזקים

•BDBL 2. hook, ring, fetter; — ח absolute Hosea 9:6 + 8 times; plural חָחוּחַיִם [H 1 Samuel 13:6] (but see below), חָחוּחַיִם Songs 2:2; חָחוּחַיִם Chronicles 33:11;

-Hos 9:6 For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant places for their silver, nettles shall possess them: thorns shall be in their tabernacles.

-1Sa 13:6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

-2Ch 33:11 KJV - 11 Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

Proverbs 26:9 a brier cometh into the hand of a drunken man.

•TWOT ḥāḥ occurs seven times. It means “broaches” (KJV “bracelets”) in the list of personal ornaments dedicated to the Lord’s service (Ex 35:22).

In all the other passages it refers to hooks or rings used to capture and control men, employing the methods normally used to handle animals. The warning against Sennacherib (II Kgs 19:28; Isa 37:29) may possibly be drawn from actual practice, as we have an Assyrian relief of captives with a ring through the lips (ANEP, fig. 447; cf. fig. 524).

•EBD

-(2.) Hebrew ḥāḥ, Isa. 34:13 (R.V. “thistles”); “thickets” in 1 Sam. 13:6; “thistles” in 2 Kings 14:9, 2 Chr. 25:18, Job 31:40; “thorns” in 2 Chr. 33:11, Cant. 2:2, Hos. 9:6. The word may be regarded as denoting the common thistle, of which there are many species which encumber the corn-fields of Palestine. (See THORNS.)

-(3.) Heb. na’atzutz (Isa. 7:19; 55:13). This word has been interpreted as denoting the Zizyphus spina Christi, or the jujube-tree. It is supposed by some that the crown of thorns placed in wanton cruelty by the Roman soldiers on our Saviour’s brow before his crucifixion was plaited of branches of this tree. It overruns a great part of the Jordan valley. It is sometimes called the lotus-tree. “The thorns are long and sharp and recurved, and often create a festering wound.” It often grows to a great size.

**\*of note**

Job 1:10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

-Mic 7:4 The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity.

-Mar 12:1 And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

-Hedge H7753; TWOT 2241

### **Of significance:**

Hos 2:6 Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. 7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now. 8 For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal. 9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness. 10 And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand. 11 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts. 12 And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them. 13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the LORD.

*The Lord's Mercy on Israel* 14 Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. 15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. 16 And it shall be at that day, saith the LORD, that thou shalt call me Ishi; and shalt call me no more Baali. 17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

**Ishi—my husband, a symbolical name used in Hos. 2:16 (See BAALI.)**

**Baali—my lord, a title the prophet (Hos. 2:16) reproaches the Jewish church for applying to Jehovah, instead of the more endearing title Ishi, meaning “my husband.”**

**Baalim—plural of Baal; images of the god Baal (Judg. 2:11; 1 Sam. 7:4).**

**-It seems like our Shulamite woman is still a work in progress. The King says “I see you as a lily among thorns, but I also see you, my love, as being among the daughters.” The part of scripture sited in Hos 2 is, in essence, what the King is saying to his Shulamite. He is wanting to be a husband to her not just a King. He is wanting her to lay down her Baalims (false Gods..anything she is relying on besides Him.) His promise here is He will take the names of Baalim out of her mouth.**

**-Our King knows us. He is patient and knows what thorns we need around us to get us where He wants us to be. Just like Paul and his thorn in the flesh was sent by God to keep**

him humble, He is also in charge of our very own circumstances and thorns that hedge us in. We mostly think of protection as nothing bad ever happening or never having any hardships or trials (I have to admit..that does sound heavenly), but God uses what He uses to create what He wants to in our own inner soul. He remembers we are but dust, thank God, because we truly are weak. His mercy endures. Notice who causes “her” in Hosea to become faithful. Only the Holy Spirit can do such a thing.

--Joh 15:15 I no longer call you slaves, for the slave does not know what his lord does. But I called you friends, because all things which I heard from My Father I made known to you.

[https://m.youtube.com/watch?v=bDnA\\_coA168](https://m.youtube.com/watch?v=bDnA_coA168)

[https://m.youtube.com/watch?v=Fl88O\\_mUgU4](https://m.youtube.com/watch?v=Fl88O_mUgU4)

<https://m.youtube.com/watch?v=Sx68FYe9Tuc>

We have to believe Ro 8:28 in all circumstances

<https://m.youtube.com/watch?v=jYpBgJHmGmw>

<https://m.youtube.com/watch?v=5b-pt-IQ-Rc>

[https://m.youtube.com/watch?v=ZMz3ttGJscg&list=OLAK5uy\\_1MvedDPc\\_gXGFsweYbzip2ZDPTPAe063qo&index=10](https://m.youtube.com/watch?v=ZMz3ttGJscg&list=OLAK5uy_1MvedDPc_gXGFsweYbzip2ZDPTPAe063qo&index=10)

This song is what the Song is about.

<https://m.youtube.com/watch?v=NwADIYI52KE&list=PLMwhHr0o5N0pYc8VA7o9iwsOO-F6LtBM9&index=10>

12/29/21

## Song 2:3a

She As the apple tree among the trees of the wood, so is my beloved among the sons.

**Apple tree** H8598; TWOT 1390c; Interlinear כתפוח

•TWOT The concept of blowing forcefully is the most natural sense of this root, commonly used of force ventilation for a fire, hence indicative of a seething or boiling hot caldron in Job 41:20 [H 12] and Jer 1:13.

Perhaps the most significant use (of fifteen occurrences) is the giving of life—creation of man (Gen 2:7) and revitalization of dry bones (Ezk 37:9). By contrast, however, loss of life is indicated in Job 31:39 and Jer 15:9. A more dramatic sense is found in Mal 1:13, where

“sniffing” at the name of God signifies a profaning of the name by offering invalid, unacceptable sacrifices.

מַפְּאָה (mappūah). Bellows. The noun occurs once, denoting an instrumental derivative, “bellows.” In Jer 6:29 a strong figure for the smelting and refining of metal is employed, wherein bellows are used to fan the fire to an intense heat. (“The bellows blow fiercely to burn away the lead with fire,” NIV.)

תַּפְּאָה (tappūah). Apple. Relationship seems at first semantically strained, but the ideas of “breathe” and “exhale an odor” are related. The by-form פָּאָה means both “blow” (of wind) and “exhale a pleasant odor, be fragrant.”

#### •A Kingdom That Cannot Be Shaken

Heb 12:18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, 19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: 20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:) 22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. 25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: 26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. 28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

Heb 12:29 For our God is a consuming fire.

**\*God reveals His love for us in what He has and has not done. He sent His only begotten Son to die so we may live. And He has not consumed us completely. Grace is the first, mercy is the second. He is still in the process of creating us in His own image. He controls the heat of the caldron by being the billows (air) Himself. He chooses the time and the intensity of our time in the fire. The flaming bush that Moses encountered is a good picture of how God really works. The fire was there, but did not consume the bush....take it down to an ash heap. God by His very presence made that bush into more than it was before. It had nothing to do with the merit of the thing itself. God chose that specific bush simply because He wanted to. We are much more valuable than a bush. His love for us extends clear from eternity past into eternity future. He will not consume us completely while in the**

**caldron of life, but will cause us to come out of those circumstances and situations with more of His character than before we went in.**

**-We often times assign hardships and “the fires of life” to the working of Satan. We go around saying this or that bad thing is because of the enemy’s attack. Well, that could be true, but the real attack of the enemy is in our response to the “fires of life” isn’t it? It is the internal attempts of stealing, killing and destroying that is the real threat to our souls. Stealing faith in God by thoughts of doubt. Killing the fruit of the Spirit by promoting and tempting by means of selfishness, and destroying the belief that God is good. Relying on the Holy Spirit and the Word of God (and He does and will use others) to overcome this internal battle is the only way we do overcome the schemes of the devil.**

**-Our Shulamite woman is recognizing the King holds the breath of the fiery caldron if the root word of apple can be applied here, which I think it can.**

Trees H6086; TWOT 1670a; Interlinear בעצי

•TWOT

In reading the description of the righteous in Ps 1:1–3, the reader, especially if he is from a forested area, must not miss the emotional “wallop” in the image of the tree, with its splendid emblematic parallelism. A tree in Palestine, particularly in the southern areas, was something rather special. It is fitting that one remember that Eden was characterized by the plenitude of its trees (Gen 3:9). An oasis in the desert of southern Palestine was a haven from oppressive heat, a place of rest and refreshment; but also it was a grim reminder of a well-watered and heavily forested garden lost through human sin. In that garden of God there were two trees of paramount import, the tree of life and the tree of knowledge of good and evil. We agree with Kidner that respecting these two trees, “there is much to commend the literal sense, naïvethough it may seem.” The trees were not magical, but were the means of confronting man with God’s will, giving “man a decisive Yes or No to say with his whole being” (Genesis, p. 62). It is morally significant that God fenced these two trees not with a wall but with his word!

It is no accident that human sin which began at the foot of a tree, the “tree of the knowledge of good and evil” (Gen 2:9ff.), found its resolution on another tree, the cross of Calvary. There is a poetic justice in the use of trees in the Heilsgeschichte, the redemptive directedness, of biblical theology. Satan’s victory over the woman (and the man!) beneath the branches of that primal tree led to his own defeat beneath the crossed beams of another tree on which the Prince of Glory and the embodiment of wisdom died. Henceforth there is another tree, the “tree of life” of the New Jerusalem (Rev 22:2), transplanted, as it were, from Eden (Gen 3:9, 22, 24), and made available for the inhabitants of the coming new world.

Wood H3293; TWOT 888,889; Interlinear היער

•Strong’s- From an unused root probably meaning to thicken with verdure; a copse of bushes; hence a forest; hence honey in the comb (as hived in trees): - [honey-] comb, forest, wood.

•GHCL Thicket of briars-rough passage

•TWOT The Lord's mighty act of salvation and forgiveness calls for shouts of joy, as in Isa 44:23, "Break forth into a shout of joy, you mountains, O forest, and every tree in it, for the Lord has redeemed Jacob."

**\*The King is as a billow for the fiery caldron, but He is also an oasis in the desert and wilderness of life. Which is what our Shulamite woman is saying in the next part of the verse.**

**Sat down** H3427; TWOT 922; Interlinear וישבת

•BDBL sit in (ב) house, street, doorway, assembly,

•GHCL

ישב - Psa 22:3 But thou art holy, O thou that inhabitest the praises of Israel.

•Abide

**Shadow/Shade** H6738; TWOT 1921a; Interlinear בצלו

•Shadow-shade-protection from the sun. Songs 2:3 (of refreshment, delight);

•Isa 25:4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

**\*This is the answer to our Shulamites question back in Song 1:7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?**

**She has now found her resting place under the shelter of her King.**

**Fruit** H6529; TWOT 1809a; Interlinear ופרי

•fruit of the ground, of produce in general,

•Result of labor or endeavor

•TWOT

-(with the meaning "make fruitful"). Quite often it appears in conjunction with the verb rābâ "to increase, multiply."

-

The root pârâ is at the heart of the name of one of the tribes of Israel. Genesis 41:52, “[Joseph] named the second son Ephraim (‘eprāyim) because God has made me fruitful (hipranî) in the country of my affliction.” The same promise and sustenance came to Jacob at Bethel (Gen 28:3; cf. 48:4). Even the banished Ishmael received this promise of God (Gen 17:20). Most interesting of all is the word of the Lord to Abraham in Gen 17:6, “I will make you fruitful and will make you into nations.” Two things are of special interest here. First, in Gen 17 Abraham was ninety-nine years old. Twenty-four years had elapsed after God’s original promise to him (Gen 12:4). Second, at the time of this promise of fruitfulness Sarah was post-menopausal and Abraham was impotent (Gen 17:17; Rom 4:19). Unwavering faith!

-Isaiah 11:1, a famous messianic passage, may be translated, “and a shoot shall ‘branch’ off from his stock.”

NT verses/tie ins

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Gal 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.

**\*This is the fruit our Shulamite woman tastes of her King (taste and see that the Lord is good), and this is the fruit that He is growing or producing in her as she abides under His protection, or shade in the heat of the day.**

<https://m.youtube.com/watch?v=XOrSj9w01xw>

<https://m.youtube.com/watch?v=xcOpDPV28ak>

12/30/21

## Song 2:4

**He brought me to the banqueting house, and his banner over me was love.**

Brought H935; TWOT 212; Interlinear הָבִיאַנִי

•BDBL 1. cause to come in, bring in (conduct, lead, object persons and animals), followed by הָבִיאַנִי Genesis 6:19; Songs 2:4; Songs 3:4;

•Strong's (includes) go (down, in, to war)

Banqueting house

“House of wine”

(•Song of Songs

1:2; 2:4; 4:10; 5:1; 7:10; 8:2;

-Son 1:2 Let him kiss me with the kisses of his mouth: for thy love is better than wine.

-Son 2:4 He brought me to the banqueting house, and his banner over me was love.

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

-Son 5:1 I am come into my garden, my sister, my spouse: 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.

-Son 7:9 and your palate like the best wine going down for my Beloved in smoothness, flowing softly over the lips of sleeping ones.

-Son 8:2 I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.)

Banner H1714; TWOT 402b; Interlinear ודגלו

•Strong's From H1713; a flag: - banner, standard. (H1713) A primitive root; to flaunt, that is, raise a flag; figuratively to be conspicuous: - (set up, with) banners, chiefest.

•BDBL carry, or set up standard, banner.

- set up standard in battle,

- Participle feminine plural נִדְגְלוֹת Songs 6:4, 10 bannered, supplied with standards, participle as substantive, of bannered hosts

Over H5921 (root H5920); TWOT 1624p; Interlinear עלי

•BDBL 5. It expresses the idea of being suspended, or extended, over anything, without however being in contact with it, above, over: Genesis 1:20 let fowl fly over the earth, Genesis 19:23 בא על had come forth upon the earth (compare על זרה Exodus 22:2 [Exodus 22:3] +; על go down [set] upon Deuteronomy 24:15; Micah 3:6; Job 25:3), Numbers 10:34; Numbers 14:14 and thy cloud stood עליהם over them, Deuteronomy 28:23 the heavens על־ראשך above overthy head, Isaiah 4:5; Isaiah 60:1, Isaiah 60:2; Zephaniah 2:11; Zechariah 9:14; Psalm 7:8 [Psalm 7:7 over it return thou on high, Job 29:3 על־י גְרוֹ בְהֵלוֹ (compare על דעך be extinguished over, Job 18:6), Songs 2:4 his banner over me: figurative of protection Deuteronomy 32:38;

H5920:

•GHCL

Love H160 TWOT 29c;

Interlinear :אהבה

• construct אֶהְבֶּתָּ Jeremiah 2:2 KJV - 2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.

• אֶהְבֵּהּ Hos 11:4 KJV - 4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

- Jer 31:3 KJV - 3 The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee

- Psa 20:6 KJV - 6 Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.

- Isa 63:9 KJV - 9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

-Zep 3:17 KJV - 17 The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

• Hos 3:1 Then said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.

•NT verses/tie ins

Mat 22:36 Master, which is the great commandment in the law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.

• 1Jn 4:8 He that loveth not knoweth not God; for God is love.

• 1Jn 4:19 We love him, because he first loved us.

• 1Co 13:4 Love is patient and kind; love does not envy or boast; it is not arrogant 5 or rude. It does not insist on its own way; it is not irritable or resentful; 6 it does not rejoice at wrongdoing, but rejoices with the truth. 7 Love bears all things, believes all things, hopes all things, endures

all things. 8 Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. 9 For we know in part and we prophesy in part, 10 but when the perfect comes, the partial will pass away. 11 When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. 12 For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known. 13 So now faith, hope, and love abide, these three; but the greatest of these is love.

• Gal 5:19 Now the works of the flesh are evident: sexual immorality, impurity, sensuality, 20 idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, 21 envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law.

**\*I have heard it said that God cannot use an imperfect or cracked vessel. He cannot use someone who is struggling with the same sin over and over again. The one, like Paul, who continually prays for deliverance over a certain habit, but has not seen the victory. I have to say, if that is the case...we all better hang up our hats and call it a day. I am not talking about those who have not prayed for their sin to be forgiven and the victory won in their present struggle. I'm talking about those who grieve over it, but have also handed it to the King-Lord and said "Father, I cannot get victory over this by my own self control or will power. I have tried not to, I have prayed and done everything I know how. Now, I'm laying it down. No matter if You give me the victory or not, I believe Your grace is sufficient in my weakness. I believe You are making all things work together for good and for Your glory." It may sound blasphemous to say "God get the glory from this sin, habit that is not beneficial to giving You glory", but that is where we differ. Either God brings the victory, or He does not. If He doesn't in the time or way WE think it should, it IS because He has a better plan where He will get more glory than doing it our way. This may sound like I'm saying God is easy on sin or winks at it. No, but His thoughts and ways are higher than ours. It is not an excuse to sin either. Only God knows the heart...men only see the surface of things.**

**--What does it mean to have a perfect heart before God? It is one who, like Jesus, prays "Not my will, Father, but Yours be done" Take all I am, even in my imperfect state, and use me for Your glory. Create in me a clean heart, one who loves as You do because I cannot love the way You want me to. Change me from glory to glory". None of us will reach perfection this side of heaven. But He who holds the reigns of our life, and is in charge of the heat and time of the caldron knows what He sees us as and is able to do the work of a potter.**

12/31/21

**-Anything that is not love is an enemy of the King. He goes to war with any contrary thing He finds whether that be impatience, irritability, selfishness, meanness, lack of self control etc. His banner, standard, is love. Our Shulamite woman can be seen as an example of the Christians walk with Jesus. Our Father's love is the standard that brought Jesus to the**

cross, and brings the Holy Spirit to rule in the innermost being of who we are. He brings to light those things still in the darkness of our heart. The Shulamite woman may still be struggling with addiction in this passage given what is written in the next verse. When the King is working on an area of our life, He will always get the victory because He has already won. We are just walking out in time what He has already accomplished. God reveals His love to us through the struggles and testings of life. His mercy and grace forever uphold us. “As I walk through the valley of death” is a type of cemetery of our self. Of the things we have committed to Jesus to die of our own nature so that His nature can be created in us instead. And it could be added anything that appears good that we surrender to Him is then brought under His control. He then holds the reigns and can do whatever He wants to with it. There are phases to our Christian walk. We first come to Jesus and His blood covers our sins. We “give our lives” to Him. Then for the rest of our lives it is a process of giving more and more control over to Him in every area and every situation that we live through. His standard is love. 1 Cor 13 gives a partial list of what love is, and the fruit of the Spirit echos those characteristics that He wants to work in us. It is God revealing who He is through us. Personally, I think this side of eternity we only have a glimpse of God’s love. What we know and can know now is only the foundation, or beginning of Him revealing the love that He is.

1/1/22

## Song 2:5

**Stay me with flagons, comfort me with apples: for I am sick of love.**

**Stay** H5564; TWOT 1514; Interlinear סמכוני

•refresh, revive

•TWOT The laying on of hands on the sacrificial animal figured prominently in the regulations for the service of consecration and dedication to the priesthood (Lev 8; cf. Ex 29), a ceremony replete with spiritual application to the ministry of Christ (cf. Heb 10:19–23) and of those called to be his ministers (I Tim 4:14; II Tim 1:6).

The root can also involve the idea of support (Amos 5:19). The Israelites were to learn not to trust in man or nation (II Kgs 18:21; Ezk 30:6), but in God who by his power (Ps 37:24) and word (Ps 119:116) upholds the righteous (Ps 37:17). So will the believer dwell in safety and surety (Ps 3:5 [H 6]) all his life (Ps 71:6) despite those times when he may fall (Ps 145:14).

**Flagons** H809; TWOT 185a; interlinear באשישות

-Hos 3:1 KJV - 1 Then said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.

•BDBL especially as stimulating, plural אֶשִׁישׁוֹת Songs 2:5; more explicitly אֶשִׁישֵׁי עֲנָבִים Hosea 3:1 used in sacrificial feasts (compare RSOTJC Lect. xi. n. 7); אֶשִׁישֵׁי קִיר הַרְשֵׁת [H808 Isaiah 16:7], i.e. the raisin-cakes which were an article of trade at Qir-hareseth (taken by Thes and others = foundations, i.e. foundations exposed by ruin, from H808 [אֶשִׁישׁ] with such a meaning).

TWOT 185a אֶשִׁישָׁה (’āšîšâ) raisin-cake, which is consistently translated in the KJV as “flagons (of wine).”

-The last reference is Hos 3:1, “As Yahweh loves the children of Israel although they turn to other gods and love raisin-cakes.” The last part of this verse may also be translated, “To other gods who love raisin cakes.” The meaning is not clear. Most likely the reference here is to similar “sacrificial cakes” (kawwānīm) that the people made for or offered to the “queen of heaven,” i.e. Ishtar, the Assyrian goddess of fertility (Jer 7:18; 44:17–19). The point would be then that God’s love for his own is a longsuffering love. Even participation in obnoxious pagan rites by the covenant peoples does not move God to abrogate his love for them.

Comfort H7502; TWOT 2197; Interlinear רַפְדוּנִי

•To refresh a wearied person/support.

•Job 17:13 KJV - 13 If I wait, the grave is mine house: I have made my bed in the darkness.

### Apples

H8598; TWOT 1390c; Interlinear בַּתְּפוּחִים

(Previously defined)

•BDBL

1. singular תְּפוּחַ apple-tree Joel 1:12; Songs 2:3; Songs 8:5.

2. plural תְּפוּחִים apples Songs 2:5, כֵּן בַּתְּאֵפֶה רִיחַ Song 7:9; זָקַב תְּפוּחֵי Proverbs 25:4 (in simile).

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•Pro 25:4 Take away the dross from the silver, and the smith has material for a vessel;

Sick H2470; TWOT 655; Interlinear חוּלַת

•BDBL of the people, unmoved by ’s chastisements; thou hast smitten them, but they are not sick (compare Niph. Amos 6:6); of sickness of the mind in MT 1 Samuel 22:8 followed by עַל (but read rather חָמַל Greek Version of the LXX Gr K1o Dr); participle as adjective severe, sore חוּלָה Ecclesiastes 5:12; Ecclesiastes 5:15; — on Jeremiah 4:31 see I. חוּל.

-Jer 5:3 KJV - 3 O LORD, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

**Love** (previously defined)

NT verses/tie ins

-Heb 12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: 6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees; 13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

(Ecc 7:13 Consider the work of God: for who can make that straight, which he hath made crooked?)

**\*This is good news about our Shulamite woman. Within the focus of our study, she is struggling still with the flagon of wine. “Stay with me flagons” in where flagons is consistently defined as flagons of wine in scripture. What is encouraging is that she asks for apples to comfort her. This means she is surrendering to the breath, or billows that the King is stoking up to “burn the dross” as Pro 26:4 says. She says she is “sick of (from) love”. Which means she is not like those in Jer 5:3 who are not stricken with grief over their sin or who have become stiff necked (proud) by the Kings chastisement.**

**•Only God can make a crooked way straight. Those crooks in our lot are there not only for chastisement but also for the glory of God. He uses those crooks to show His endurance, longsuffering, kindness etc (in essence, the fruit of the Spirit) in and through us. That fruit has to be produced in our own heart before it can be shown through us in our circumstances, testings, and trials of life. I see that there are 2 things about crooks in our lot. One it is correcting or creating that new heart in the area the Holy Spirit is focused on. Second: When the heart is created new in that area, then is that crook in our lot automatically removed? Not always. God often times has us stay right in the fire to show His glory through us toward others. It takes difficult circumstances to show us where He wants to create and show His fruit (or glory). I see His glory as His fruit (love) of the Spirit on display.**

**\*How does this look in everyday life? When our teenager needs constant rides to work and activities that we look like a ping pong ball, how is our response? Irritable because we are having to stop what we are doing? Or patient, enduring that disruption and inconvenience? Only the Holy Spirit can work patience in us. We pray for that irritable spirit to be cast down and His Spirit to create patience in us. Giving up control of ourselves to His control produces a lasting self control that we may not even realize until it is just *there*. When we seem to “wake up” one day and irritability has somehow supernaturally been replaced with patience. That is how the Holy Spirit works. The place where we as Christians can fail is taking credit for the change instead of giving the glory (credit) to God. If we do that, then God takes us back around that area again..because He is patience. He doesn't *have* patience, He is patience personified.**

**\*That brings another point to mind. The Shirley MacLaines of the world would have us all claim “I Am” in mystic spiritualism of an odd mix of Buddhist thought and New Age imaginations. We are not I Am. When we surrender to Jesus, then the God who IS I Am gives himself to us by the Holy Spirit dwelling in us. God is, we have.**

<https://m.youtube.com/watch?v=cMMwfFrAJYo>

[https://m.youtube.com/watch?v=yQQosW\\_M26U](https://m.youtube.com/watch?v=yQQosW_M26U)

2/2/21

## **Son 2:6**

**His left hand is under my head, and his right hand doth embrace me.**

**Left** H8040; TWOT 2267a; Interlinear שמאלו

•GHCL

•TWOT In numerous cases the expression, “to the right hand or to the left,” appears in Scripture, describing a straying from the straight path. Thus in the literal geographical sense Moses, when leading the children of Israel into the promised land, promises the King of Heshbon that Israel will stay on the highway and “will neither turn unto the right hand nor to the left” (Deut 2:27). Figuratively, in Deut 17:20, a warning is given against turning aside from God’s commandments “to the right hand or to the left.”

Sometimes the right side is portrayed as the good alternative, and the left side as the evil one. Thus Eccl 10:2 reads, “A wise man’s heart is at his right hand; but a fool’s heart at his left.” Likewise in the nt in Mt 25:33 Christ places the good sheep on his right, while the evil goats go to his left!

**Under** H8478; TWOT 2504; Interlinear תחת

•BDBL under, beneath,

•TWOT

- תַּחַת (taḥat) beneath, instead of, as, for, for the sake of, flat (Josh 6:5), unto, where, whereas.

-Jos 6:5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

-taḥat can also be used to express the idea of support and stability, as, e.g., in the widely-quoted and well-loved phrase from the Blessing of Moses: “Underneath are the everlasting arms” (Deut 33:27).

-In this sense taḥat is also used in a passage prefiguring substitutionary atonement where Abraham is pictured as sacrificing a ram as a burnt offering “in the stead of his son” (Gen 22:13). The willingness of Abraham to offer Isaac, if necessary, made a deep impression on Paul, who saw in it the willingness of a greater Father to offer up a greater Son (cf. Gen 22:12, 16 with Rom 8:32).

**Head** H7218; TWOT 2097; Interlinear לראשי

•BDBL

- e. especially = head of a family (P Chronicles); רֹאשׁ־כֹּהֵן chief priest 2 Kings 25:18 = Jeremiah 52:24; 2 Chronicles 19:11; 2 Chronicles 24:11;

-f. especially = head of a family (P Chronicles); רֹאשׁ־בַּיִת (rare ראש בית) Exodus 6:14; Numbers 7:2; Numbers 17:18 [Numbers 17:3]; Joshua 22:14; 1 Chronicles 5:24; 1 Chronicles 7:7, 1 Chronicles 7:9;

-In this last category is the usage of the root for both “head stone” (Zech 4:7) and “chief corner stone” (Ps 118:22). This passage and usage are carried over into the nt and quoted by Jesus concerning his being rejected by the Jews (Mt 21:42; Lk 20:17; Eph 2:20; I Pet 2:7). The root is widely used in the ot with other terms in the sense of the superlative, since Hebrew does not have any simple form to express the third degree. There are many examples of this usage (Ex 30:23) where the meaning is “best,” “foremost,” the uniquely finest, which alone was fit for the service of God. This theological meaning is carried over to the officers of the temple (II Kgs 25:18) and the best musicians (Neh 11:17).

**Right hand** H3225; TWOT 872a; Interlinear ימינו

•GHCL

יְמִינֶךָ Psa 80:14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; 15 And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. 16 It is burned with fire, it is cut down: they perish at the rebuke

of thy countenance. 17 Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. 18 So will not we go back from thee: quicken us, and we will call upon thy name. 19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

-Ps 63 My Soul Thirsts for You

A Psalm of David, when he was in the wilderness of Judah.

1 O God, you are my God; earnestly I seek you;

my soul thirsts for you;

my flesh faints for you,

as in a dry and weary land where there is no water.

2 So I have looked upon you in the sanctuary, beholding your power and glory. 3 Because your steadfast love is better than life, my lips will praise you. 4 So I will bless you as long as I live; in your name I will lift up my hands. 5 My soul will be satisfied as with fat and rich food, and my mouth will praise you with joyful lips, 6 when I remember you upon my bed, and meditate on you in the watches of the night; 7 for you have been my help, and in the shadow of your wings I will sing for joy. 8 My soul clings to you; your right hand upholds me.

-Ps 23:4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me... Psa 23:6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

—rod H7626; TWOT 2314a; Interlinear שבטך

•GHCL -rod with which God corrects...shepherds crook

—staff H4938; TWOT 2434c,d; Interlinear שבטך

•TWOT The verb šā'an means primarily to lean on something or someone, as on a staff (Ezk 29:7), a spear (II Sam 1:6), or an arm or hand (II Kgs 5:18; 7:2, 17). The latter use probably refers to the relationship of a king to his confidant or second in command. Most importantly the verb is used figuratively of an attitude of trust. Thus in Prov 3:5 we are told not to rely on, šā'an, our own understanding. Rather we are to trust the Lord. Ezekiel 29:6–7 vividly illustrates both literal and figurative uses of the word. Egypt is a reed staff (maš'enet) that breaks in the hand of whomever is foolish enough to lean on it (i.e. trust in Egypt). (Cf. also Isa 10:20; 30:12; 31:1; 50:10.)

משען (miš'an). Support. Is used figuratively as that on which one relies. David in II Sam 22:19 says that in the day of calamity God was his effective support. In Isa 3:1 it is used of the basic

physical life supports, bread and water, that God will remove from Jerusalem. maš'ēn and maš'ēnâ are used in the same passage with similar meaning.

מִשְׁעֶנֶת (miš'enet). Staff. Elijah had one (II Kgs 4:29–31), as did the Angel of the Lord in Jud 6:21 and the nobles depicted in Num 21:18. In Ps 23:4, the Shepherd's staff is a comfort to His sheep

-Is 41:10 Fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my righteous right hand.

-Isa 49:16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

•NT verses/tie ins

Rev 11:1 Berean Literal Bible

And a measuring rod like a staff was given to me, saying, "Rise and measure the temple of God, and the altar, and those worshipping in it.

-Mat 26:64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

**Embrace** H2263; TWOT 597; Interlinear :תחבקני

-NT verses/tie ins

Heb 11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

-Heb 1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. 10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: 11 They shall perish; but thou remainest; and they all shall wax old as doth a garment; 12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. 13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

**\*I heard a pastor say once, in essence, “God gives mercy so we can find grace”. Mercy and grace. Mercy and goodness. Rod and staff. Left hand and right hand. These are all saying the same thing. The King’s left hand is under the Shulamite woman’s head, and His right hand embraces her. Correction and comfort. Straightening the crooked. Order out of chaos. I think God is much more concerned with straightening the crooks in our own souls than He is in straightening the difficult situations we find ourselves in.**

**\*In the realm of theology The Son of God and The Holy Spirit are said to be the “arms or hands” of The Father. This makes sense in the way my mind works. It may be too literal for some, but if Jesus is at the right hand of The Father, maybe The Holy Spirit is at the left...maybe the diagram of the Trinity with God the Son on the right and God the Holy Spirit on the left is actually a great representation of their respective missions. Jesus to embrace, or cover our sins. A High Priest who paid the price for us. The Holy Spirit searches our heart (left hand under our head) brings all the dross to the surface. The Right Hand is relied upon, and brings comfort and newness from the Spirit of God.**

1/12/21

## **Song 2:7**

**I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.**

Charge H7650; TWOT 2319; Interlinear השבעתי

1Kings 22:16 1Ki 22:16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD?

-vow, oath

Roes H6643; TWOT 1869a, 1870a; Interlinear בצבאות

-Pr 5:19

-gazelle

-beauty

•TWOT: Yahweh will destroy all beauty that has its own source (Isa 23:9; 28:1–4). But he will be a crown of beauty to his remnant (Isa 28:5). His branch also will be beautiful in his reign (Isa 4:2; cf. 24:16; II Sam 1:19 “glory” refers to King Saul).

Hinds H355; TWOT 451; Interlinear באילות

-2Sa 22:34 He maketh my feet like hinds' feet: and setteth me upon my high places.

-Hab 3:19 The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

•TWOT אַיְלָה ('ayyālā). Doe, hind. This noun is the feminine of 'ayyāl “stag, deer.” It is known in Ugaritic also ('ylt). All of its eleven occurrences are in poetic passages. Three times reference is

made to the doe giving birth. In Ps 29:9 a thunderstorm called “the voice of the Lord” makes the doe go into labor (cf. Job 39:1). An alternative view as old as R. Lowth (1815) is cited by Dahood though rejected by him (in AB, Psalms I, p. 179). It reads ’ayyālôt “does” as ’ēlôt or ’êlôt “oaks” and translates the line “makes the oaks bend.” It is not only difficult to have the reading that the storm makes the does bear prematurely, but also the parallel line speaks of the storm stripping the forests—which would favor the reading “oaks” (so the NIV). During a severe drought, the doe gives birth only to abandon her young (Jer 14:5). This is apparently unusual owing to the affectionate nature of the doe (Prov 5:19).

Another trio of verses refers to the doe as a surefooted animal, able to make its way on high, dangerous terrain. The Psalmist rejoices that God has made his feet like a doe’s feet in preparation for battle (18:33 [H 34] = II Sam 22:34). Habakkuk uses the same imagery to exult in the security God gives (3:19). When Jacob blesses Naphtali, he predicts that the tribe will be “a doe let loose” (Gen 49:21), roaming free and secure. Naphtali’s part in the victory over Sisera may be in view (Jud 4:6; 5:18).

Twice in the Song of Solomon (2:7; 3:5) the daughters of Jerusalem are adjured “by the gazelles or by the does of the field.” This is probably a word play on taking an oath using “Lord of hosts” and “god.” “Gazelles” is identical to “hosts” (šĕbā’ôt) and “does” (’aylôt) is very close to ’ēlōhîm.

The phrase “to the doe of the morning” introducing Ps 22 probably refers to the melody to be used.

Stir not up H5782; TWOT 1587; Interlinear תעירו

•BDBL

-rouse oneself, awake

•GHCL

Pleases H2654; TWOT 712, 713; Interlinear שְׂתַחֲפֹץ/שָׂתַחֲפֹץ

•GHCL to bend, curve. To incline, be favorable. To do something, to will, to desire.

•TWOT The noun ḥēpeš is used more frequently, thirty-nine times, and in varying contexts. It is used in such expressions as “land of delight” (Mal 3:12) or “words of delight” (Eccl 12:10), where it speaks of the pleasure which the “land” or “words” give. Of the righteous man, Ps 1:2 says his “delight” is in the law of the Lord. Persons can be objects of this delight, when they please other persons (Ps 16:3). ḥēpeš may be used for that which a person wishes strongly to do or have. For instance, Solomon gave the Queen of Sheba all her “delight” (I Kgs 10:13). Job indicates that he had not withheld the poor from their “delight” (Job 31:16). The word is used further in reference to a person’s great interest, his business. An interest of Israel was in fasting, and this is said to have been her “delight” (Isa 58:3). Isaiah writes that the “delight” of God will prosper in the hand of Christ (53:10).

The word is also used in reference to that in which God finds delight. The Persian king, Cyrus, would perform that in which God had “delight” (Isa 44:28).

**\*-“The delight of God will prosper in the hand of Christ”**

**-This verse in Song reminds me of Mary and Martha. In essence Jesus was saying “Martha, leave her be. Don’t awaken her to service waiting tables when I would have her sit here at My feet.”**

**-Whoever is speaking here (Shulamite or the King) doesn’t really matter. The crux of the matter is, The Holy Spirit is the One who knows when a person is ready to do the works He has planned for them. As Christians in service, (the roes and the hinds), it is tempting to want to push others into serving the Lord when, perhaps, He is still doing a deep work in their own souls. Still perfecting that love needed to truly minister or work in the area He has called them. I do not think anyone can really wake a person up or cause them to arise unless Jesus calls them Himself. We can encourage one another into those good works etc, but I believe there are so many “veterans”, if I can say it that way, of ministry that maybe see another like Mary as being slothful or lazy in service. The better indicator is: are they praying, are they worshipping, are they seeking God? Works and service are not always indicative of spiritual health of a believer. The indicator is when the King is pleased with the love He has created in the inner man. That love then spills over...and the Holy Spirit then puts that love into action.**

**-I believe we can call people into leadership and service by ways of guilt. If we are serving out of guilt or obligation rather than the love that God has put into our hearts, then tgst work is by and large in vain. God is merciful. He does work out human efforts in our own strength out for His glory, but He continually works to cause us to die to dry works that are not birthed from prayer, worship, and seeking His will. This is what this verse says:**

**“I ask you to promise, daughters of Jerusalem (the Martha’s of the world), by those who are workers in the King’s fields, not to press this Shulamite into service until love pleases. Until the love in her is pleasing, fit for, service. Let the Kings left hand be under her head and His right hand embrace her.”**

**-None of us are going to “arrive”, like Paul said, at being perfect in everything. But Jesus knows our hearts even better than we do, and He knows the perfect time to “send us out into service”. Meanwhile, let’s pray, worship and grow in our faith and seeking Him.**

# Song 2:8

**The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.**

Voice H6963; TWOT1998a,2028b; Interlinear קול

-Eze 33:32 KJV - 32 And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

•BDBL -f. exclamation, at beginning of clause, a sound of...! = hark! Genesis 4:10; Isaiah 13:4; Isaiah 40:3; Isaiah 52:8; Jeremiah 4:15; Jeremiah 10:22; Jeremiah 50:28; Songs 2:8; Songs 5:2 (Ges§ 146 b).

-Isa 40:3 KJV - 3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

Leaping H1801; TWOT 430; Interlinear מדלג

•BDBL leap over

-Isa 35:6 KJV - 6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

-2Sa 22:30 KJV - 30 For by thee I have run through a troop: by my God have I leaped over a wall.

Mountains H2022; TWOT 517a; Interlinear ההרים

-BDBL with article הַהָרִים Genesis 7:19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

- הָהָרַיִם of citadel of Jerusalem Isa 22:5 KJV - 5 For it is a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

-Amo 4:13 KJV - 13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, is his name.

•TWOT The antiquity, majesty, power and height of mountains reaching up to the heavens above the clouds naturally led people to associate mountains with gods. The peoples of ancient Mesopotamia thought that on Kammer Duku, the bright mountain in the east, the gods fixed destiny on New Year's Day, and that on Mashu in the West, heaven and the underworld met, thus providing entrance to the realm of the dead. In Syria-Palestine the mountains were

worshipped and were the sites for pagan worship. According to the Ras Shamra texts, Zaphon, modern Mons Cassius north of Ras Shamra, was worshipped and regarded as the abode of Baal.

The OT uses mountains with theological intention in at least four ways. First, the Lord is greater than the mountains: he establishes them (Ps 65:6 [H 7]; 90:2), weighs them (Isa 40:12), breaks them in pieces (I Kgs 19:11; Hab 3:6), grinds and threshes them in pieces (Isa 41:15), sets them on fire (Deut 32:22; Ps 83:14 [H 15]; 104:32), melts them (Mic 1:4; Isa 63:19), and removes them (Job 9:5). Isaiah portrays the coming of the Lord and the return of the exiles by the levelling of hills (Isa 40:4; 45:2; 49:11).

Second, the mountains are a symbol of power: Babylon is called a destroying mountain (Jer 51:25); the opposition to Zerubbabel is likened to a mountain that will become a plain (Zech 4:7), and the kingdom that will endure for all eternity is symbolically portrayed as a mountain that fills the earth (Dan 2:44).

Third, the Lord gives his people a sense of his nearness by choosing mountains for his worship and revelation. Moses and Elijah pray on a mountain (Ex 17:9; I Kgs 18:42); blessings and curses are invoked from Mount Ebal and Gerizim (Deut 11:29; 27:12f.; Josh 8:33), worship is offered on various mountains (cf. Gen 22:2; Josh 5:3; I Sam 9:12ff; I Kgs 3:4) and the ark is set on a hill (I Sam 7:1; II Sam 6:3).

But above all the Lord chose Sinai and Zion as the places where he reveals himself. On Mount Sinai the Law was given and the national worship established. It was to Horeb that Elijah fled for new supplies of strength and grace. On Zion he put his name and this became the final and central place of worship (Ex 15:17; Deut 12:1). Here the tribes assembled in worship (Ps 122; 133).

There is in the OT more than a hint that the earthly Zion is but a symbol of what in the NT becomes explicitly the heavenly Jerusalem. The Mountain of God in Ps 68 [H 16] is taken by both BDB and Dahood (Psalms II, in AB) as general, "a great mountain," but still the picture is of God's ascent on high and so the great heavenly mountain (cf. Eph 4:8–10). In the last days Zion will be the exalted source of God's law and center of his rule, the heavenly Jerusalem on earth (Isa 2:2–3; Mic 4:1–2).

Fourth, employing the imagery of its neighbors, the OT denotes the divine abode by reference to the mountain in the extreme north (Ps 48:2). In Isa 14:12ff. and Ezk 28:11–19 the pagan kings of Babylon and Tyre respectively are described as seeking to become gods by ascending the mythological divine mountain. But as Foers-ter rightly notes: "But the decisive pt. is that here the pagan myth is used ironically in songs mocking the downfall of pagan rulers." Elsewhere pagan mythology is deliberately pushed into the background (TDNT, V, p. 483). Some understand these kings to be allusions to Satan and see the mountain in the north as a symbol of Heaven.

Skipping H7092; TWOT 2051; Interlinear מִקְדָּשׁ

•TWOT in Song 2:8 by assuming the appearance of Akk. kabāsu (used of armies marching upon mountains)

Hills H1389; TWOT 309a; Interlinear :הגבעות

•TWOT The noun, used sixty times in the ot, may refer to a natural eminence smaller than a mountain but most often, as we shall see, it becomes a place of illicit worship. The same spelling is also used for the place name Gibeah, the Benjamite city and birthplace of Saul.

Of the sixty uses of gib'â in biblical Hebrew the heaviest clusters are to be found in the prophets (Isa thirteen times, Jer nine times; Ezk eight times). Particularly interesting here is the use of the phrase “on every high hill (gib'â) and under every green tree,” or its variants, as a reference to the location of fertility cult practices in Israel and Judah.

This phrase occurs sixteen times in the ot. Some of these passages are: Deut 12:2; I Kgs 14:23; II Kgs 16:4; 17:10; Jer 2:20; 17:2; Ezk 6:13; Hos 4:13; II Chr 28:4. Each of these verses condemns a pagan Canaanite practice which has been adopted by the Hebrews.

If this unorthodox practice is to be equated with similar practices in which the Israelites engaged in connection with the “high place(s)” (bāmâ), then the reason for the prophetic denunciation becomes clear. There is nothing inherently wrong with worshiping God on “hills.” The people’s experience in the wilderness would substantiate that! But in this case it appears that the Israelites adopted immoral cultic rites, popular among agricultural groups who pinned their faith to the Baal(s), the god of fertility and the giver of rain and crops, and to Asherah, the goddess of fertility. Why such indulgences were viewed by the prophets with abomination and horror is not difficult to surmise.

**\*Our Shulamite hears the Kings voice. He comes leaping over the mountains and skipping over the hills. Nothing can stop His voice from coming. I see mountains and hills as those obstacles that would keep us from hearing the Kings voice. There is nothing to big or small that He cannot overcome.**

1/15/22

## Song 2:9

**My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.**

Looked H7688; TWOT 2326; Interlinear משגיח

Ps 33:13 The LORD looketh from heaven; he beholdeth all the sons of men. 14 From the place of his habitation he looketh upon all the inhabitants of the earth. 15 He fashioneth their hearts alike; he considereth all their works. 16 There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

17 An horse is a vain thing for safety: neither shall he deliver any by his great strength. 18 Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy; 19 To deliver their soul from death, and to keep them alive in famine. 20 Our soul waiteth for the LORD: he is our help and our shield. 21 For our heart shall rejoice in him, because we have trusted in his holy name. 22 Let thy mercy, O LORD, be upon us, according as we hope in thee

-The first looketh in this passage means from Strongs: “to scan, that is, look intently at; by implication to regard with pleasure, favor or care: (cause to) behold, consider, look (down), regard, have respect, see.”

The second is: “to peep, that is, glance sharply at: - look (narrowly).”

•TWOT In other literature a distinction seems to have been made between hanhāgā, universal providence determining the world’s natural order, and liašgāḥa, individual providence.

•NT verses/tie ins

Luke 12:7 ESV Why, even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows.

**\*There is a difference between scanning an area, and intently focusing on one place in than area. Like one tree in the middle of a forest.**

Shewing himself H6692; TWOT 1893, 1894; Interlinear מציץ

Psa 92:7 When the wicked spring as the grass, and when all the workers of iniquity do flourish (ויציצו); it is that they shall be destroyed for ever:

•GHCL

Lattice H2762; TWOT 742a; Interlinear ההרכים:

•GHCL

•1Sa 25:29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling. **\*Lattice, net, bundle reminded me of this verse.**

**\*We are chosen by our King just as the Shulamite woman was chosen by her King. He sets His eye intently upon us. Binds us up in His bundle of life with Himself, and protects us.**

1/16/22-1/22/22

## Song 2:10

**My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.**

Rise up H6965; TWOT 1999; Interlinear לִי קוּמִי

- Isa 32:9 KJV - 9 Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

(Side note: Deuteronomy 9:5)

5 Not because of your righteousness or the uprightness of your heart are you going in to possess their land, but because of the wickedness of these nations the LORD your God is driving them out from before you, and that he may confirm the word that the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob.) •TWOT God's temporal covenants are stages in the unveiling of his eternal covenant which is the expression of his unbreakable counsel (Isa 46:10) and purpose (Isa 14:24). His will (covenant) finds its most perfect and fullest expression in the person and work of Jesus Christ (e.g. Gal 3; Heb 9).

Come away H1980; TWOT 498; Interlinear וּלְכִי

•TWOT More frequently, and more importantly *hālak* is applied to Yahweh's coming to his people in judgment or blessing (II Sam 7:23; Ps 80:2 [H 3]), especially during the wilderness wanderings (e.g. Ex 33:14; 13:21). In this latter context, note the new Exodus (Isa 45:2). As the people followed the ark of God through the desert so they followed it in ritual (infrequently expressed by *hālak*; cf. Josh 3:6; Num 10:32–36).

Apostasy is described as their “going after” other/false gods (Ex 32:1; Jer 5:23), pursuing one's own evil counsel (Jer 7:24; Ps 1:1), or heart (Jer 11:8), or walking in darkness (Isa 9:2 [H 1]), and meets with God's judgment (Lev 26:24). The truly pious follow God's leading in all that they do (i.e., they keep his commandments, I Kgs 3:14; Ps 119:1ff.). This idea can be expressed by *hālak*; alone (without *'aḥrê*) plus words such as *šedāqôt* (Isa 33:15), etc. The Hithpael is used in this connection to emphasize the continuity of the action. Striking examples of men who so lived before God are Enoch, Noah, Abraham, etc. (Gen 5:22; 6:9; 17:1).

\*

**-This speaks to the verse “I charge you, oh daughters of Jerusalem, to not stir or awaken love until it pleases”. Here it is the Kings desire that his bride awakes and comes after him. I believe God's timing is perfect even if we resist His call for various reasons. He makes all things work for our good and His glory.**

**-The King is telling our Shulamite to rise up and come away with Him. He evidently is wanting her to arise from her sleep. Which would mean that he counts her love as pleasing. Note here: it is the King that bids her arise not the daughters of Jerusalem. Our times are in the Kings hands. When he calls us out of one thing into another we can feel unqualified (not ready) or are regarded as unqualified by others. We will see this is how our Shulamite felt later in the chapter.**

1/22/22

## Son 2:11

**For, lo, the winter is past, the rain is over and gone;**

Lo Means behold! Look! See!

**\*These are words that remind me of when trying to wake a kid up in the morning. “Wake up! Get up! Come and see (behold!) the breakfast on the table!”**

Winter H5638; TWOT 1549.1; Interlinear הסתו

•Root Word (Etymology)

From an unused root meaning to hide

•TWOT

-frequently used reflexively, “hide oneself.” David hides himself from Saul (I Sam 20:5ff.); Elijah hides by the Brook Cherith (I Kgs 17:3).

-Proverbs 22:3 The prudent sees danger and hides himself, but the simple go on and suffer for it.

-Perhaps its most significant use is in the idiom to “hide the face,” symbolizing broken communion, such as between God and sinful Israel (Isa 59:2). The most tragic example of broken fellowship is man’s rejection of Messiah (Isa 53:3, where the derivative *mastēr* occurs). Conversely, not to hide the face beautifully pictures open and full communion (Job 13:20). Perhaps the most crucial instance of this is in Psalms 22:24 [H 25]. Wedded to the call-answer motif (which speaks of fellowship, cf. Ps 102:1–2 [H 2–3]), the connotations in the idiom and an exegesis of the whole of Psalm 22 bear greatly on a full understanding of Messiah’s relation with the Father in those climactic hours when he effected the propitiation on the cross (cf. Heb 5:7).

Experientially, God himself will be a shelter for the believer, not only on that day of the Lord’s wrath (Zeph 2:3), but from the storms of everyday living (Ps 17:8; 27:5; 31:20 [H 21]; 64:2 [H 3]).

•Adam and Eve hid their sin behind leaves.

Past H5674; TWOT; Interlinear עבר

•BDBL d. be past, over, of time, etc., Amos 8:5; 1 Kings 18:29; Genesis 50:4; Songs 2:11

-Gen 50:4 KJV - 4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

•GHCL Metaph to pass by sin. Mic 7:18; Pro 19:11

Mic 7:18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

Pro 19:11 The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.

**\*The winter is passed. This could be the King saying “Behold! I have forgiven you of your trying to hide your sin, your swarthisness, or darkness. Come away with me just as you are. Come find your hiding place in me.”**

Rain H1653; TWOT 389a; Interlinear הגשם

Amos 4:7 “I also withheld the rain from you when there were yet three months to the harvest; I would send rain on one city, and send no rain on another city; one field would have rain, and the field on which it did not rain would wither;

**\*it is the King that causes the rain and causes it to cease.**

Over H2498; TWOT 666; Interlinear חלה

•BDBL b. pass away (vanish) Job 9:26 (of days); Songs 2:11 (of rain || עבר), of the heavens Psalm 102:27 [Psalm 102:26], of idols Isaiah 2:18,

•TWOT The verb is also used for the growth of grass (Ps 90:5–6) and for the second growth of a tree (Job 14:7).

This last usage is of special interest for it bears on Job’s concept of a future life. In despair, Job had longed for death (3:11–15). Then he pleads for relief from God who seemed about to destroy him (10:8–9). Then in a difficult verse he affirms his hope (13:15) and his assurance of vindication (13:18). In chap. 14 he gives explicit consideration to life after death. First, he cites the case of a tree which when cut down will put forth a second growth (v. 7, Hiphil of ḥālap). Not so with man. Of more value than a tree, he dies and does not rise. Job finds this unthinkable and raises the poignant question, “If a man dies, will he live again?” He answers his own cry with a declaration of faith drawn from his tree illustration. Job will wait for his “second growth” (v. 14, ḥālîpâ) to come. He is sure that God will have respect for, will long for Job the creation of his own hands. Interpreted by consideration of the key word ḥālap the passage prepares for the more famous passage on the subject, Job 19:23–27.

**\*The rain is over and gone. The King is telling our Shulamite throughout these verses that “behold! Come away! your hiding is over, there is a new life I want to give you. The rain, My wrath or displeasure is over and gone.”**

1/27/22

## **Song 2:12**

**The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;**

Flowers H5339; TWOT 1405d; Interlinear הנצנים

Root word-H5322; TWOT 1405c

Isaiah 18:5 For before the harvest, when the blossom is over, and the flower becomes a ripening grape, he cuts off the shoots with pruning hooks, and the spreading branches he lops off and clears away.

•Dictionary mature or develop in a promising or healthy way

-Pro 27:21 The crucible is for silver, and the furnace is for gold, and a man is tested by his praise. 22 Crush a fool in a mortar with a pestle along with crushed grain, yet his folly will not depart from him.

23 Know well the condition of your flocks, and give attention to your herds, 24 for riches do not last forever; and does a crown endure to all generations? 25 When the grass is gone and the new growth appears and the vegetation of the mountains is gathered,

NT verses/tie ins

-1Pe 1:18 knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, 19 but with the precious blood of Christ, like that of a lamb without blemish or spot. 20 He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you 21 who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God. 22 Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart, 23 since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God; 24 for “All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, 25 but the word of the Lord remains forever.” And this word is the good news that was preached to you.

Appear H7200; TWOT 2095; Interlinear נראו

-2Sa 22:16 KJV - 16 And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils

-Psa 90:16 KJV - 16 Let thy work appear unto thy servants, and thy glory unto their children.

Time H6256; TWOT 1650b; Interlinear עת

-Jer 51:33 KJV - 33 For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon is like a threshingfloor, it is time to thresh her: yet a little while, and the time of her harvest shall come.

Singing H2158; TWOT 558b; Interlinear הזמיר

\*H2168 (Strong) TWOT 559

זָמַר zâmar A primitive root (compare H2167, H5568, H6785); to trim (a vine): - prune!

**“The winter is passed, the rains have ceased” is indicative that pruning season has arrived. We do not like to be pruned. -note the word prune is the root word of singing. I believe it is a sweet incense to our King when one accompanies another.**

Turtledove H8449; TWOT 2500c; Interlinear התור

-Psa 74:19 O deliver not the soul of thy turtledove unto the multitude of the wicked: forget not the congregation of thy poor for ever.

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NT verses/tie ins

Evening, March 3 (Spurgeon Morning and Evening)

“He saw the Spirit of God descending like a dove.”

—Matthew 3:16

As the Spirit of God descended upon the Lord Jesus, the head, so he also, in measure, descends upon the members of the mystical body. His descent is to us after the same fashion as that in which it fell upon our Lord. There is often a singular rapidity about it; or ever we are aware, we are impelled onward and heavenward beyond all expectation. Yet is there none of the hurry of earthly haste, for the wings of the dove are as soft as they are swift. Quietness seems essential to many spiritual operations; the Lord is in the still small voice, and like the dew, his grace is distilled in silence. The dove has ever been the chosen type of purity, and the Holy Spirit is holiness itself. Where he cometh, everything that is pure and lovely, and of good report, is made to abound, and sin and uncleanness depart. Peace reigns also where the Holy Dove comes with power; he bears the olive branch which shows that the waters of divine wrath are assuaged.

Gentleness is a sure result of the Sacred Dove's transforming power: hearts touched by his benign influence are meek and lowly henceforth and for ever. Harmlessness follows, as a matter of course; eagles and ravens may hunt their prey—the turtledove can endure wrong, but cannot inflict it. We must be harmless as doves. The dove is an apt picture of love, the voice of the turtle is full of affection; and so, the soul visited by the blessed Spirit, abounds in love to God, in love to the brethren, and in love to sinners; and above all, in love to Jesus. The brooding of the Spirit of God upon the face of the deep, first produced order and life, and in our hearts, he causes and fosters new life and light. Blessed Spirit, as thou didst rest upon our dear Redeemer, even so rest upon us from this time forward and for ever.

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Heard H8085; TWOT 2412,2412a; Interlinear נשמע

•BDBL cause to hear

**\* The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;**

*(The words "of birds" is not in the Interlinear which means it is not in the original Hebrew.)*

**\*The King is calling our Shulamite woman to come away. Like a gardener, a husbandman, He knows which flowers need pruned for the maximum yield of fruit He desires. The voice of the turtle is heard by every seeking heart that says "search my heart oh God and find any evil way", but also "I believe help my unbelief. Thy will be done. Prune even the good things if another thing would bring You more glory". It is a call of a King to enter into His smelting furnace, into His vineyard for His purposes. For His glory and great pleasure.**

2/1/22

## Song 2:13

**The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away**

Fig tree H8384; TWOT 2490; Interlinear התאנה

TWOT More often than not, the fig is mentioned together with the grapevine in the ot. When figs and grapes were in short supply or lacking altogether, it was a sign of human distress or divine judgment (Ps 105:33; Jer 5:17; 8:13; Hos 2:12 [H 14]); Joel 1:7, 12; Hab 3:17; Hag 2:19). On the other hand, to be able to sit under one's own vine and fig tree was to share God's blessings of peace, prosperity and security, whether in past remembrance (I Kgs 4:25 [H 5:5]; see also I Macc 14:12) or in future eschatological hope (Mic 4:4; Zech 3:10). For similar imagery, see also II Kgs 18:31 = Isa 36:16; Joel 2:22. In Jotham's parable the olive, the fig, and the vine have first claim to royal dignity among fruits (Jud 9:7–15).

Tender grape H5563; TWOT; Interlinear סמדר

•Some refer tender grape to the flower of the grape and others hold that this means the actual grape beginning to grow from the flower.

**\*It seems to me that this is talking about the fruit of the fig tree and grapevine is just now being seen. It is probably early spring. If the allegory of the existence of the fig tree and grape vine are considered, then we could say the King is pleased with the Shulamite, and she should have no fear of judgement. He again calls yo her to come away, reassuring her that she is fair and lovely.**

**Song 2:14**

**O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.**

Clefts H2288; TWOT 603a; Interlinear בהגוי

•BDBL places of concealment, retreats, as abode of dove הסלע יונתִי בהגוי הַסְּלַע Songs 2:14 (in metaphor); also, hyperbole, as abode of Edom הַסְּלַע שְׁכֵנֵי בְּהָ (Jeremiah 49:16; Obadiah 1:3).

-Oba 1:3 KJV - 3 The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

-Jer 49:16 KJV - 16 Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.

**\*Pride and fear are the two top obstacles of coming away with our King. They can keep us from prayer and worship. It seems as if they kept our Shulamite woman from going away with her King as well.**

Secret places H5643; TWOT 1551a,b; Interlinear בסתר

-hiding place

•TWOT In the more frequently attested Hiphil, the basic idea of “hiding” comes forth. Perhaps its most significant use is in the idiom to “hide the face,” symbolizing broken communion, such as between God and sinful Israel (Isa 59:2). The most tragic example of broken fellowship is man’s rejection of Messiah (Isa 53:3, where the derivative mastēr occurs). Conversely, not to hide the face beautifully pictures open and full communion (Job 13:20). Perhaps the most crucial instance of this is in Psalms 22:24 [H 25]. Wedded to the call-answer motif (which speaks of fellowship, cf. Ps 102:1–2 [H 2–3]), the connotations in the idiom and an exegesis of the whole of Psalm 22 bear greatly on a full understanding of Messiah’s relation with the Father in those climactic hours when he effected the propitiation on the cross (cf. Heb 5:7).

-Eze 38:18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face. 19 For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; 20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the *steep places* shall fall, and every wall shall fall to the ground. 21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother. 22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. 23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.

**\*There are two “secret places”. The one, like Adam and Eve, is a place of hiding from the King. Not wanting him to see our pride, fear, or shame. This is an attempt to fix ourselves. To hide from his judgement...which if we would only “come away with him” we would understand there is no judgement. Only grace and mercy. Long suffering and kindness. His motive is to make us into what he sees us to be, lovely and fair. The second secret place is the place we meet with him. The place of surrender to the King. This secret place is more of the heart than a physical place of meeting. It is where we bring our pride, and he brings humility, we bring our fear and he brings his power, love and a sound mind, we bring our shame and he brings his grace and forgiveness. It is where we lay down the attempts of protecting ourselves and trust in his protection and ways.**

**This is what the King is trying to convince our Shulamite woman of in this verse. Come out of hiding! Let me see your face..**

Countenance H4758; TWOT 2095i; Interlinear מראיך

•TWOT also “appearance” in the sense of how something seems outwardly to be, as opposed to the inner reality (I Sam 16:7). By a slight extension our word expresses the very common notion of face or countenance, the part of a person visible to the eye (Song 2:14; 5:15). Adjectives for fair and desirable as well as ugly and undesirable are commonly used with mar’eh

for sweet is thy voice, and thy countenance is comely.

•

**-The King is again showing our Shulamite woman how he sees her. This is not a flattery, but a reality that he already sees. Just like our King sees us as a work already finished, but calls us into the journey of being changed-or created new-from glory to glory.**

**-There is something here worth joying though. We only stay in that newness of life if we abide in Him. If we come away with him when he calls. That can and should look like a daily time spent with him, but sometimes it is also an extended time as well. When the world starts pressing into our peace, or even those works we do for the King start**

becoming heavy on our hearts and minds to where we find ourselves with less patience, and more irritation, less grace and more legalism...that is when our King calls us to come away with him for our pruning of these things. There is no greater time spent in his presence enjoying him without interruption or distraction of works or the world. Even great pastors, other Christians, commentaries etc can become a distraction from seeking Him alone.

-The King knows the perfect timing of the calling away. He is sovereign.

2/2/22

## Song 2:15

Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

\*I see this as the Godhead conversing internally. It doesn't flow very well if ascribed to the Shulamite because it seems out of character that she would say our vines...but it is not completely out of the question. It flows even rougher if ascribed to the King. Who would he be charging to take the foxes? No matter the opinion of who is or who isn't speaking here, it is in what is said that is of importance. We'll look at "as if the Shulamite is speaking", and "as if the Godhead is conversing internally". Both ways, there is truth to be gleaned.

Take H270; TWOT 64; Interlinear אָחַז

-grasp, take hold, take possession; to take by hunting/fishing-catch

Foxes H7776; TWOT 2433a; Interlinear שׁוֹעֲלִים

-Ez 13:1 And the word of the Lord came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord; 3 Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! 4 O Israel, thy prophets are like the foxes in the deserts. 5 Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. 6 They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken? 8 Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God. 9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God. 10 Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar: 11 Say unto them which daub it with

untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. 12 Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? 13 Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. 14 So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord. 15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it; 16 To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God. 17 Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them, 18 And say, Thus saith the Lord God; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?

19 And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies? 20 Wherefore thus saith the Lord God; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:

23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the Lord.

—

•NT verses/tie ins

Luk 13:32 And he said unto them, Go ye, and tell that fox (Herod), Behold, I cast out devils, and I do cures to day and to tomorrow, and the third day I shall be perfected.

Of uncertain derivation; a fox, that is, (figuratively) a cunning person: - fox

Spoil H2254; TWOT 592-594; Interlinear מִחְבָּלִים

-Isa 54:16 KJV - 16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

•TWOT The Piel use, “destroy” or “ruin,” may be intensive of the Qal, “act corruptly.” The destruction may be carried out by God (Eccl 5:5), a nation (Isa 13:5), a knave or villain (Isa 32:7), or “the little foxes that spoil the vines” (Song 2:15). The verb is used with the cognate *ḥebel*, destruction, in -Mic 2-3

2:10 Arise and go,

for this is no place to rest, because of uncleanness that destroys with a grievous destruction.

**\*If the Shulamite is speaking we can almost hear her say “I am too young and tender to come with you, my King. I am fearful if the little foxes that would spoil me. Catch them all, and then I will go with you.” If this is a conversation within the Godhead, perhaps this could be said “Go, capture and destroy the destroyer of our people. Lay to rest her fears of being laid waste by these little foxes. We will bring the little foxes, and we will destroy the little foxes. All for My name’s sake.” This is the sovereignty of God.**

**-Are we fearful of the little foxes that could steal our peace? Our King has the power and the will to destroy our destroyer. He does not lose one flower, one fruit of His vine that the Father has given Him. Our job is to go with Him, give Him all those fears and He always rises up in our defense. Our Shulamite woman has not learned this very valuable lesson yet. But, she does eventually in Ch7 of this Song. What this means is He never leaves us as we are. The Christian life is a continual walk forward, not a stationary place. It is a constant surrendering of not only “our life” but the fear, doubt, impatience etc. Minute by minute, hour by hour, day by day, year by year. It is not a vague “I surrender my life” but a surrender of each moment that makes up our life.**

2/7/22

## Song 2:16

**My beloved is mine, and I am his: he feedeth among the lilies.**

Feedeth H7462; TWOT 2185, 2186; Interlinear לֹהֵרֵה

•TWOT From very ancient antiquity, rulers were described as demonstrating their legitimacy to rule by their ability to “pasture” their people. Hammurabi and many other rulers of ancient western Asia are called “shepherd” or described as “pasturing” their subjects. In the OT, however, it is the Lord who feeds his people and is praised for his mercy in providing for them (Gen 48:15; Ps 23:1; 28:9; Isa 40:11; Hos 4:16 et al). This attribute of God is one of the marks of the offices of prophets, priest, and king. David’s claim to the throne is based upon God’s command that he feed the people (II Sam 5:2). Failure of the officers of Israel to feed the people either physical or spiritual nourishment was deemed a severe transgression (Ezk 34:2ff.) In this chapter the prophet plays repeatedly on the two forms of the root, *rā’â*, the verb meaning “to pasture” and the noun meaning the “pastor” or shepherd. The true repetition of the ideas is lost in all the versions by supplying synonyms where the Hebrew uses the same term throughout. The OT

theological idea of the good shepherd who feeds his flock with God's truth (Jer 3:15 etc.) becomes prominent in the nt (Jn 10:11).

## Song 2:17

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

Break H6315; TWOT 1741; Interlinear שיפוח

•breath, blow, grows cool

•TWOT pûah in reference to nature refers to the “blowing” of the day, i.e. the first appearance of the morning (Song 2:17; 4:6; also 4:16).

Shadows H6752; TWOT 1921a ; Interlinear הצללים

•BDBL shadow on dial 2 Kings 20:9, 2 Kings 20:10 (twice in verse); 2 Kings 20:11 || Isaiah 38:8; צלֵלִי עָרַב [H6752 Jeremiah 6:4], compare [H6752 Songs 2:17; Songs 4:6]; of mountain Judges 9:36.

•TWOT Shadow also describes the failing condition of one who is enduring a sickness (Job 17:7).

•NT verses/tie ins

Hebrews 10:1

Christ's Sacrifice Once for All 10 For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near.

Flee away H5127; TWOT 1327; Interlinear ונסו

•Strong's A primitive root; to flit, that is, vanish away (subside, escape; causatively chase, impel, deliver): - X abate, away, be displayed, (make to) flee (away, -ing), put to flight, X hide, lift up a standard.

•BDBL 3. take flight, depart, disappear, only figurative; Deuteronomy 34:7 (JE) his freshness (להִהָּ vigour) was not gone (|| לֹא כָהָּתָה עֵינֹו); of shadows (at evening), Songs 2:17; Songs 4:6; of sorrow etc. Isaiah 35:10; Isaiah 51:11.

•GHCL In describing the evening. “The shadows flee away” ie they are become long and stretched out, and as it were flee from us.

•TWOT

- nûs denotes rapid movement away from something or someone. It usually connotes escape from real or imagined danger (except Deut 34:7; Jud 6:11; Song 2:17; 4:6), the basic image being martial (cf. Lev 26:36).

-When God fights, man and nature flee. The Egyptians seeing that the God of the plagues was fighting for Israel were routed and fled before the closing sea (Ex 14:25, 27). God states the principle clearly in Lev 26:17 (cf. Prov 28:1) noting that victory depended on obedience (cf. nādaḥ). Disobedience would turn God against them and they would “flee when there is none to pursue” (cf. v. 36; Deut 28:7). So, when the ark set forth, Moses called on God’s help and presence, crying “rise up (qûm) O Jehovah, let thine enemies be scattered, and let them that hate thee flee before thee” (Num 10:35). This “war-cry”/prayer also expresses Moses’ joyous confidence and encouragement to the people (KD). This principle is exemplified frequently in Israel’s victory over her enemies (cf. Jud 7:21–22) and her defeats (cf. Deut 32:36).

Turn H5437; TWOT 1456; Interlinear טב

-to turn about

Bether

•BDBL 2. הָרֵי בִּתְּרָה [H1336 Songs 2:17] mountains of cutting, i.e. cleft mountains

•GHCL mountains divided by valleys

**\*Our Shulamite is in fear of those foxes. She turns the King away until the shadows flee and the day breaks. This could be said “Oh King, I still see the shadows within myself. I am still swarthy. I am not ready, or clean enough to go with you. Come back when the struggles are eased.” We all have been in this place. Where we feel unworthy and think we need to become clean by our own efforts before we follow our King. This only causes heart break...and the tendency to look toward others for help when we realize we cannot overcome on our own. It is a strange thing about human nature. We send our King away, the only one who can make all things new (the shadows flee), thinking we can do it on our own...then when that fails...we look to everything else besides Him. I do believe we all are quite insane. Which the next chapter will prove.**

**-The one thing our Shulamite does get right is that she knows to whom she belongs even if she is not fully leaning on her Beloved yet. To fully trust our King is a process.**

2/11/22

This passage of scripture fits into what is happening in our story here as our Shulamite turns her King away. -How often do we turn our King away from following Him? Leaning on Him and trusting in Him alone to make us into who He wants us to be for His glory?

Zep 3:1 Woe to her that is filthy and polluted, to the oppressing city! 2 She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God. 3 Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow.

4 Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law. 5 The just LORD is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.

6 I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant. 7 I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings. 8 Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

2/11/22

## Song 3:1

**By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.**

(Of course our Shulamite woman didn't find Him! She had sent Him away. This really is a great example of how insane humans really are. It is a wonder that our King, the God of all things bears with us in ultimate kindness, mercy and grace that truly no one deserves.)

2/12/22

**\*We have covered a lot of ground in the first two chapters of the Song of Solomon. Defining words that have shown the meaning of the symbolism in order to come to a better understanding of why God chose to include this book in the canon. It may be a good idea to recap here some insights that could be drawn from our Shulamite woman's life to this point. As Christians, we all have a story. We all have a past journey and we all have the place where the King has taken us out of, and our current place with Him now. It is good to have a reflective journey in where we stop for a minute and really think about our life now and what has brought us to this point. What we have learned both through the good and bad. Through our sin, through our mistakes or wrong decisions, and what our King has done along the way...how He has responded to each situation, each decision we made along the way. For some of us, our stories are as vast and complex as this one. It takes an honesty and determination in prayer asking Jesus to reveal the right perspective to us about our past and those things that He wants to reveal to us now through it. If time is not taken to reflect on those things, we can sure miss a whole lot of wisdom and not grow as much spiritually in our relationship with Him. In combing through the past, though, we tend to**

relive the bad decisions and this can put us in a place of guilt. The perspective we reflect back on makes a difference and is very important. Reflecting in a way that only focuses on what we in ourselves have done wrong is not beneficial at all. We must also remember, or realize what our King has also done. There is a time to face what fruit those bad decisions produced, whether good or bad, but there is also a time to ask the King to reveal His hand through it all. What was His heart through our life? The one thing I do know for certain is He is truly patient, long suffering, and full of mercy and grace in my own life.

- Just a side note before recapping ch 1&2..

**Psa 46:1 To the chief Musician for the sons of Korah, A Song upon Alamoth. God is our refuge and strength, a very present help in trouble.**

Present H4672; TWOT 1231; Interlinear נמצא

•BDBL f. = prove to be, after numbering, 1 Chronicles 24:4; 2 Chronicles 2:16; of עֲזָדָה הַבְּצֻדוֹת, "נִצְּנָה" Psalm 46:2.

-1Ch 24:4 KJV - 4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided. Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers.

-2Ch 2:16 KJV - 16 And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem.

•GHCL

•TWOT 1231 נִצְּנָה (māšā') find.

There are approximately 450 usages of this root in the ot. Most of these are in the Qal stem (Gerleman, 306 times but according to Koehler Baumgartner, KB, p 553b, 310 times.) As we shall see, although its basic meaning is "to find" (in the LXX, mostly euriskein), māšā' also assumes other shades of meaning. The Niphal stem of this verb appears 141 times (Gerleman) or 135 times (KB). Once again, the expected translation would be the passive of the Qal, "to be found." But such translations as "overpowered," "captured," and "apprehended" are also discoverable. Note that in the LXX the translation of māšā' is often not euriskō but something like haliskomai "be caught. held."

The evidence of related languages is helpful. Hebrew māšā' is to be related to Aramaic mēṭā' "to reach, attain" (the word in BA for "find" is sēkah); to Ethiopic maṣ'a "to come, arrive"; and to Ugaritic mza/mša "to reach" (UT 19: no. 1524).

There seems to be, then, sufficient grounds to establish for māšā' in the Qal stem not only the meaning "to find" but also "to come upon, meet, reach." As a generalization, we may say that whenever māšā' is used to describe a result following a time of "seeking" the translation is "to

find.” Thus, Deut 4:29, “if you seek (bāqaš) the Lord, you shall find (māšā’) him.” Cf. Jer 29:13; Song 5:6. “Seek (dāraš) the Lord, while he may be found” (māšā’) (Isa 55:6); cf. I Chr 28:9; II Chr 15:2; “they shall seek (šāhar) me early. but shall not find (māšā’) me” (Prov 1:28).

-māšā’ in the Niphal is often simply a synonym for hāyâ “to be”: I Sam 9:8, “I have here at hand,” literally, “there is found in my hand” (BDB 594b:2a-f).

2/14/22

**\*Taking the word “present”. God is a very “present” help in time of need.**

**-Proven. God proves His ways and who He is by repetition. He is faithful again and again by number. This is the whole theme and point of the Song of Solomon (which the whole story will show). The King is proving Himself to be faithful, a present help, in our Shulamite woman’s life as she learns to lean on Him and trust Him alone.**

**-The story of her life with the King begins with her great expectation of following the King and being delivered from the wine she was leaning on. She found out that the King was after much more than just ridding her of addiction and giving her a comfortable life. She sees her own swarthisness and starts leaning on the daughters of Jerusalem...comparing herself to those who the King brought into His chamber. He desires to prune her, to create newness in her, but she currently sends Him away out of fear of those who may be able to steal her away from Him, and because she still sees herself as in the shadows. Her expectation of having to be perfect without danger before following her King is currently where she is at (where we are reading in her story).**

**-We all can become trapped in this can’t we? Praying for our King to remove the foxes and make us perfect before we feel worthy to go away with Him in whatever He is calling us to be for Him. This is the second time He has called her so far in the story.**

**The first time, she goes away without hesitation with great expectation. This second time, however, somehow she doubts or fears that she is not worthy or ready enough. Her focus the first time is on the Kings love for her. This second time, she knows she belongs to him, but her focus is on her own unworthy state and fear instead of on Him. This chapter bears out the danger of relying on ourselves or others instead of on our King. I see the whole book of the Song to be a progression of the Shulamite woman learning how to trust Her King rather than in herself or other things/people. A faith becoming faithful because He proves Himself time and again to be faithful to never turn her away, but constantly calls her to come away and allow Him to do the great work He wants to do in and through her.**

2/18/22

**\*There is another point about the word present from the GHCL:**

**..”God is said to be found by men when he inclines his ears to them, when he hears and answers them.”**

Paul said it this way:

Rom 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Psalms 139

Search Me, O God, and Know My Heart

To the choirmaster. A Psalm of David.

1 O LORD, you have searched me and known me! 2 You know when I sit down and when I rise up; you discern my thoughts from afar. 3 You search out my path and my lying down and are acquainted with all my ways. 4 Even before a word is on my tongue, behold, O LORD, you know it altogether. 5 You hem me in, behind and before, and lay your hand upon me. 6 Such knowledge is too wonderful for me; it is high; I cannot attain it. 7 Where shall I go from your Spirit? Or where shall I flee from your presence? 8 If I ascend to heaven, you are there! If I make my bed in Sheol, you are there! 9 If I take the wings of the morning and dwell in the uttermost parts of the sea, 10 even there your hand shall lead me, and your right hand shall hold me. 11 If I say, "Surely the darkness shall cover me, and the light about me be night", 12 even the darkness is not dark to you; the night is bright as the day, for darkness is as light with you. 13 For you formed my inward parts; you knitted me together in my mother's womb. 14 I praise you, for I am fearfully and wonderfully made. Wonderful are your works; my soul knows it very well. 15 My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth. 16 Your eyes saw my unformed substance;

in your book were written, every one of them,

the days that were formed for me, when as yet there were none of them. 17 How precious to me are your thoughts, O God!

How vast is the sum of them!

18 If I would count them, they are more than the sand.

I awake, and I am still with you.

**\*Sometimes our perspective, or the voices of the enemy of our souls can convince us that God is not with us. Our Shulamite woman decided to not go with her King because of fear or thinking she had to somehow wait for the shadows to pass. To become lighter than she was. She was not leaning on her King. It seems that she realized her mistake and began seeking Him in this first verse of Ch3. Most commentators and scholars interpret Ch3 as a dream, but in our study, it is appropriate to see it as real life action taking place. Like Paul said "whether I'm the body or not, I do not know" when talking about visiting the 3rd heaven. What strikes me is the two instances in the Songs that are considered a dream have**

less symbolic language than the other chapters that are interpreted as her being awake. Because of this turn in how Ch 3 is written, our study should reflect that. Our word study should give way to a more compare and contrast with the other dream she has in Ch5. This will also require us to look at what is happening in Ch4, which, again, has more symbolic language. So, we'll just follow the text and see what the Holy Spirit wants to reveal through it.

2/26/22

### **Song 3:1**

**By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.**

(Of course our Shulamite woman didn't find Him! She had sent Him away. This really is a great example of how insane humans really are. It is a wonder that our King, the God of all things bears with us in ultimate kindness, mercy and grace that truly no one deserves.)

**Song 5:6 I opened to my beloved, but my beloved had turned and gone. My soul failed me when he spoke. I sought him, but found him not; I called him, but he gave no answer.**

**Song 6:2 My beloved has gone down to his garden to the beds of spices, to graze in the gardens and to gather lilies. 3 I am my beloved's and my beloved is mine; he grazes among the lilies.**

It is curious how our Shulamite woman is seeking and calling her King in ch 3 and 5 when in ch 6:2 she readily tells the daughters of Jerusalem exactly where He is. If she knew all along, then why was she asking others where he was?

**Son 3:2 I will rise now and go about the city, in the streets and in the squares; I will seek him whom my soul loves. I sought him, but found him not. 3 The watchmen found me as they went about in the city. "Have you seen him whom my soul loves?"**

**Son 5:6 I opened to my beloved, but my beloved had turned and gone. My soul failed me when he spoke. I sought him, but found him not; I called him, but he gave no answer. 7 The watchmen found me as they went about in the city; they beat me, they bruised me, they took away my veil, those watchmen of the walls. 8 I adjure you, O daughters of Jerusalem, if you find my beloved, that you tell him I am sick with love.**

It is fallen human nature to look for comfort and direction from everyone except our King. To depend on everyone else, and allow our own shortcomings..the way we think of ourselves to keep us from following and relying only on our King. In ch 3 she asked the watchmen where her king was. To show her the way, and in ch 5, she asked the daughters. We tend to do this in our own lives don't we?

2/27/22

2/27/22

Today, I am going to just talk about what I see from the whole story of the King and the Bride without chapter and verse quotes, without definitions from lexicons or concordance. Those things are very useful to help give a correct understanding of what the text is saying, but, then that should take us into more of an application. Something meaningful for our walk with our King. A “meditating on the Word” is how some describe it. My original plan was to do the line by line “expository” study clear through the book of Songs, but I’m compelled to just let my hair down and just talk about what I see in more of a freestyle form. Taking all the word studies, sermons, teachings plus my own experiences with prayer for the Holy Spirit to give words to the perspective I believe He has been giving me these past few months. Perhaps in a way that tells the story through the different perspectives of each character involved but assigning it to be applicable to our own walk with Jesus.

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Jesus:

**I have formed you from the foundations of the world. I have called you my own. I will bring you into My chamber and set you aside. My smelter will purify you. The temptations and trials and tribulations will work in you to bring forth My glory. My rod and My staff will be your comfort. My right hand will embrace you, My left hand will be under your head. I will become your Salvation and I will create in you a new heart. You will be made to only lean on Me. I will prove My love, My judgement and mercy, My holiness and grace through your life. I am the potter, I am the smelter, I am the husbandman, I am the maker of all good things. I prune that which is good, I burn away that which is evil. I bring water to the dry and parched soul. I bring beauty from the ashes. I set your feet upon the high places of the valleys and the mountains. I cause a rest in your heart through the tribulations, testings, and purgings in this life. I will cause you to only look and depend on Me. This is how you will overcome. By My blood and your testimony. Knowing Who it is you have placed your faith in.**

2/28/22

The Bride of Christ individually goes through a process. Just like the bride in the Song. When we first come to Jesus, or rather, when God first calls us to Him and there is a deliverance of some addiction, mental disorder, or some other manifestation of the Spirit that proves His love and care toward us, then there is a song of joy and happiness. We run after Him in our zeal perhaps thinking life will now be easy. Comparison of other members of His body often happens. In the seeking to know Him more, the focus shifts from Him to looking at others. Those who’s walk with Him seems more pure than ours. For those who truly want to know God and deepen their relationship with Him, the realization of how swarthy we are comes by the law of God. Remember the king in the Song is the one who told the bride if she didn’t know where he was to follow the others and camp outside the shepherds tents. Jesus uses these shepherds and other believers to prune us, convict us, and encourage us. But, because human nature is what it is, the attempt to make ourselves holy enough, clean enough, righteous enough by our own strength

quickly becomes the M.O. “The holiness preacher talked about being impatient, greedy, selfish, not doing enough for Jesus, so I am going to change. Look at John or Ruth, they have it all together! They are the ones I need to be or more like, and then I’ll be able to have a deeper relationship with God. If I become better, then He will work miracles in my life and He can become glorified in me. Somehow I need to find a way to earn and keep His love.” Paul talked about this tendency to the Galatians didn’t he? Basically he said “Who are you following? Who told you to follow the law rather than the Spirit of God? Who told you to try and overcome sin by changing yourself?”. (My belief is it is the Holy Spirit who takes us to this place to prove to our own selves that we cannot save ourselves. It truly is Gods’s way and process).

Or...on the opposite side of the theological spectrum there are those shepherds and believers who do not concern themselves with sin. Their belief is in faith for prosperity of health, wealth, and a comfortable life. Jude talks about turning grace into lasciviousness. Doing what I want when I want for the sake of my own pleasure.

The bride in the Song goes to both extremes before finally she is seen “leaning on her beloved”. First, she starts out knowing her swarthisness, and being ashamed. Then goes onto being fearful of “the little foxes” and the shadows of sin that still linger in her heart. She does not see herself as worthy, or good enough to go away with the king. This can be compared to our own Christian life can’t it? How many times the faithful preacher has brought a convicting word that the Holy Spirit meant to use to bring repentance and dependence on Jesus that we applied to our heart as a condemning word instead? Or we see someone overcoming and getting the victory over something that we have been struggling with, and we bring condemnation and guilt upon ourselves no matter if the believer is truly condemning or showing us grace and mercy. The question is, what is the reaction of the heart toward sin? There is no doubt that God is holy, and we are not. Are we leaning on the promise of Jesus’ blood that washes us clean, and the mighty power of the Holy Spirit to create that newness within, or depending on our own strength to somehow get the victory. Or do we give up on either and live the way we want because God has given grace through the sacrifice of Jesus? Which brings us to the second extreme. The bride in the Song takes a fall. She decides to hang out with the wrong company and finds herself indulging heavily in wine with an old friend. This happens square in the middle of the king telling her how beautiful she truly is in his eyes. We fall sometimes. Sometimes we fall very far and hard. Old idols can sneak back in when we are leaning on others or ourselves for our ultimate victory. Or when the battle gets to much, the road gets to hard, the wait gets to long, the furnace is just to hot, and we need that quick relief...the easy way out that isn’t so easy to get out of. Jesus does have a lot to say about brothers and sisters, preachers, teachers, and encouragers working together for His glory. We are His hands and feet. But, each one of us individually cannot substitute a foot, arm, or any other member for the Head. We each have to depend on, and take everything of ourselves to Jesus. Which, let’s face it, does take some work on our part. It is easier to pop a pill, smoke a joint, drink a pint, have a one night stand, buy that thing we’ve been coveting, eat that 2nd box of cookies, or a myriad of other things used to bring comfort. Our King is so very patient while we learn that His comfort exceeds all these things. He is patient while we make our bed in hell, and when we finally wake up to the fact that He is truly the way. That His love really is better than wine.

-What does being perfect in the love of God look like? Being totally dependent on His love to change us from the inside in such a way that His love is what spills out of us onto every other person who we live with or come into contact with. This is a sacrificial love. A dying to our own desires being in service to others. This isn't the kind of love that gives people what they want but a sacrificial love like a mother who could become employed in Christian ministry, but God calls her to family ministry. Or the one who is called to Christian ministry that has to die to the comforts of home. Only God knows the death each of us need. There are no cookie cutter saints...even though we each tend to only see from our own ledge thinking perhaps the view is better on someone else's ledge. Father, pour out Your Spirit of mercy and grace on and through Your people today.

3/1/22

In speaking about watchmen, pastors, leaders and teachers, some scriptures need to be brought in.

**Son 5:7 The watchmen found me as they went about in the city; they beat me, they bruised me, they took away my veil, those watchmen of the walls.**

**Jud 1:22 And have mercy on those who doubt; 23 save others by snatching them out of the fire; to others show mercy with fear, hating even the garment stained by the flesh.**

**Pro 27:6**

**Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.**

**Heb 12:6**

**For whom the LORD loves He chastens, And scourges every son whom He receives."**

**Gal 6:1 Brothers if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted.**

**Pro 27:17**

**As iron sharpens iron, so one person sharpens another.**

**Ps 119:71**

**It is good for me that I was afflicted, that I might learn your statutes.**

"Those watchmen on the walls." The leaders, shepherds, pastors, and teachers. They have a tough calling. Jesus says they will be judged with a high standard. They are commanded to practice what they preach, preach the word when it is popular or unpopular, speak the truth in love, show others the law and grace at the same time, and fulfill all of that while rejoicing over being ridiculed, misunderstood, mocked, scorned, and having their character assassinated. They

are in a fish bowl open to the scrutiny of believers and unbelievers alike. Yet, they are not God. They are human. They sin. They do not always divide the word correctly, and have wounds and hurts just like everyone else. They are also being changed from glory to glory just like everyone else. Now, I'm talking here about the watchmen, leaders, shepherds, pastors, teachers who are seeking and love God with their whole heart, who truly love His sheep, His Bride, and his neighbor. There are those wolves who are only in it to make a profit for themselves and build their own kingdom and name... there truly is a special place in hell for these.

The watchmen who beat the bride and took her veil away in the Song can represent 2 different kinds of watchmen. We will define those later in the study. For now, in order to understand how I see the watchman's behavior, I'll explain how I see the Song coming together.

I see a progression from the first encounter of the bride in the Song with the watchmen and the second encounter. The first time, she passes by the watchmen in searching for the one her soul loves. They allow her to "come into the camp" so to speak. She has been singing of the king's love being better than wine. The heart attitude is one of fear of falling prey to the little foxes and not being worthy enough. This heart attitude holds no threat to the camp, and the watchmen allow her to enter unscathed. Then she finds the king after she passes by.

The next encounter with the watchmen is a whole different scenario. Why? Ch 3 of the Song talks about the king coming to her with soldiers.

**Son 3:6 What is that coming up from the wilderness like columns of smoke, perfumed with myrrh and frankincense, with all the fragrant powders of a merchant? 7 Behold, it is the litter of Solomon! Around it are sixty mighty men, some of the mighty men of Israel, 8 all of them wearing swords and expert in war, each with his sword at his thigh, against terror by night. 9 King Solomon made himself a carriage from the wood of Lebanon. 10 He made its posts of silver, its back of gold, its seat of purple; its interior was inlaid with love by the daughters of Jerusalem. 11 Go out, O daughters of Zion, and look upon King Solomon, with the crown with which his mother crowned him on the day of his wedding, on the day of the gladness of his heart.**

Why in the world would the king be coming dressed for war?

3/3/22

There are some clues (why the battle array) later in the Song that tell the story. Some commentaries say the order of the Song goes something like this:

1. Coming to the king
2. The first dream
3. The wedding (ch 4)
4. The second dream

## 5. Leaning on the king

What I see is different than that. The reason why the king comes dressed in battle is because the bride-to-be has strayed. She talks about it here:

**Son 6:11 She I went down to the nut orchard to look at the blossoms of the valley, to see whether the vines had budded, whether the pomegranates were in bloom. 12 Before I was aware, my desire set me among the chariots of my kinsman, a prince.**

It seems to me that this happened before the second dream and before the king comes dressed in battle. She went back to her brothers fields to see what was going on. Perhaps a longing for their company, or the desire for their salvation. She basically went her own way in her own strength, and gets snared by a prince with flattering lips. Before she knows it, she has fallen into temptation. Living her old ways. Ch 7:1-9 tells the whole sordid story. This verse..

**Son 7:9 and your mouth like the best wine. She It goes down smoothly for my beloved, gliding over lips and teeth**

She is now calling this prince her beloved. It seems that her not going away with the king due to fear of the little foxes and being to swarthy lead her backward instead of forward... and had damaging results.

The following verse is a reply to what is going on in ch 7.

**Son 6:13 Others Return, return, O Shulammitte, return, return, that we may look upon you. He Why should you look upon the Shulammitte, as upon a dance before two armies?**

In this line of thinking, ch 6:11-7:9 precede ch 4 when the king comes in battle. The bride-to-be is telling her king what happened. Admitting her sin. It is an honest moment for her not clouded with dreams. In 6:13 the king tells her what his response was toward her at the time she fell. Then the king comes in battle array in ch 4 because “**Why should you look upon the Shulammitte, as upon a dance before two armies?**” He says this after (others) are pleading with her to come back. Maybe these others are the watchmen on the wall.

So, perhaps this could be the chronological order:

1. The bride-to-be comes to her king singing his love is better than wine.
2. He takes her into his chamber and begins to show her how he is the smelter, pruner, and how he sees her as lovely.
3. She doesn't lean on or go with the king, but wraps herself up in fear, and does not see herself as worthy.
4. Still trying to become worthy, she searches for the king...passing by the watchmen.

5. She finds her beloved.

6. There is still a longing in her heart for her mothers house. Perhaps a longing for the king to come and bring her family to himself as well? But she does not lean on her king as she goes out to the nut field (our families are a bunch of nuts aren't they?).

7. She does not have the strength to stand in that place, and finds herself calling a prince her beloved, and again leaning on wine.

8. Others say come back, where did you go? The king comes in battle array asking them why the Shulamite should be torn between 2 armies. The armies of the prince and the armies of the king. The cry of others (the intercessory prayers) bring the king into the battle.

9. Then the watchmen go find her in that state and, from her perspective, beat her and take her veil away.

It is here that the discussion of the watchmen, leaders, preachers and teachers can take place. The first encounter with the watchmen could represent one type, and the second encounter another type. Two different ways of preaching, teaching and leading.

The first type are like those watchmen who only preach grace without the law. The other type are those who only preach the law without grace.

The grace without law leads into lascivious behavior. Anything goes, do what you want when you want with whomever and whatever you want. Be happy, live free, Hakuna Matata (it means no worries for the rest of our days...a problem free philosophy)!

This type also represents those who only show how Jesus died to save them from their sin but do not show how He also died so they could be made new (sanctified). One complete gospel that often times only the first part is taught or preached about.

Then there are those watchmen on the wall. The strict, no-nonsense, holiness preachers who hate even the robe stained by sin. I'm talking here of those who adhere to the law without grace. Legalistic gurus who see the outer garments of a person and judge very harshly demanding they change themselves before being accepted into the camp. They take the veil off the bride to see where the law needs to be applied. Very hard, harsh, merciless, and graceless taskmasters they are.

Here is a perspective that keeps Jesus as King:

Both types are used by Him. Both extremes drive His Bride to Him on the narrow way. No matter what the motive of each type of watchman, God works all things together for the good of the bride, and for His glory. God is grace and He is righteous. He knows each individual heart and soul. He knows what each person needs to drive them to Himself.

Now, there are those watchmen who's heart motive is pure and they get a bad rap. If they preach grace, then they are labeled to soft. If they preach the law and stand against sin, they are to legalistic. One thing to remember is that through the course of their own lives they are also learning the ins and outs of the law and grace applied to their own lives. Their heart motive is to bring people into repentance to a holy God through the sacrifice of Jesus, AND to see His bride change from glory to glory.

So, what are we as ordinary every day Christians to do with all of this?

3/4/22

We can be led astray by the watchmen, leaders, pastors, teachers no matter their heart motive. We can be encouraged, challenged, reproved, corrected and knowledge of God can be added to our own lives no matter their heart motive.

We are so very inclined to set up our favorite pastor, leader, teacher on a pedestal thinking they are infallible. Then when they do fail, or make a mistake in judgement, or take a fall into temptation...we are devastated. When spiritual wounds happen to us from these watchmen, grudges develop. There are so many walking wounded Christians out there due to being beaten by not only the pastors and leaders, but by others in Christ's Body. The very body that the Holy Spirit works through and dwells in. It would be an interesting study to see how much of our mental health problems among believers are directly related to these wounds straight from the Body of Christ.

The questions then become: If their heart motive doesn't matter, then what does and why doesn't their heart motive matter?

The answer to the first is found in our own heart motive. Look at the bride in the Song. Right after her fall into temptation, she still said this: **Son 7:10 I am my beloved's, and his desire is for me.** Then, the king comes dressed for battle. I believe in the following verse the bride is again remembering (or maybe has realized as she is reflecting on her past) why the king would bring his strong hand to her situation: **Son 8:6 Set me as a seal upon your heart, as a seal upon your arm, for love is strong as death, jealousy is fierce as the grave. Its flashes are flashes of fire, the very flame of the LORD.**

What is our own personal heart motive? Who are we more concerned about being right with God...others or ourselves? This takes a willingness to become totally honest with ourselves about what is going on in our hearts. Taking the focus off of what other's motives are and allowing the Holy Spirit to search our own hearts. Allowing Him to be the conviction and comforter, the rod and staff, the hand that is under our head and the hand that embraces us.

Ok, that is all fine and dandy, but why doesn't someone else's heart motive matter? The answer lies in Who's heart motive ultimately matters, and Who's will trumps all wills and motives. God is God of all or He is not God at all. He sits on the circle of the earth or, I like to think, on the circle of all creation, and we are like grasshoppers. And actually smaller than a dot on a page(.) It is this God who is love, who is above all, vast, mighty, who is holy, pure, and true who dwells in

His people by the Holy Spirit because they trust that Jesus is their righteousness, holiness, and only way to communion with this only living God. Jon 3:8 says it best **“The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”** So, this is why it does not matter what another’s heart motive is. It is up to us to take every single thing we read from commentaries, sermons, teachings, advice from well meaning friends (believers or unbelievers), and any accusations or condemnations thrown at us from the enemy of our souls and our own deceitful hearts to God and see what He says to our own heart about it. Just because someone else is preaching or teaching a true word does not always make it applicable in the exact moment to our own life. Take a holiness fire and brimstone sermon, for example. If I am at the place where the Holy Spirit and I have dealt with the particular sin the preacher is preaching about, then it does not apply to me. The Spirit is not convicting me about that specific thing the preacher is warning about. I have peace knowing that God is capable of showing me something in my heart that is not right with Him through these weighty words He speaks against sin through these holiness preachers. Thank God for them. No matter what the individual preachers (watchman, leader, teacher, or any other’s) motive is, the Holy Spirit’s motive working through them applied to my own life and heart is what matters. Another example is the grace only preacher who is only concerned with health wealth and happiness. There are times that I have been so beaten down by condemnation that the Holy Spirit used this type of preaching to comfort me. And there have been times that He has convicted me of being soft on my own sin..not repenting and asking Him to change me...through a watered down word from one of these prosperity doctrine messages. It doesn’t matter the heart motive of others, it matters what my own heart motive is, and how I am responding to the Holy Spirit’s heart motive.

But...flowery words are only empty sentiments if not practically applied aren’t they? Let’s get into the trenches here and take some real life examples:

3/18/22

When we find ourselves immersed in sin, lost without a way back, which would we rather have-a watchman who comes looking for us and shows us our sin (takes off our veil so we have to face that sin) or a watchmen who winks and tells us all is well because of grace?

Which is more loving? The friend who’s words sting or an enemy with flattering speech? Our problem is pride. I believe the reason the watchmen beat her here is because of pride. God gives grace to the humble, but resists the proud. Maybe she had a right motive going back to her brothers vineyards, but as she entertained the prince’s flattering speech, she became drunk on the wine of pride. Think about the times in our own lives that we fell into being proud in our own selves. Didn’t it take a fall to bring us back to our King? Most times God works through His watchmen, teachers, leaders, pastors or others to bring us back to Him. When we are in a fallen state, the King gathers His army (both His seen and unseen) and goes to war on our behalf. He will even use the enemy (actually command him) to do things that our King has designed for the outcome to be for our good and His glory.

3/20/22

Another way to look at the watchmen is that they are preventing the bride to be from coming to the king. They are acting like the enemy of our souls who accuse the brethren day and night. But how does the Shulamite woman respond to the beating and taking away of her veil? *She keeps looking for her king.* **Son 5:8 I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love. 9 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 charge us?**

3/25/22

Who do we say our King is? The bride to be had much to say about her king which means she had gotten to know him through all of the temptations, trials and tribulations that she went through. He had proven his love for her in the midst of it all.

I'm interested in going deeper into the rest of chapter 5 to see what the word studies, Lexicons and some commentaries have to say. Especially since I believe the king in this book of Songs represents Jesus. So, that's where I'm headed next in this study.

Here is the portion of scripture I'm going to look at:

Son 5:10 My Beloved is bright and ruddy, standing out among ten thousand.

Son 5:11 His head is like refined gold; His locks are bushy, black as a raven.

Son 5:12 His eyes are as doves' eyes on the rivers of waters, washed with milk, sitting on a setting.

Son 5:13 His cheeks are like a bed of spices, a raised bed of aromatic herbs. His lips are as lilies dropping flowing myrrh.

Son 5:14 His hands are like rings of gold filled with jewels; His body an ivory plate overlaid with sapphires.

Son 5:15 His legs are like pillars of marble set on sockets of fine gold; His face is like Lebanon, excellent as the cedars.

Son 5:16 His mouth is most sweet; yes, He is altogether lovely. This is my Beloved, and this is my Friend, O daughters of Jerusalem.

\*The first thing that is noticeable is she is describing his body. This reminds me of the Body of Christ and what the Holy Spirit is laboring to make us into...His image.

# Song 5:10

**My Beloved is bright and ruddy, standing out among ten thousand.**

Bright H6703, TWOT 1903a, Interlinear נצ

•GHCL- adj. (1) bright, white, Cant. 5: 10; specially. (2) sunny, serene, clear.

Isaiah 18:4 “clear heat” Jer. 4:11 "a serene wind," i.e. hot. (3) trop. clear, perspicuous; used of words, Isa. 32:4.

•EBD-White occurs as the translation of various Hebrew words. It is applied to milk (Gen. 49:12), manna (Ex. 16:31), snow (Isa. 1:18), horses (Zech. 1:8), raiment (Eccl. 9:8). Another Hebrew word so rendered is applied to marble (Esther 1:6), and a cognate word to the lily (Cant. 2:16). A different term, meaning “dazzling,” is applied to the countenance (Cant. 5:10).

This colour was an emblem of purity and innocence (Mark 16:5; John 20:12; Rev. 19:8, 14), of joy (Eccl. 9:8), and also of victory (Zech. 6:3; Rev. 6:2). The hangings of the tabernacle court (Ex. 27:9; 38:9), the coats, mitres, bonnets, and breeches of the priests (Ex. 39:27, 28), and the dress of the high priest on the day of Atonement (Lev. 16:4, 32), were white.

Ruddy

•EBD Red, applied to blood (2 Kings 3; 22), a heifer (Num. 19:2), pottage of lentils (Gen. 25:30), a horse (Zech. 1:8), wine (Prov. 23:31), the complexion (Gen. 25:25; Cant. 5:10). This colour is symbolical of bloodshed (Zech. 6:2; Rev. 6:4; 12:3).

**\*My King is clear of speech, and his face is as a bright light-pure and dazzling representing his holiness, righteousness, justice, goodness, mercy, grace and everything else that he is as having all power of the Godhead and being one with the Father and Holy Spirit. His countenance is ruddy symbolizing his blood spilt (his robe was dipped in blood as a symbol of his sacrifice in Rev 19:13).**

3/30/22

# Son 5:11

**His head is like refined gold; His locks are bushy, black as a raven.**

Refined gold H6337, TWOT 1753a, Interlinear נ

Pro 25:12 As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.

•GHCL purified, pure, an epithet of gold, Cant. 5:11; hence purified, pure gold, Ps. 21:4; Lam. 4:2; Isa. 13:12. It is distinguished from common gold, Psal. 19:11; 119:127; Prov. 8:19.

Rosenmüller (Bibl. Alterthumsk,

iv. page 49) prefers rendering it solid gold, com-paring (hard, heavy; but in an uncertain matter). I would not desert the authority of the Book of Chronicles: [the authority of inspired Scripture is of course absolute, nothing can come into competition with it].

**\*There is a surface covering of gold, then there is fine pure gold that is gold clear through. Our King is not only pure fine gold on the surface layers, but He is pure all the way through. He is our wise reprover continually working to make us pure solid gold, fine gold, just as He is.**

4/3/22

•John Gill: <https://www.biblestudytools.com/commentaries/gills-exposition-of-the-bible/song-of-solomon-5-11.html?amp>

### [Song of Solomon 5:11](#)

#### *His head [is as] the most fine gold*

Here the church enters into a particular description and commendation of her beloved, which continues to the end of the chapter; and she begins with his "head", which she compares to the most fine gold. Some think that some ornament of the head is meant, as a diadem or crown of gold; or else the hair of the head, which, though afterwards said to be black, yet being powdered with gold dust, looked of the colour of gold, especially in the rays of the sun upon it; as did the hair of Solomon's youths that attended him, being thus decorated, as Josephus [F21](#) relates; and which custom of powdering the hair with gold dust was used by some of the Roman emperors [F23](#). The gold here is called "gold of Phaz", or "Uphaz", as in ( [Daniel 10:5](#) ) . "Fez", with the Arabs, signifies gold; the city of Fez had its name from hence; in a place where it was built, a quantity of gold was found in it, which gave it its name [F24](#): according to Schultens [F25](#), gold is called "phaz", from its leaping as it were out of the clods of the earth, and shining forth and glistening after a shower of rain falling on the earth, where there is a mine of it, by which means it is discovered; and of such gold, as the finest and purest, Diodorus Siculus [F26](#) speaks, as found in Arabia; and which, from the purity of it, was called "apyron", because it needed no purifying by fire: and this being the best and finest, is used to express the superlative excellence of Christ; for it may be rendered, "the gold of gold" [F1](#), there is none like it. By Christ's "head" some understand the Father of Christ, said to be the Head of Christ, ( [1 Corinthians 11:3](#) ) not as Christ is a divine Person, but as man and Mediator; who, as such, was subject to his Father, supported and upheld by him; and who, for his excellent glory, is compared to the most fine gold, there being no glory like his. Or else the divine nature in Christ may be meant, which is the head, the chief and principal nature in him; which puts a glory on him, and an efficacy in all he did and suffered; and which is like pure, fine, shining gold, in which all the perfections of deity shine resplendently. Or rather the headship of Christ over his church is meant; as

Nebuchadnezzar's monarchy is represented by a head of gold, ( [Daniel 2:32](#) [Daniel 2:37](#) [Daniel 2:38](#) ) ; so Christ's, because his kingdom is great and glorious, pure and spiritual, solid and substantial, lasting and durable, yea, everlasting;

***his locks [are] bushy, [and] black as a raven;***

which figures are used to set forth the beauty and comeliness of Christ: thick, bushy, well set hair, or "pendulous" [F2](#), as some render the word, hanging down upon the forehead and cheeks in a beautiful manner, makes very comely; and black hair was reckoned comely [F3](#); and the blackness of a raven is accounted a very fine black: and naturalists [F4](#) say, that the eggs, brains, and blood of ravens, have been used to make the hair black. By these "bushy [and] black locks" of Christ some understand the thoughts and purposes of God, the Head of Christ; which, like hair, and like black bushy hair, are intricate, dark, and obscure, unsearchable and incomprehensible; and yet, so far as known, are beautiful and delightful; especially as they appear in the scheme of salvation, drawn in the eternal mind: or rather, as by others, believers in Christ are meant, for their numbers, dependence on Christ, and nourishment from him; (*See Gill on [Song of Solomon 4:1](#)*); and, being like "locks" of hair beautifully set, as when congregated and united together in Gospel order, are an ornament to Christ the Head, and afford a delightful sight to spectators, ( [Colossians 2:5](#) ) ; and these being like "crisp'd" or "curled" hair {e}, as some render the word, may denote the hardiness and strength of believers, to perform duty, withstand enemies, and endure hardness, as good soldiers of Christ; curled hair being the hardest and strongest {f}. But it seems best to understand by them the administrations of Christ's kingly office; which are executed with the utmost prudence, vigour, and strength; for curled hair is a sign of a dry brain [F7](#), which produces acuteness and sharpness of wit, as well as of vigour, strength, and courage; and which, how dark and obscure they may seem to be, and to carry in them severity to enemies; yet being managed with wisdom, as before observed, and also according to the rules of justice and equity, look very beautiful when made manifest, and are admired by the saints, ( [Revelation 15:3](#)[Revelation 15:4](#) ) .

4/5/22

**•Do we know Jesus this way? Are we learning more of who the Father and the Holy Spirit are by the revelation of who Jesus is? “Who is this beloved you speak of, and how is He any different than any other beloved?”**

**So far, and this is only the first couple verses.. “My Beloved died for me, He shed His blood for me. He shines His light in the darkness of my soul and judges righteously with mercy and grace. He is never changing. He gives endurance and equips me to do those hard things He asks of me. Staying a course that is unknown, does not make sense, and in my own understanding is far from the things He has promised. But I look to Him who is the author and finisher of my faith.**

**The Shulamite here is in essence saying “It doesn’t matter what the watchmen think of me. It doesn’t matter that the daughters of Jerusalem do not know my Beloved and cannot lead me to where He is. I know who He is and I will continue to seek Him no matter who goes with me. I will recognize Him when He reveals Himself to me.”**

4/6/22

## Song 5:12

**His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set.**

This reminds me of the promised land flowing with milk and honey that God promised the Israelites when he brought them out of Egypt. A land flowing with milk and honey. Where there is plenty.

The process of the “end times” to bring us into our long home is much the same as when God brought the Israelites out of Egypt. The ten plagues, miracles of parting the Red Sea and Jordan, keeping them through the wilderness despite their unfaithfulness. He has promised to return and bring us to where He is. The New Jerusalem...flowing with milk and honey. But this applies to us today as well. In Him are rivers of living water (Holy Spirit) that causes us to grow. His eyes like a dove are upon us..the love of the Father continually is upon us. These spiritual provisions are fitly set. They cannot be moved. His eye is on the sparrow. Fitly means “fullness”.

Ephesians 1:10 ESV

As a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.

Galatians 4:4-5 ESV

But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons

God is omniscient. From eternity His plan and ways were formed in His own eternal essence. These plans were and are fitly set. His plans for bringing a people out of slavery into a freedom. Into a land flowing with milk and honey. He has given everyone who believes in Jesus a deposit of this future promise..the Holy Spirit. For those who are truly walking by the Spirit of God, then the “long home” or New Jerusalem is the tangible evidence of the spiritual things they are already living this side of eternity. The land flowing with milk and honey this side of Jesus’ return is the revelation of the glory of God in Jesus to all who believe. It is the spiritual riches of God, the fullness of the Godhead, being developed in His people being prepared for the tangible reality of the promised land. This land we are now walking on is the wilderness. Just as spiritually there is a wilderness of sorts where Jesus brings us from slavery into freedom, this world is a type of slavery that will pass away when He comes to gather us to Himself.

For those who love Him, His eyes are set on us like those of doves by rivers of living water. For those who do not love Him, His appearance is terrifying:

Rev 19:12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 14 And the armies which were in heaven

followed him upon white horses, clothed in fine linen, white and clean. 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

4/7/22

## Song 5:13

**His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh**

Is 50:6 I gave my back to those who strike,

and my cheeks to those who pull out the beard; I hid not my face from disgrace and spitting.

Mark 14:65 Some began to spit at Him, and to blindfold Him, and to beat Him with their fists, and to say to Him, "Prophesy!" And the officers received Him with slaps in the face.

<https://robertcliftonrobinson.com/2014/12/21/the-graphic-suffering-of-jesus/amp/>

Jesus, being the second Person of the Godhead, the very Word of God in whom all the power of the Godhead dwelt...humbled himself unto death. (I see lily as symbolic of humility and myrrh as symbolic of death.) Not only death, but the humiliation of being beaten and his beard pulled out by the religious leaders. In the article about Jesus suffering "all men condemned to death by crucifixion by the Jews (hanged on a tree), always had their beards torn from their faces. This was a part of the humiliation that was intended for those who would blaspheme God."

What was beyond gruesome to look upon, His bloody cheeks, swollen and cut face, becomes the beautiful face of our King after He had conquered the grave and the terror of death was put to, well, death.

Now He stands, just as the Shulamite says

**His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh.**

The fragrance of the spices and myrrh no longer bring mourning, but rejoicing. His was a body prepared not for the tomb, but for resurrection. We live because He is alive.

4/17/22

## Song 5:14

His arms are rods of gold, set with jewels. His body is polished ivory, bedecked with sapphires.

## **Song 5:15**

His legs are alabaster columns, set on bases of gold. His appearance is like Lebanon, choice as the cedars.

**Rev 21:9 Then came one of the seven angels who had the seven bowls full of the seven last plagues and spoke to me, saying, “Come, I will show you the Bride, the wife of the Lamb.”**

**Rev 21:10 And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God,**

**Rev 21:11 having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal.**

**Rev 21:12 It had a great, high wall, with twelve gates, and at the gates twelve angels, and on the gates the names of the twelve tribes of the sons of Israel were inscribed—**

**Rev 21:13 on the east three gates, on the north three gates, on the south three gates, and on the west three gates.**

**Rev 21:14 And the wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb.**

**Rev 21:15 And the one who spoke with me had a measuring rod of gold to measure the city and its gates and walls.**

**Rev 21:16 The city lies foursquare, its length the same as its width. And he measured the city with his rod, 12,000 stadia. Its length and width and height are equal.**

**Rev 21:17 He also measured its wall, 144 cubits by human measurement, which is also an angel's measurement.**

**Rev 21:18 The wall was built of jasper, while the city was pure gold, like clear glass.**

**Rev 21:19 The foundations of the wall of the city were adorned with every kind of jewel. The first was jasper, the second sapphire, the third agate, the fourth emerald,**

**Rev 21:20 the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst.**

**Rev 21:21 And the twelve gates were twelve pearls, each of the gates made of a single pearl, and the street of the city was pure gold, like transparent glass.**

**Rev 21:22 And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb.**

**Rev 21:23 And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb.**

Jesus is our home. He is our New Jerusalem. Both now spiritually and later physically. The words He spoke here in Revelation explain the bride's description of Him in the Song. We are His bride, and because we are made in His image...we look like Him. This is who He has and is making us into:

“Come, I will show you the Bride, the wife of the Lamb.”

I believe this passage of the Song is the consummation of the wedding, just as when we enter into the New Jerusalem...that is the consummation of our wedding with Jesus. Where He is we may also be.

**Song 5:16 His mouth is most sweet, and he is altogether desirable. This is my beloved and this is my friend, O daughters of Jerusalem.**

His mouth is most sweet. I long for the day where I hear His voice face to face. When I get to see Him and talk with Him physically instead of only spiritually. Don't get me wrong, the intimate times with my Lord, King, Comforter, Friend, Husband, when I hear His voice speak in my own spirit, and I know that He is my home is the most valuable treasure this side of heaven. But this treasure will pale in comparison to being with Him on the other side of this age.

This is my Beloved. This is my Jesus.

•There is another thing I saw in this passage. If we are the Body of Christ, then this passage describes who we are in the eyes of our King. It is who we are and who we are being made to be both corporately and individually.

<https://m.youtube.com/watch?v=6TzECToPYIk>

[https://m.youtube.com/watch?v=3f5ntS\\_Br7E](https://m.youtube.com/watch?v=3f5ntS_Br7E)

<https://m.youtube.com/watch?v=q5m09rqOoxE>

<https://m.youtube.com/watch?v=vQZi63-xwkE>

Jesus flipped the script. He brought life to me and death to the devil.

<https://m.youtube.com/watch?v=f1dh3t2F5oE>

Amen. Happy Easter.

4/20/22

## Song 6:1

**Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee. Son 6:2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. Son 6:3 I am my beloved's, and my beloved is mine: he feedeth among the lilies.**

•There is something to note here. It is only after her experience of being beaten by the watchmen that she then knows who her beloved is...and where he is at. As so many Christians before us have proclaimed: there are just some things we never learn if we do not go through suffering.

•After proclaiming to the daughters of Jerusalem who her beloved is, they ask her where he is. The very question that she was asking the watchmen and the daughters they now ask of her. She is the one who leads these daughters to where he is...not the other way around. That is the way it is. The most unlikely sinner-the swarthiest among us-is many times the one Jesus uses to bring even the most dedicated and seasoned Christian closer to Him. As the backslidden and off track Christian makes their long journey back to their King, they show something more of the glory of God that becomes a strengthening and encouragement to others walking the same path. Like Jesus told Peter..

Luke 22:31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

\*"When thou are converted." Jesus links being sifted as wheat with conversion (which means a total dedication to Him). From testimonies that I have heard, every Christian goes through a time of a trial or testing of their faith. Peter denied Him 3 times before he came to his senses. There is hope for the lukewarm backslidden Christian.

•Where is your beloved? He is not in a comfortable building. He is going about His business in the field. It applies to us today no matter where He has us working. From the housewife taking

care of her family to the ministry spreading the gospel and a helping hand all over the world. Where is Jesus in our everyday to day lives. How can we show who He is and where He is not only to the lost but to other Christians right where we are? I believe that He brings those who He wants to encourage, strengthen, teach, and correct together beyond a church building if we are looking for these opportunities. It would not surprise me when all is said and done the times that mattered the most were in the aisles of the grocery store. Interesting thought-God works the most in the very places we would rather not be.

4/27/22

After the Shulamite declares who her king is and where he is, the king suddenly appears on the scene and says this in Ch 6: (I had previously said that I thought Song 5, where she declares who her beloved was, is the consummation of their wedding. But that passage is more like her wedding vows to her king, and Song 6 is his wedding vows to her. The consummation comes later in the chapter.)

**Son 6:4 He You are beautiful as Tirzah, my love, lovely as Jerusalem, awesome as an army with banners.**

Here the king is declaring his victory over her. He asked the question in 6:13 why she should be looked upon to be in a dance between two armies. He says here that He won the victory for her. (6:11-7:10, I believe, is not chronological in the story, but a retelling of how the Shulamite fell into sin.)

**Son 6:5 Turn away your eyes from me, for they overwhelm me— Your hair is like a flock of goats leaping down the slopes of Gilead. Son 6:6 Your teeth are like a flock of ewes that have come up from the washing; all of them bear twins; not one among them has lost its young.**

This passage reminds me of how we are washed clean by the blood of Jesus, and how He does not lose even one who the Father gives Him.

**Son 6:7 Your cheeks are like halves of a pomegranate behind your veil.**

In the Shulamite perspective the watchmen took off her veil. Uncovered her, and exposed her sins. But the king here says he sees her as clean with her veil in place because he won the victory, and she is clean.

Jesus won the victory when He shed His blood instead of us shedding our own blood. His blood is what washed us clean. His victory is what won the war and declares us no longer dancing between two armies.

**Son 6:8 There are sixty queens and eighty concubines, and virgins without number.**

The king finds his love in the company of these daughters of Jerusalem who wanted to know where he was.

When Jesus finds us, He becomes a testimony through us to those who are around us. Even to other Christians who may find themselves straying from Him. Even to other faithful Christians for their own encouragement.

I recently heard a man of God say we should live our lives with the focus of wanting to bring everyone we come into contact with a little closer to Jesus. A little closer to Jesus. What a simple but most profound way to live. This did not come from the mouth of a pastor or theologian or evangelist or missionary...but a successful business owner. Only God can do that. There is nothing impossible for Him.

**Son 6:9 My dove, my perfect one, is the only one, the only one of her mother, pure to her who bore her. The young women saw her and called her blessed; the queens and concubines also, and they praised her.**

**Son 6:10 “Who is this who looks down like the dawn, beautiful as the moon, bright as the sun, awesome as an army with banners?”**

I see this as the wedding procession.

**Son 8:1 Oh that you were like a brother to me who nursed at my mother's breasts! If I found you outside, I would kiss you, and none would despise me.**

Remember those brothers who despised her for following her king? She is saying here that she wished he had been her brother from her birth so that none would have despised her.

**Son 8:2 I would lead you and bring you into the house of my mother— she who used to teach me. I would give you spiced wine to drink, the juice of my pomegranate.**

Again she is regretting the vice of wine and the sin of unfaithfulness. Instead of sharing the spiced wine with the prince from her mother's (brother's) vineyard, she wished she would have stayed faithful to her king.

**Son 8:3 His left hand should be under my head, and his right hand embraces me!**

This is where she repents.

Son 2:6 His left handH8040 is underH8478 my head,H7218 and his right handH3225 doth embraceH2263 me.

Son 2:6 שמאלוH8040 תחתH8478 לראשיH7218 וימינוH3225

Son 8:3 His left handH8040 should be underH8478 my head,H7218 and his right handH3225 should embraceH2263 me.

Son 8:3 שמאלו H8040 תחת H8478 ראשי H7218 וימינו H3225

I am not well educated in the Hebrew language, but it is interesting how the King James Version interprets “is under” in Ch 2, and “should be under” in Ch 8. The only word that is slightly changed is 7218 with the absence of this: ל, (from 2:6 to 8:3), which I suspect changes the “is under” to “should be under”. At any rate this is where the bride to be surrenders. In Ch 2, it is only by the will of the king, her beloved, that his left hand is under her head, and his right hand embraces her. We have established in this study that means the sanctification process we go through as the bride of Christ. Here in Ch 8, the words “should be” indicates a surrender of “I now agree that this is the proper place.” Her will submitting to his will. Not “should be” as in it should be..but it isn’t, but it should be...and it is.

**Son 8:4 I adjure you, O daughters of Jerusalem, that you not stir up or awaken love until it pleases.**

**Son 8:5 Who is that coming up from the wilderness, leaning on her beloved? Under the apple tree I awakened you. There your mother was in labor with you; there she who bore you was in labor.**

The “should be” in 8:3 is proven here when the king says in 8:4 Who is that coming up from the wilderness, leaning on her beloved?

She is now leaning on her beloved. Trusting Him above all. Reminds me of the exchange of rings in a wedding ceremony. And the king clarifies who it was who woke her. It was by his own hand not others...not the daughters or watchmen for that matter. Just as it is only by the Holy Spirit that we are awakened to the sacrifice of Jesus that reconciles us to the love of the Father. We did not love Him first, but He loved us before the foundations of the world.

**Son 8:6 Set me as a seal upon your heart, as a seal upon your arm, for love is strong as death, jealousy is fierce as the grave. Its flashes are flashes of fire, the very flame of the LORD.**

**Son 8:7 Many waters cannot quench love, neither can floods drown it. If a man offered for love all the wealth of his house, he would be utterly despised.**

John 3:16 says it all. It is the blood of Jesus that seals the love of God to us. It is the only reason we can lean upon His mighty right arm. His love is as strong (stronger) than death, and the jealousy of God is on full display in that in this way He loved us: He sent His only begotten Son to die the death we deserve. He died instead of me. That is how jealous He is. Because Jesus died, the very flame of God lives inside this earthen vessel. This imperfect jar of clay. Amazing Grace that cannot be bought with any amount of wealth. The love of God that He promises we cannot be separated from. No height or depth, nor angel nor principality, no demon or man, not even my own wayward heart can ever separate me from the jealousy of this mighty God who is love.

