

Solomon's Assertions & Coquette Propaganda, SOS 5:1; the Shulammite's Discernment & Reliance on Her Memory Center: the Shepherd Comes Calling, v. 2

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.”

1. Discernment enables the believer to analyze the motivations of those they encounter. Often when a group of people band together in unison to support an idea they are driven either by ideology or by intimidation.
2. If by ideology, then the motivation is crusader arrogance; if by intimidation, then the motivation is obsequious compliance. Here we find the latter as the Daughters suck-up to Solomon.
3. Crusader arrogance is defined as self-righteous arrogance with strong or impulsive desires to superimpose one's opinion and principles on others without their consent.
4. Obsequious compliance refers to the Daughters' submission to Solomon's assignment to help recruit the Shulammite into his harem as his wife. They are the virgins who for the moment have the duties of doing odd jobs around the palace and doing his bidding when given special assignments.
5. Their task here is to influence the Shulammite into becoming a queen. She in turn is not persuaded by any of their encouragements or Solomon's lines.
6. Nevertheless, the Daughters have been instructed to recruit the Shulammite and they subserviently comply. Solomon asserts his intentions in no uncertain terms and the Daughters voice their approval.
7. They encourage Shulammite to agree to the union that Solomon infers he will consummate that evening. Their choral accouterment to his comments uses metaphors for sexual union.

SOS 5:1a - [KS] “I come to my garden, my Jewess, my wife; I gather my myrrh along with my balsam. I have eaten my honeycomb and my honey; I have drunk my wine and my milk.”

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

SOS 5:1a - [Paraphrase] [KS] “I am making my move on my garden, my Jewess, my wife; I harvest your sexual delights which are as the perfumes of myrrh and balsam. I take you completely—your honeycomb as well as your honey; your wine as well as your milk.

SOS 5:1b - [DJ] “Go for it, both of you; partake of sensual pleasures to the extreme, O lovers.”

8. The Shulammite is not deluded by Solomon glamour which is abundant. The Daughters do not grasp why the Shulammite would not fall head over heels for the king. He is dynamic, brilliant, handsome, and wealthy. He is erudite on a multiplicity of subjects, and is considered by almost every woman as the catch of a lifetime.
9. But Solomon's romantic prowess is of no interest to the Shulammite. His well-practiced phrases that praise her physical beauty do not cause her to become self-centered. His bold confidence that he will bed her is ignored as arrogant bloviations.

10. In fact, Solomon's erotic musings bore her. She discerns his intentions and rejects them. Instead she enters again into her memory center and recalls another treasured yet instructive moment with her Shepherd.
11. This sets up another aria by the Shulammitte that except for a brief interruption by the Virgins continues to the end of the chapter.
12. This aria will give an account of another experience the Shulammitte and Shepherd have had together. The setting for the memory is at the Shulammitte's home in Shulam.
13. In Song of Solomon 2:10-14 we observed a previous occasion where the Shulammitte quotes the Shepherd and there we assigned him the color code of brown and will do so again here.

SOS 5:2 - [SW] "I was asleep but my heart was awake. A voice! My beloved was knocking:

[SL] 'Open to me, my sister, my darling, my dove, my perfect one! For my head is drenched with dew, my locks with the damp of the night.'"

1. Solomon's overly aggressive comments cause the Shulammitte to once again retreat into her memory center where she recalls an experience when she failed to respond properly to the Shepherd's aggression and as a result placed herself in a dangerous situation. This recall enables her to not make that same mistake again.
2. Her memory center remembers a night when the Shepherd came to her home and knocked on her door. Apparently this occurred after he was banished from the estate but before he was discovered by her brothers in Song 2:15.
3. The Shulammitte had retired for the evening, had gone to sleep, and was having dreams about her right man. Suddenly she is awakened by his voice and his knock on the door.
4. Ignoring the danger of waking her brothers, the Shepherd says outside the closed door: "Open to me, my Jewess, my darling, my dove, my undefiled."
5. All of these are terms of endearment. She is not only the right woman for his soul and body, she is also the right woman genetically since marrying within the race was the traditional custom although not always followed.