

THE KING'S QUESTION, AND ANSWER | 6:13-7:9

- 6:13 –
 - **return, return** - It is not known if this is the word of the King (with the "royal we") or if this is a chorus sung from the *daughters of Jerusalem*. Either way, there is the desire to gaze upon the bride. Note the parallel with 6:1.
 - **O Shulamite** - The Hebrew word is שולמית [shulamit], The masculine version of the word is שלמה [sheloma], and both come from the root שלם [shalom]. The *shulamite* is nothing more than the *prized wife of Solomon, the King*.
 - **what will ye see...?** - This phrase belongs with 7:1 (as in the Hebrew). The King asks the virgins, **what will ye see in the Shulamite?** He then proceeds to answer the question.
 - **the company of two armies** –
 - This phrase begins to answer the previous question.
 - Young's literal places this phrase in 7:1 and gives the best translation: "As the chorus of 'Mahanaim'." The Mahanaim is simply the soldiers camped at base.
 - It would be best to put this phrase together with **how beautiful are thy feet with shoes** (see note on 7:1)
 - For a modern picture of "the chorus of Mahanaim" see <https://www.youtube.com/watch?v=JkWGUKQf3e8>
- 7:1 -
 - thy feet with shoes - Likely an allegorical reference to readiness. See Ephesians 6:15 for a comparison.
 - **The prince's daughter** - If Israel (Jacob) is the prince, then the bride is the prince's daughter.
 - **the joints of thy thighs...** - Possibly a reference to Jacob's experience with God in Genesis 32, where the joint of his thigh was dislocated and thus the thigh became "sacred" to the nation.
 - a cunning workman - The work here is spoken of the joints of thy thighs, which are the work of a cunning workman. In this case, God Himself is the Workman, and the work He did was done at the Jabbok brook.
 - This entire phrase (6:13b-7:1) fits well with Jacob's experience with God in Genesis 32. In 32:1-2 Jacob met with the angels of God and recognized them as God's host (army) and called the place Mahanaim (i.e.: the camp of God's hosts). In 32:7 Jacob divided his own people into two bands מַהַנּוֹת [mahanot - feminine plural]. In v. 10 he lamented that now I am become two bands and prayed for deliverance in v. 11, claiming the promises to Abraham (v. 12). Jacob sent gifts in advance, and then met God at the Jabbok brook, wrestling with him until the break of day, when God touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint (v. 25). At this point, God changes Jacob's name to Israel, saying, as a prince hast thou power with God and with men. The root of the word Israel is likely shar, meaning "prince." From this point, Israel halted upon his thigh and the children of Israel eat not the sinew...which is upon the hollow of the thigh (v. 31-32).
- Verse 7:2 –
 - **Thy navel...liquor** –
 - As the King proceeds to describe the bride, he uses physical metaphors but is describing *land* not a woman.

- Here he describes the **navel** as a **round goblet** filled with **liquor** or, more accurately, *mixed wine*.
 - **thy belly...** - Note the interesting comparison with Ruth 3:7, where Boaz (the Kinsman Redeemer / groom) has drunk his wine then lays down at the grain heap.
- Verse 7:3 - As in 4:5, there is no real explanation of such a comparison unless you realize that this is a description of *land* not *woman*.
- Verse 7:4 –
 - **thy neck...** - See 4:4
 - **Heshbon** and **Bath-Rabbim** - **Heshbon** was a city and **Bath-Rabbim** were "Daughters of Rabbah," and both Heshbon and Rabbah were in the land of Gad, which will someday be part of the completed *beulah land*, and which part of Israel under Solomon's reign. Compare 2 Sam 12:26-27.
 - **thy nose** - This is, presumably, part of Israel under Solomon's reign - see 1 Kings 9:19.
- Verse 7:5 –
 - **Carmel** - **Carmel** is the mountain range upon which Elijah would later challenge the prophets of Baal. In Solomon's day, it was "the vineyard of God" (literal translation of כַּרְמֵל [karmel, from *karem el*])
 - **and the hair** - Since the **head** is compared to **Carmel**, the **hair of thine head** must be further description of **Carmel**. In 4:1 the hair was **like a flock of goats that have descended down Mount Gilead**, which is treeless. But Carmel is one of the few natural forests in Israel, and the natural pine trees of the mountain can give it a "purple mountain majesty" look similar to the Rocky Mountains.
 - **the king is held...** - The meaning is not certain, but could be translated, "The King is captivated by your streams." Compare Gen 30:38 where **galleries** is **gutters**. As before, this description is odd (at best) if describing a woman, but perfectly reasonable when describing land.
- Verse 7:9 –
 - **my beloved goeth down** - Though many translations and translators make this phrase a statement of the Bride, the Hebrew favors the statement as a continuation of verse 9a, thus, "like the best wine for my beloved, wine that goeth down sweetly..."
 - **causing the lips...to speak** - That is, "causing to speak" (Strong's). Or possibly, "gliding over the lips..." The meaning appears to be, "you are like a great wine that demands the lips of those who taste it to speak."
 - **those that are asleep** - Possible interpretation: God will someday so bless the land of Israel that the sleeping people of Israel will wake up and praise Him. In 5:1 it is the bride that is sleeping.

THE BRIDE'S RESPONSE | 7:10-13

- Verse 7:10 –
 - **I am my beloved's** - These are the words of sleeping Israel, awakened in v. 9. They testify of the future relationship of the Jewish land to her God. The words are a repeat of the Bride's celebration in 2:6 and 6:3.
 - **His desire is toward me** - Every Christian should remember that God's desire is toward Israel-the land and the people.
- Verses 7:11-12 - Here the bride (the land) responds by saying, "come to me," and "me" is **the field, the villages, the vineyards**.
- Verse 7:13 –
 - **Mandrakes** have been associated with fertility since at least the days of Rachel & Leah (Gen 30:14ff).
 - The picture of this verse is the fruitfulness of the land, and the fruit being **new and old**, a picture of the bounty of the land after the marriage, in the Millennium.