

## THE SONG OF SOLOMON SESSION 7

**Review:** Last time we went through chapters 6 and 7 which is a scene where Solomon comes to the Shulamite to try and woo her. He flatters her and says many of the same things that the shepherd had in previous chapters but to no avail. She stands firm on her love for her shepherd and leaves Solomon calling out for her to return. Chapter 7 ends with her calling for her beloved to come and take her away to a beautiful place where they can be free from Solomon and his court women.

**Song of Solomon 7:10-13** *I am my beloved's, and his desire is toward me. Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves. The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.*

### **The Shulamite continues:**

**Song of Solomon 8:1-3** *O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised. 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. His left hand should be under my head, and his right hand should embrace me.*

- **O that thou wert as my brother** – The code of conduct for unmarried people in their day and in their culture was very strict. She longs to be able to express her feelings physically and passionately without condemnation. That's what is meant by "I would kiss thee; yea, I should not be despised".
- **They are betrothed but they are not married yet** – Mary was betrothed to Joseph when she was found with child, but they were not married yet. Joseph thought of putting her away privily (divorcing her) because in their time, espousals were nearly as binding as the wedding itself.

**Song of Solomon 8:4** *I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please. She one last time admonishes Solomon's court women not to try to stir up her passion for anyone but her beloved.*

**The scene now shifts with the Shulamite coming back from Jerusalem. She is free from Solomon's pavilion, and she is walking on the arm of her beloved. Companions of the Shepherd speak now:**

**Song of Solomon 8:5** *Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee. The shepherd has finally come and gets his bride and is taking her with him where they can be together from henceforth. Companions of the shepherd ask who is this woman is walking on your arm? They stop and take notice of the apple tree where they first met, and it may also be the place where she was born. All this pictures the rapture of the church out of this world which is Satan's domain. Christ shall come and rapture his bride out of this world, and she shall walk beside him as a radiant bride without spot or blemish. Notice that they speak of the tree where they met and the birthplace of the Shulamite. This is a spiritual reference to the cross of Calvary which was the birthplace of the church and where all sinners meet the Savior for the first time. Adam was laid down in deep sleep, and his side was opened to take out a rib and bring forth Eve. The last Adam laid down on a wooden cross and was nailed to it. His side was opened for his bride as well.*

**The Shulamite and the Shepherd stop here and pledge their love for each other:**

**Song of Solomon 8:6-7** *Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.*

- **Set me as a seal upon thine heart/arm** – This request symbolizes a desire for a secure, public, and permanent commitment. In ancient times, a signet ring (seal) was a symbol of ownership, identity, and security.
- **Love is strong as death** – True love is irreversible, unwavering, and powerful. No one can resist the power of death. It is a force that cannot be reckoned with. It has had the victory over everyone that has ever lived.... except for Jesus Christ. Love is an awesome force that cannot be resisted. To many people who know little to nothing of the Bible, they think it's a book of rules. To others it's a hard-to-understand book that doesn't make a whole lot of sense, but to the saved it's the greatest love story ever told. The theme of the Bible can be summed up in two verses: **John 3:16-17** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

- **Jealousy is as cruel as the grave** – This refers to a positive, protective jealousy – the exclusive devotion necessary in marriage to protect it from outside influences. **Deuteronomy 5:9** Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,
- **Coals of fire/vehement flame** – This refers to the flames of passion that burn within couples in love
- **Many waters cannot quench love, neither can the floods drown it** – True love is unquenchable and cannot be smothered out. It has a resilient nature.
- **If a man would give all the substance of his house for love, it would utterly be contemned** – Love is not a commodity. This phrase explains that if someone offered all their total net worth to buy genuine love, the offer would be despised and rejected with scorn. *Why?* Because true love is a gift that must be given freely; any attempt to put a price tag on it insults its very nature. Love is invaluable and irreplaceable. That's why salvation is offered as a free gift because it's a gift of love.

**The brothers of the Shulamite confer as to their sister's dowry. "What shall we do with her?" They wonder how she responded to Solomon's advances while she was in his pavilion:**

**Song of Solomon 8:8-9** We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for? If she *be* a wall, we will build upon her a palace of silver: and if she *be* a door, we will inclose her with boards of cedar. *They speak of their little sister as they see her immature. How shall we treat her on the day she is to be given in marriage? Has she been a wall (virtuous and pure)? Then we will adorn her but if she has been a door (easily accessed) we will shut her up and enclose her.*

**The Shulamite answers them:**

**Song of Solomon 8:10** *I am a wall, and my breasts like towers: then was I in his eyes as one that found favour. She responds to their questions with "I am a wall, and my breasts like towers". She is saying that she kept her virtue in spite of him "eyeing" her and sweet-talking her.*

**Song of Solomon 8:11-12** Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand *pieces* of silver. My vineyard, which *is* mine, *is* before me: thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred. *Solomon's vineyard was in Baal-hamon which means "lord of a multitude". This is a poetic way of the Shulamite saying that Solomon has an abundance of lovers. Keepers of the fruit may be a reference to the concubines as well*

as the hundreds of wives he already had. She contrasts this with her one vineyard...meaning she had one beloved. She is satisfied with her one while his hundreds cannot satisfy him. The number 200 in the Bible relates to insufficiency - **John 6:7** Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

**The Shepherd asks her to retell the story of all that she experienced while in Solomon's pavilion to his companions so that he can listen with pride to her resisting him:**

**Song of Solomon 8:13** Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear *it*.

**The Shulamite owns him as her beloved. He is to hasten to her now and ever. No longer over the mountains of separation but to the mountains of delight:**

**Song of Solomon 8:14** Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices. *The Shulamite acknowledges that she belongs to him, asks him to take her unto himself without delay. "Like to a roe or a to a young hart" means quickly like a gazelle or a young deer. "The mountains of spices" refers to being up in a place beautiful place that smells good. When you climbed the steps in the court of the Lord's temple, there were fragrant trees as you ascended.*

**Tonight's application:** The Shulamite stayed true to her Shepherd though she was often tempted. She did this by keeping her heart fixed on him and what he meant to her. Paul said that a fellow-laborer with him in the gospel left him because he loved this present world - **2 Timothy 4:10** For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; *The Bible tells us how to combat this:* **Philippians 4:4-5** Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. *Rejoice means redoing your joy. It's like stirring up chocolate syrup in a glass full of milk. He is where the joy is and taking time to rejoice in him keeps your heart fixed! Moderation means free from extremes, be mindful of being moderate because the Lord is at hand (he could appear at any time). Living with the Lord's appearing in view helps you maintain purity:* **1 John 3:2-3** Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.

