

Having A Basic Understanding of Some Old Testament Truths

Part 214 – The Spotless Woman Through She Is A Spectacle (Song of Solomon 4:1-6:13)

1. Did Solomon perceive this woman to be flawless in regard to her physical appearance?

Yes, he sees not spot in her: *“(1) Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from mount Gilead. (2) Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them. (3) Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks. (4) Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men. (5) Thy two breasts are like two young roes that are twins, which feed among the lilies. (6) Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense. (7) Thou art all fair, my love; there is no spot in thee” (Song of Solomon 4:1-7).*

- Hair like a flock of goats from Gilead & teeth like a flock of sheep (**Song of Solomon 6:5-6**).
- He liked her long lips and breasts (**Song of Solomon 7:3-4**). She even realized her breasts were a point of attraction to him (**Song of Solomon 8:10**). This is not wrong (**Proverbs 5:18-19**).
- To be spotless is to have no blemishes (**I Peter 1:19**).

2. Did Solomon desire to spend time with this woman beyond the bedroom?

Yes: *“Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards” (Song of Solomon 4:8).*

- Women wanted to talk with Solomon (**II Chronicles 9:1**).

3. Could it be said that this woman had taken Solomon's heart?

Yes: *“Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck” (Song of Solomon 4:9).*

- Love is a matter of the heart (**I Timothy 1:5**) wherein lust is as well (**Matthew 5:28**).
- Solomon credits this woman's physical appearance with the taking of his heart. We need to remember that outward beauty is not everything (**Proverbs 31:30**).
- One should not read too much into the phrase “my sister” (**Song of Solomon 8:1**). Brothers and sisters do not need to necessarily share the same physical parents (**Matthew 12:46-50** and **Hebrews 2:12-14**).

4. What did Solomon liken this woman to in regard to how she smelled and tasted?

Like a garden of great plants, odors, and spring waters: *“(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! (11) Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon. (12) A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. (13) Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, (14) Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: (15) A fountain of gardens, a well of living waters, and streams from Lebanon” (Song of Solomon 4:10-15).*

5. Did this woman mind that Solomon likened her unto a garden?

No, she wanted her odors to entice him to come and feast as she saw herself as his garden and his pleasant fruit: *“Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits” (Song of Solomon 4:16).*

- Smell is a certain way to entice (**Proverbs 7:17-18**).

6. Did Solomon accept the invitation the woman gave him concerning her garden?

Yes, and he had even shared [maybe boasted] the joy of what he did with his friends: *“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” (Song of Solomon 5:1).*

- Her garden [herself] was his garden (**Song of Solomon 4:16**).

7. Was this woman happy when she could not be with Solomon?

No, she couldn't sleep, she was love sick: *“(2) I sleep, but my heart waketh (see: Song of Solomon 3:1): it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. (3) I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? (4) My beloved put in his hand by the hole of the door, and my bowels were moved for him. (5) I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. (6) I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him (see: Song of Solomon 3:2); I called him, but he gave me no answer. (7) The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me. (8) I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love (see: Song of Solomon 2:5)” (Song of Solomon 5:2-8).*

8. Solomon saw flawless physical beauty in this woman, how did she look at him?

The same way: *“(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? (10) My beloved is white and ruddy, the chiefest among ten thousand. (11) His head is as the most fine gold, his locks are bushy, and black as a raven. (12) His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. (13) His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. (14) His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. (15) His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. (16) His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem” (Song of Solomon 5:9-16).*

- “Chiefest” means greater among others in regard to anything under discussion (I Samuel 21:7 and II Chronicles 32:33).
- Solomon was the wisest on earth until Christ (I Kings 4:29-34 and Matthew 12:42), so here we also find that he was strong in appearance and attractive to the ladies.

9. In this poetic song, does this woman appear to know where Solomon is though she had been previously lovesick over his absence?

Seemingly so: *“(1) Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee. (2) My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. (3) I am my beloved's, and my beloved is mine: he feedeth among the lilies” (Song of Solomon 6:1-3).*

- This woman felt that Solomon was hers (Song of Solomon 2:16 and Song of Solomon 7:10).
- Sadly, as we'll see in the next section of Scriptures we'll discuss, Solomon was a polygamist (I Kings 11:1-3). She did not really have Solomon to herself to enjoy the relationship of marriage as God intended (I Corinthians 7:1-5).

10. Though Solomon acknowledges many lovers, is this woman special to him (and others)?

Yes: *“(4) Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners. (5) Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead. (6) Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them. (7) As a piece of a pomegranate are thy temples within thy locks. (8) There are threescore queens, and fourscore concubines, and virgins without number. (9) My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her” (Song of Solomon 6:4-9).*

- He saw her as “undefiled”. That term means perfect (Strong’s # 8535). When you look at other Scriptures that translate that term you see this to be the case (**Job 1:1** and **Psalms 37:37**).

11. Was this woman (now called the Shulamite) a spectacle for others?

Seemingly, people wanted to see her: *“(10) Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? (11) I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded. (12) Or ever I was aware, my soul made me like the chariots of Amminadib. (13) Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies” (Song of Solomon 6:10-13).*

- The term “Shulamite” appears only in this verse of the Scriptures. It is Strong’s # 7759 and is defined as: “Peaceful (with the article always prefixed, making it a pet name); the Shulamith, an epithet of Solomon's queen” (Strong’s Hebrew Definitions).
- A beautiful bride of the king was a spectacle (**Esther 1:10-11**).