

THE MAIDEN SPEAKS | SOS 5:2-8

- Verse 2 –
 - Verse 2 is another point in the cycle of the storytelling in which the author goes back to the beginning of the relationship.
 - The bride sleeps, but her **heart waketh** at the **voice** of her **beloved that knocketh**. This is reflected in Revelation 3:20, a verse written to the last day's remnant of Israel.
 - In keeping with the "land" theme of chapter 4, here the King offers the land the **dew** of the morning. These are meaningless (or awkward) words without the "Jerusalem as bride" concept, but perfectly meaningful when in the light of *Beulah land*.
- Verse 3 –
 - This is a difficult verse to interpret, but likely the bride is showing reluctance, something that is seen throughout the Song.
 - Compare Rev. 16:15 and Luke 11:7, for example.
- Verse 4 –
 - While this verse is almost exclusively interpreted in a sexual context, the student of the Word will do well to allow Scripture to interpret Scripture.
 - The phrase **put in his hand** is used 8 times in the Hebrew Scriptures.
 - In Exodus 22:7 & 10 the phrase is used for thievery.
 - In Exodus 24:11 it is used as an expression of punishment.
 - In 1 Sam. 26:9, it is used as a danger from an enemy.
 - In Job 28:9 it is an expression of God's mighty power on the creation.
 - In Esther 8:7 it is a term of destruction.
 - In 1 Chron 13:10 it is a cause of death.
 - The phrase **by the hole** is used 2 other times in the Hebrew Scriptures.
 - In 2 Kings 12:10 it is a hole in the lid of a box.
 - In Ezek 8:7 it is a hole in the wall that could be used as a starting place for digging out an opening.
 - The phrase **were moved** is used 3 other times in the Hebrew Scriptures.
 - In Jeremiah 31:20 the Lord says "my bowels are troubled" for Ephraim.
 - In Zechariah 9:15 the phrase is translated "make a noise" in reference to the noises that a drunk person might make.
 - In Psalm 46:6 the phrase is translated "raged," in reference to the heathen.
 - With three phrases all given as exclusively negative in every other usage, why is this verse taken as positive by so many interpreters?
 - In light of the very plausible interpretation of v. 3 showing the lack of readiness of the bride, it seems best to take this verse as words of disapproval, not sexual satisfaction. They are likely even the description of the tribulation, and the response of the bride.
- Verse 5 –
 - Myrrh is always seen in positive light in the Hebrew Scriptures.

- Here she shows she has prepared herself for her groom as she unlocks the door to let him in.
- Verse 6 –
 - Verse 6 speaks of the bride between the first and second comings, in my view.
 - She had her opportunity at Pentecost, when her Beloved came knocking.
 - At that time, she was not interested (v. 3) and experienced the judgment of God (v. 4).
 - Now, in vv 5-6 she looks for Him but His presence is not evident (as in the book of Esther, which signifies the same time period).
 - **Withdrawn** –
 - In Jer. 31:22, the only other time this Hebrew word is used, it is translated "go about" and is about the backslidden nature of Israel.
 - In this case, the bride is searching for the King but He is absentee.
 - **failed** –
 - The Hebrew word means "to go forth," and is only "failed" by interpretation.
 - Literally, "My soul went forth when he spake" (YLT).
 - However, with the context of the words **when he spake**, in reference to vv. 2-3, here the bride laments that when she had opportunity, she didn't take it.
- Verse 7 –
 - The identity of the **watchmen that went about the city** is not revealed, but they are possibly the world leaders in the *age of the Gentiles*.
 - They are mentioned in Song 3:3, and after she leaves them she discovers **him whom my soul loveth**.
 - Note: the word **watchmen** and **keepers** is the same Hebrew word, שומר [shomer], "to guard or keep."

THE DAUGHTERS OF JERUSALEM ASK A QUESTION & GET AN ANSWER | V. 9-16

- Verse 9 – Here, the **daughters of Jerusalem** answer the bride, and are not as thrilled about her **beloved** as she is.
- Verse 10 –
 - **white and ruddy** - In actuality, **white and ruddy** is a contradiction, since **ruddy** is red or reddish brown. The Hebrew adjective translated **white** means "dazzling, glowing, clear, bright" (Strong's). Young's Literal says, "clear and ruddy."
 - **the chiefest** - Because the word translated **chiefest** relates to the *standard* raised above the army (as the word is used in 6:4 and 6:10), this could be translated as the **chiefest banner among ten thousand**.
- Verses 10-16 - The description of the woman in chapter 4 was as if the King was describing land. Here, the description is as if the bride is describing royalty.