

THE BRIDE'S RESPONSE | 8:1-3

- This section continues from 7:10-13
- Verse 1 – **that thou wert as my brother** - As the bride continues, she steps back to "reality" in current time, wishing that the marriage had already taken place, that the millennium had arrived. Instead, she is separated from the one she loves. She wishes her beloved was **as my brother** so that they could be affectionate in public.
- Verse 2 – **to my mother's house** -
 - The land (the bride) wants to bring the King (the Messiah) to **my mother's house**, that is, the land longs to introduce the Messiah to Judaism, and Judaism itself (the mother) would give instruction.
 - In the end, it is Judaism that will lead Israel to the Messiah, just as Naomi led Ruth to the Kinsman Redeemer.

THE KING SPEAKS TO THE DAUGHTERS OF JERUSALEM, AND THEY RESPOND | 8:4-5A

- Verse 4 - This repeated chorus through the book is spoken by the King about the bride. KJV consistently mistranslates "she" to "he" in these verses.
- Verse 5a – **who is this...leaning on her beloved** - The daughters of Jerusalem begin to speak, and repeat a phrase from 3:6, asking who comes from the wilderness, as a reference to the bride. This time she comes **leaning upon her beloved**, a sign of the progress of the relationship.

THE BRIDE SPEAKS | 8:5B-7

- Verse 5b –
 - Because the pronouns change from third person singular (**her beloved**) to second person masculine (**thee...thy**), we must recognize a change of speakers and subject.
 - Possible speakers are the bride (as in NASB) or the daughters of Jerusalem (though the singular "I" is problematic, unless the daughters speak collectively).
 - The least problematic is to see v. 4 as words of the groom, 5a as from the **daughters of Jerusalem** and 5b-7 as the bride.
 - One commentary says: "*Though the divisions between the sections are easy to see, we have problems identifying who the speakers are and how the subsections are related—if at all. Verse 5 in particular is extremely unclear; we do not know who is speaking and how exactly the verse relates to what follows.*" Ogden, Graham S., and Lynell Zogbo. *A Handbook on the Song of Songs*. New York: United Bible Societies, 1998. Print. UBS Handbook Series.
 - **I raised thee up** - **raised** is "awoke," not to be confused with raising a child.
 - **under the apple tree** - The **apple tree** is mentioned 4 times in Song of Solomon, all of them positive (6 times in the Old Testament, also positive). There is almost certainly some deeper symbolism, but its meaning is not apparent.
 - **thy mother** - There are two times in the Song when the mother of the King is mentioned, here and 3:11. In 3:11 the mother of the King is the nation of Israel, and must be seen so here as well.
- Verse 6 –
 - **set me as a seal...** - Here the bride (Israel, the land) wants to be a **seal** upon the **heart** and **arm** of the King (Messiah). The seal is an engraving (as in a signet ring) and in modern terminology might

best be understood as a tattoo on the heart and arm of the Messiah. This is a plea for eternal love, which cannot be broken, given by the bride.

- **for love is strong as death** - The bride has clearly fallen in love with her King!

THE DAUGHTERS OF JERUSALEM SPEAK | 8:8-9

- Here, presumably, the daughters of Jerusalem speak. Since the daughters represent the Jewish people (not the Bride), who is the **little sister** of the Jewish people?
 - Most commentaries say that the **little sister** is the gentile church, who **hath no breasts** (i.e.: not yet of marriageable age).
 - However, these same commentaries mostly say that the gentile church is the bride, so their commentary is not consistent.
 - Furthermore, the cardinal rule of "Scripture interprets Scripture" is ignored, since no passage compares the gentile church as a sister to the Jewish nation.
 - To come to a better understanding of the sister...
 - first note that the Jewish people are coming to the aid of the **little sister**, and will cover her deficiencies in whatever manner is necessary.
 - Second, note that the only reference in the Bible to a "little sister" for the Jewish people is found in Ezekiel 16:46-63, where the older sister is Samaria and the younger sister is Sodom. Ezekiel chides Judah for receiving and protecting her sisters and says they will someday be ashamed for receiving her sisters.
 - So, the younger sister is actually not the church but the pagan "sister" of the Jewish people who cannot be married to the King, yet is unwisely protected and honored among the Jews.

THE BRIDE SPEAKS | 8:10-12

- Verse 10 - The bride speaks, rejoicing that she **found favour** with the King.
- Verse 11 –
 - **Solomon had a vineyard** - **Baal-hamon** is an unknown place, and may actually be an allusion to Jerusalem.
 - The name **Baal-hamon** means "father/husband/owner of a tumultuous multitude" and is from the same root as the name Abraham.
 - Since a **vineyard** is often a Biblical allusion to Israel, this could be a reference to Jerusalem itself.
 - **He let out the vineyard...** - Speaking prophetically, the King (represented here by Solomon) would **let out the vineyard unto keepers**. The parable of the talents (Matt 25:14-23) is similar.
- Verse 12 –
 - At the beginning of the Song the bride laments that she has taken care of everyone else's vineyard, but not her own.
 - Here, she says **my own vineyard, which is mine** (emphasizing her ownership) has been cared for by the King Himself, and thus the **thousand pieces of silver** (v. 11) belong to Solomon.
 - She also gives a blessing to **those that keep the fruit thereof**.
 - Could this be a reminder that "I will bless those that bless thee?"

THE FINAL DIALOGUE BETWEEN KING AND BRIDE | 8:13-14

- Verse 13 –The King is waiting for the call of His bride. He has repeatedly asked that no one wake her up before her time. Now He longs for her voice (as He did in 2:14). Compare Matt. 23:39.
- Verse 14 - The bride responds with those blessed and long-sought words: **make haste, my beloved**. --and her King shall appear!