

## The Shulammitte's Mental Submission to the Shepherd; Principles on Aggression & Response, SOS 4:16; Solomon Claims Possession of the Shulammitte's Garden, 5:1a

**SOS 4:16 - [NASB][SW]** “Awake, O north wind, and come, wind of the south; make my garden breathe out fragrance, let its spices be wafted abroad. May my beloved come into his garden and eat its choice fruits!”

1. Between verses 15 and 16 the Shulammitte pushes Solomon away. This has to be done very carefully since first of all one doesn't push the King of Israel away without good reason.
2. Secondly, her gesture cannot convey rejection of him personally but rather communicate shyness, embarrassment, and reluctance.
3. She must at once do something that buys her time while continuing to stabilize her soul through use of the faith-rest technique: (1) the promise: God has provided for me my right man, (2) the doctrinal rationale: God will protect me until I can be reunited with him, and (3) I will do what is prudent to stand fast until I am delivered. This will require sprezzatura.
4. Her doctrinal rationale provides her with soul tranquility so she can concentrate on her circumstance. Once again she recalls from her memory center an experience with her Shepherd that comforts her in this moment of pressure.
5. She calls upon her lover by referring to him as the north wind. Actually the word “wind” does not appear in the verse, however, it is implied by the word “blow,” the Hiphil imperative of the verb פּוּחַ *puach*, a command for the north wind to be “caused to blow.”
6. *Puach* is associated with the active voice of the first word of the verse, the Qal imperative of עוּר *'ur*: “Awake, North wind! Come south and blow upon my garden.”
7. We established in verse 12 that “garden” refers to her sexual assets which Solomon defines in verse 13 as a “pleasure ground,” or “paradise.”
8. The Shulammitte picks up on his metaphors and rather than responding to Solomon's advances she responds instead to her right man. She appeals to the Shepherd to come down from the north to where she is in the south.
9. That his wind would blow upon her garden is her metaphor illustrating her submission to the Shepherd. In other words, if anyone has the key to paradise it is he, not Solomon.
10. The wind is powerful and thus aggressive. She is mentally submitting to the Shepherd in the way that Solomon desires her to submit to him.
11. We established in verses 13 and 14 that the fruits and spices mentioned are more of Solomon's metaphors, these describing the pleasures he envisions he would enjoy by having sex with the Shulammitte.
12. If her “spices and herbs” are to be enjoyed the Shulammitte imagines the Shepherd as their beneficiary. She states this very clearly in the next sentence: “Let my beloved come into his garden and eat its pleasant fruits.”
13. Note the possessive pronoun that defines who owns the garden. The masculine singular suffix is attached to the masculine noun: גַּנּוֹ *gan-o*: “his: o—or, the Shepherd's—garden: *gan*.”

14. Solomon's pick-up lines are designed to cause the Shulammitite's passions and desires to be excited toward him but instead they are directed toward the Shepherd.
15. We have been noting that the nature of the man is to be aggressive while that of the woman is to be responsive. However, when it comes to right man-right woman the opposite can be true.
16. The Shulammitite is very aggressive here. She directs her passions and desires toward her right man and longing for him to be the one that enters her "garden." In marriage there are times, with legitimate reasons, when the wife does not feel amorous. There is never a time when the husband doesn't.
17. Therefore, in order for the husband to know, as the television commercial states, "When the time is right," is for the wife to be aggressive. At this point the husband is the one who responds.
18. This aggressiveness is based on the wife's response to her right man and her desire to please him. He in turn responds by being naturally aggressive. This kind of a relationship flourishes under soul rapport.
19. The Shulammitite uses her volition to aggressively say no to Solomon. She then turns her mental attitude of aggression toward the memory of her right man and aggressively imagines being with him.
20. One of the subtle ways in which girls become aggressive with boys is through flirting which is to behave amorously without serious intent. When boys react aggressively to this, some girls, because they are natural responders, switch from being coquettes to floozies.
21. Love is a dangerous game and is not to be taken lightly. There is a right person for everyone and becoming the right person is the primary responsibility. God takes the responsibility of bringing you together with your right number.
22. It is important that young ladies understand there is no requirement to respond to any man's aggressiveness. The tendency is to do so but doctrine controls these urges.

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**SOS 4:16 [Paraphrase] [SW]** "Awake, Shepherd lover! Come south and be caused to aggressively approach my garden and entice my passions and desires. May my beloved come and enter his garden and enjoy its enchantments."

23. Act III continues with a resumption of pick-up lines by Solomon.

### Chapter 5:

**SOS 5:1a - [NASB] [KS]** "I have come into my garden, my sister, my bride; I have gathered my myrrh along with my balsam. I have eaten my honeycomb and my honey; I have drunk my wine and my milk."

1. There is no pick-up line here. Solomon is now interested in closing the deal. What he is about to say is very poetic, but the imagery of his lines contain euphemisms for sexual conquest.
2. The verb "to come" is the simple Qal stem of בָּוֹא **bo**: "I come." This is the same verb used by the Shulammitite in 4:16 where she desires the Shepherd to come down from the north and ravish her.

3. Solomon speaks in erotic language in the course of his pick-up lines. The Shulammitte's defense is to concentrate on her right man and thus she prefers to imagine the Shepherd entering her garden to the exclusion of Solomon.
4. Solomon uses the same verb to open the fifth chapter. This is an aggressive statement, in fact he abandons his pick-up lines for the moment and inserts a hook-up line: "I come to my garden."
5. Solomon is now the one who imagines things. The Shulammitte is in his royal palace and in his chambers. She cannot escape. Now all things defining the Shulammitte are classified as "his," the possessive pronoun being used eight times in the verse: "my" garden, sister, bride, myrrh, balsam, honeycomb, honey, wine, and milk.
6. These are assertions from an arrogantly aggressive man who possesses power, privilege, and, in his mind, the Shulammitte. Her "garden" would be "his" only if she were his right woman. She is not.
7. But his assumption that she does belong to him motivates Solomon to claim her as his bride: "My garden, my Jewess, my wife." Having reached these conclusions, Solomon begins to describe the harvest he intends to gather.
8. The Shulammitte's garden is described by Solomon in 4:13-14 as a paradise lush with a variety of plants, fruits, vegetables, and herbs:

**SOS 4:13 -** **[KS: Pick-Up Line #21]** "Your physical pleasures are as a royal paradise full of pomegranates and choice fruits, the aromas of the henna's bride's flower, and the nard's perfume,

**SOS 4:14 -** **[KS: Pick-Up Line # 22]** "nard [perfume] and saffron [dried flower pistils & stigmas used as an aromatic], calamus [a sweet smelling reed] and cinnamon [a spice used as a perfume for beds], with all the trees of frankincense, myrrh, and aloes [also used to perfume beds], along with all the finest spices."

9. These are metaphors and euphemisms used by Solomon to describe the phenomenal sexual pleasures he expects to harvest from physical union with the Shulammitte.
10. His amorous evening will reap spices from her garden: myrrh and balsam, both sources of ancient perfumes, the latter used to enhance the bouquet of wine. He expects the experience to be both pleasant and invigorating.
11. He continues with comments about eating his honeycomb and his honey, and drinking his wine and his milk. These are euphemisms for sexual conquest and domination. Solomon's "Sweet-Nothin's" pick-up lines are put on hold in favor of aggressive, lust-driven proclamations of intent.
12. Inspired by his passionate remarks Solomon's coterie of coquettes pipe up with the following do-wop ditty:

**SOS 5:1b - [NASB] [DJ]** "Eat, friends; drink and imbibe deeply, O lovers."