

Table 1

X-refs		Speaker (Dake's)	Speaker	Notes
	CHAPTER 1			Canticles, Song of Solomon, Song of Songs, Ballet of Ballets (Bishops Bible)
	THE song of songs, which <i>is</i> Solomon's.		Narrator Chorus	
	2 Let him kiss me with the kisses of his mouth: for thy love <i>is</i> better than wine. 3 Because of the savour of thy good ointments thy name <i>is as</i> ointment poured forth, therefore do the virgins love thee.	:1-4 the Shulamite separated from her lover by Solomon	Shulamite (6:13)	Note she is speaking to to others: "Let him (shepherd) kiss me ... but I'm in the palace (:4). Everybody loves the guy I love, but he's mine.
see 6:9 (and 8:5-8 note on "mother's children")	4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee. 5 I <i>am</i> black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. 6 Look not upon me, because I <i>am</i> black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; <i>but</i> mine own vineyard have I not kept. 7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest <i>thy flock</i> to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?	:5-6 Shulamite answers the court-ladies :7 speaks of her shepherd lover	Shulamite	I promise, I only love you, even though I've found myself in Solomon's palace. Maybe "black" in the sense of the "black sheep" of the fam. for some reason. "Black" from too much time in the sun? That is what is says (:6). outdoors They are "angry with" her before she left. Why? Trying to busy her with work because they know she's beautiful? Did not keep her vineyard because Solomons offer would allow here to be free and clear of the land payment obligations. I don't want to just sleep anywhere, where will you be? Note: She ALWAYS desires to be outdoors . 1:8, 12, 14, 16, 17; 2:2, 3, 7, 14, 15; 3:5, 8, 11, 13; 6:11; 7:1, 11; 8:5, 12, 13
	8 ¶ If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.	Court ladies	Solomon Daughters of J Narrator / Chorus	Maybe Solomon: "You could go live outdoors with the shepherds, but I have an offer..." Daughters of J: "Go sleep anywhere, what's so special about him?" *** Narrator: "Follow the one you know you love and don't be tempted by Solomon!" Shepherd?: "No matter where you go, I'll find you" — OR — "You know where to find me — with the other shepherds."
1 Kings 10:28 2 Chr. 1:16, 17 2 Chr. 9:28	9 I have compared thee, O my love, to a company of horses in Pharaoh's chariots. 10 Thy cheeks are comely with rows <i>of jewels</i> , thy neck with chains <i>of gold</i> . 11 We will make thee borders of gold with studs of silver.	Solomon's flattery	Solomon	Solomon for sure. See x-refs. on "...horses brought out of Egypt..." Solomon has the ability to supply these extravagant things.
4:13 spikenard that she grew 3:6 Solomon has myrrh, but her beloved is myrrh	12 ¶ While the king <i>sitteth</i> at his table, my spikenard sendeth forth the smell thereof. 13 A bundle of myrrh <i>is</i> my wellbeloved unto me; he shall lie all night betwixt my breasts. 14 My beloved <i>is</i> unto me <i>as</i> a cluster of camphire in the vineyards of En-gedi.	Shulamite and shepherd together	Shulamite to Daughters of J ?	She speaks to shepherd(?) about previously being in the palace: "I was thinking about you." She may be speaking to others at the palace dinner or afterwards. Myrrh: a sap-like resin that comes out of cuts in the bark of some Commiphora trees Camphire: a flower worn for its fragrance - he is my fragrance. Engedi: limestone rock cliffs where 80 deg warm springs flow in waterfalls and water the vineyards below. Note: Solomon is usually found indoors : 1:4, 12; 3:7; 7:5
	15 Behold, thou <i>art</i> fair, my love; behold, thou <i>art</i> fair; thou <i>hast</i> doves' eyes.	Shepherd	Shepherd	They are together here, dreaming of the future — note: "shall lie..." 1st mention of "dove" by the shepherd to her. 2:14 4:1 Shepherd or Solomon to her 5:2 Him to her (in her dream) 5:12 Her referencing shepherd's eyes 6:9 Solomon to her
	16 Behold, thou <i>art</i> fair, my beloved, yea, pleasant: also our bed <i>is</i> green. 17 The beams of our house <i>are</i> cedar, <i>and</i> our rafters of fir.	Shulamite	Shulamite	Outdoors again. This is not likely Solomon and the woman. He would be in the palace or "palatial tents."
	CHAPTER 2			
	I AM the rose of Sharon, <i>and</i> the lily of the valleys.	Shulamite	Shulamite	Unfortunately for the typology of GHF Song #447 — The Lily of the Valley — this is probably still her speaking.

X-refs	Speaker (Dake's)	Speaker	Notes
	Shepherd	Shepherd	You're not like "all the roses" and "all the lilies," (:1) you're like a special lily among a bunch of undesirable thorns. "the lily excels the thorns among which it grows." -Dakes
also 8:3	Shulamite	Shulamite speaks to daughters of J	Thinking / Singing of her lover
	Shulamite to a different group		Scholars say this means not to awake the "love" within herself until "it" is ready. ??? Dake's: Don't wake up the love in her heart for Solomon that isn't there of its own accord. I ask you, by the beautiful animals of nature, that you don't excite, nor bring back from sleep, my love (<i>the love I have</i>) till he please (until the one I love is pleased to be aroused). - Maybe: Don't awake my love (my shepherd lover) until he is pleased to be aroused and he'll let me know. - Don't awake the love in me until he is ready to love me, because if I coerce him into saying he loves me, how will I know? (This makes the most sense — and the best preaching.)
	Shulamite tells of his first invitation to her to 'go out'	Shulamite	This is how we met, in the springtime. He was tending sheep in the hills and I was taking care of my vineyard (before he distracted me, and my brothers got angry 1:6).
	Shepherd	Shepherd	Stairs: see "Engedi" note above on 1:14. Perhaps a path behind a waterfall. Second mention of the vineyard (:6). She is having trouble taking care of her responsibilities in producing a harvest from her field that is her "own." 1:14 vineyards 2:13 vines 2:15 problems with foxes — but they have a plan and are seeing progress 6:11 She goes to vineyards to check on things and meets Solomon there (:13) 7:8 Solomon's flattery connected to clusters of the vine 7:12 Shepherd wants to meet her in the vineyards 8:11, 12 "my vineyard" again, but this time "Solomon must have" his fee — He may have tried to make a deal with here that she doesn't have to worry about the payment if she'll marry him. Again, she refuses.
	Shulamite	Shulamite	from "day break," i.e. "dawn," until the "shadows flee away," i.e. "sundown," OR "all day."
CHAPTER 3			
	Shulamite	Shulamite	If she's seeking him on her bed, she is dreaming. Here she finds him (with/without the watchmen's help). Next time she doesn't (5:7).

X-refs		Speaker (Dake's)	Speaker	Notes
(see 6:10)	<p>6 ¶ Who <i>is</i> this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?</p> <p>7 Behold his bed, which <i>is</i> Solomon's; threescore valiant men <i>are</i> about it, of the valiant of Israel.</p> <p>8 They all hold swords, <i>being</i> expert in war: every man <i>hath</i> his sword upon his thigh because of fear in the night.</p> <p>9 King Solomon made himself a chariot of the wood of Lebanon.</p> <p>10 He made the pillars thereof <i>of</i> silver, the bottom thereof <i>of</i> gold, the covering of it <i>of</i> purple, the midst thereof being paved <i>with</i> love, for the daughters of Jerusalem.</p> <p>11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.</p>	Shulamite	Narrator / Chorus	<p>Solomon's impressive entourage and love for many women (:10).</p> <p>Note: Solomon has myrrh (:6), but her beloved shepherd is myrrh (1:13, 5:5, 13)</p> <p>"...his bed..." is likely in his "chariot" (:9). Either way, this leaves the reader, rather, listener, to speculate whether she will accept his offer.</p> <p>Possibly when she was first approached by Solomon, which led to her sitting "at his table" (1:4, 12), but more likely an announcement by singing bystanders (called the "ensemble" or "chorus in a musical) or the narrator. This leads into Solomon's flatteries in the next chapter.</p>
	CHAPTER 4			
	<p>BEHOLD, thou <i>art</i> fair, my love; behold, thou <i>art</i> fair; thou <i>hast</i> doves' eyes within thy locks: thy hair <i>is</i> as a flock of goats, that appear from mount Gilead.</p> <p>2 Thy teeth <i>are</i> like a flock of sheep that <i>are</i> even shorn, which came up from the washing; whereof every one bear twins, and none <i>is</i> barren among them.</p> <p>3 Thy lips <i>are</i> like a thread of scarlet, and thy speech <i>is</i> comely: thy temples <i>are</i> like a piece of a pomegranate within thy locks.</p> <p>4 Thy neck <i>is</i> like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.</p> <p>5 Thy two breasts <i>are</i> like two young roes that are twins, which feed among the lilies.</p> <p>6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.</p> <p>7 Thou <i>art</i> all fair, my love; <i>there is</i> no spot in thee.</p>	Shepherd	Solomon	<p>It makes sense, after the announcement of Solomon's entourage in 3:6-11, that this is Solomon speaking now.</p> <p>This description matches Solomon's flatteries (almost word for word) in 6:4-9.</p> <p>"...hair as a flock of goats...from...Gilead." 6:5</p> <p>"Thy teeth are like a flock...washing...twins...none is barren..." 6:6</p> <p>"...temples are like...pomegranate..." 6:7</p> <p>"...neck...tower..." 7:4</p> <p>"...breasts are like...roes...twins..." 7:5</p> <p>Has a shepherd ever even seen the inside of David's armoury (:4)?</p> <p>Note: If this is Solomon speaking here, the shepherd never mentions her breasts. 1:13 and 8:10 is her speaking of herself. 7:3, 7, 8 is Solomon, and 8:8 is her brothers.</p>
	<p>8 ¶ Come with me from Lebanon, <i>my</i> spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.</p> <p>9 Thou hast ravished my heart, my sister, <i>my</i> spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.</p> <p>10 How fair is thy love, my sister, <i>my</i> spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!</p> <p>11 Thy lips, O <i>my</i> spouse, drop <i>as</i> the honeycomb: honey and milk <i>are</i> under thy tongue; and the smell of thy garments <i>is</i> like the smell of Lebanon.</p> <p>12 A garden inclosed <i>is</i> my sister, <i>my</i> spouse; a spring shut up, a fountain sealed.</p> <p>13 Thy plants <i>are</i> an orchard of pomegranates, with pleasant fruits; camphire, with spikenard,</p> <p>14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:</p> <p>15 A fountain of gardens, a well of living waters, and streams from Lebanon.</p>	Shepherd	Shepherd	<p>1st mention of "spouse" (:8, 9, 10, 11, 12).</p> <p>If not married in 1:16, certainly married here.</p> <p>Lebanon's associations: Mountain of Lebanon — Deut. 3:25, Judg. 3:3, 2Ki. 19:23 Valley of L — Josh. 11:17, 12:7 Cedars / fir of L — Judg. 9:15, 1Ki. 4:33, 5:6, 2Ki. 14:9, 19:23, 2Ch 25:18, Ezr 3:7, Ps 29:5, 92:12, 104:16, SS 5:15, Is 2:13, Is 14:8, Is 37:24, 60:3, Jer 22:23, Ezk 17:3, 27:5, 31:3, Zech 11:1 Forest of L — 1Ki. 7:2, 10:17, 21, 2Ch 9:16, 20, Is 10:34 Timber/wood of L — 1Ki. 5:6, 2Ch 2:8, 16, SS 3:9</p> <p>All outdoors.</p>
	<p>16 ¶ Awake, O north wind; and come, thou south; blow upon my garden, <i>that</i> the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.</p>	Shulamite	Shulamite	
	CHAPTER 5			
	<p>I AM come into my garden, my sister, <i>my</i> spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.</p>	Shepherd	Shepherd	<p>Together after marriage.</p> <p>He tells his friends, "It's good to get married."</p>

X-refs		Speaker (Dake's)	Speaker	Notes
	<p>2 ¶ I sleep, but my heart waketh: <i>it is</i> the voice of my beloved that knocketh, <i>saying</i>, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, <i>and</i> my locks with the drops of the night.</p> <p>3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?</p> <p>4 My beloved put in his hand by the hole <i>of the door</i>, and my bowels were moved for him.</p> <p>5 I rose up to open to my beloved; and my hands dropped <i>with</i> myrrh, and my fingers <i>with</i> sweet smelling myrrh, upon the handles of the lock.</p> <p>6 I opened to my beloved; but my beloved had withdrawn himself, <i>and</i> was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.</p> <p>7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.</p> <p>8 I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I <i>am</i> sick of love.</p>	Shepherd and Shulamite apart until 8:4	Shulamite	If she is asleep, but her heart is awake, she is dreaming. Dream continues until :8 (possibly :16)
	<p>9 ¶ What <i>is</i> thy beloved more than <i>another</i> beloved, O thou fairest among women? what <i>is</i> thy beloved more than <i>another</i> beloved, that thou dost so charge us?</p>	Court ladies	Daughters of J (:8) Chorus	Why is he so special? (They wouldn't say this if it was Solomon.) "Why is this shepherd lover so important to you when you have Solomon seeking your attention?"
	<p>10 My beloved <i>is</i> white and ruddy, the chiefest among ten thousand.</p> <p>11 His head <i>is as</i> the most fine gold, his locks <i>are</i> bushy, <i>and</i> black as a raven.</p> <p>12 His eyes <i>are as the eyes</i> of doves by the rivers of waters, washed with milk, <i>and</i> fitly set.</p> <p>13 His cheeks <i>are as</i> a bed of spices, <i>as</i> sweet flowers: his lips <i>like</i> lilies, dropping sweet smelling myrrh.</p> <p>14 His hands <i>are as</i> gold rings set with the beryl: his belly <i>is as</i> bright ivory overlaid <i>with</i> sapphires.</p> <p>15 His legs <i>are as</i> pillars of marble, set upon sockets of fine gold: his countenance <i>is as</i> Lebanon, excellent as the cedars.</p> <p>16 His mouth <i>is</i> most sweet: yea, he <i>is</i> altogether lovely. This <i>is</i> my beloved, and this <i>is</i> my friend, O daughters of Jerusalem.</p>	Shulamite	Shulamite	"This is why he is so special."
	CHAPTER 6			
	<p>WHITHER is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.</p>		Daughters of J (5:16) Chorus	They are separated again. "Absence makes the heart grow fonder."
	<p>2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.</p> <p>3 I <i>am</i> my beloved's, and my beloved <i>is</i> mine: he feedeth among the lilies.</p>		Shulamite	Last we knew, she couldn't find him (5:6) and may still not know where he is, but she knows how to find him.
4:1 4:2 4:3 See 8:5-8 note "only one of her mother"	<p>4 ¶ Thou <i>art</i> beautiful, O my love, as Tirezah, comely as Jerusalem, terrible as <i>an army</i> with banners.</p> <p>5 Turn away thine eyes from me, for they have overcome me: thy hair <i>is</i> as a flock of goats that appear from Gilead.</p> <p>6 Thy teeth <i>are</i> as a flock of sheep which go up from the washing, whereof every one beareth twins, and <i>there is</i> not one barren among them.</p> <p>7 As a piece of a pomegranate <i>are</i> thy temples within thy locks.</p> <p>8 There are threescore queens, and fourscore concubines, and virgins without number.</p> <p>9 My dove, my undefiled <i>is but</i> one; she <i>is</i> the <i>only</i> one of her mother, she <i>is</i> the choice <i>one</i> of her that bare her. The daughters saw her, and blessed her; <i>yea</i>, the queens and the concubines, and they praised her.</p>	Solomon's flatteries	Solomon	<p>Note the "army" references here and in :10. Then "two armies" in :13.</p> <p>The flattery here matches 4:1-7 (Either he imitates the shepherd's words in 4: or he was rejected in 4:1-7).</p> <p>The "queens" and "concubines" that praise her are the same who turned Solomon's heart toward idolatry! 1 Kings 11:4</p> <p>"You're so special, you're the only one!" ... even though I have 140 others at the moment — soon to be 1,000 (1 Kings 11:3).</p>
3:6	<p>10 ¶ Who <i>is</i> she <i>that</i> looketh forth as the morning, fair as the moon, clear as the sun, <i>and</i> terrible as <i>an army</i> with banners?</p>	Solomon's flatteries	Narrator / Chorus	Note the para. mark. This may be another speaker. Daughters of J in chorus, like 1:8 and 3:6? They agree with what Solomon sees.
	<p>11 I went down into the garden of nuts to see the fruits of the valley, <i>and</i> to see whether the vine flourished, <i>and</i> the pomegranates budded.</p> <p>12 Or ever I was aware, my soul made me <i>like</i> the chariots of Amminadib.</p>	Shulamite gives her reason for being there and meeting with Solomon unintentionally	Shulamite	<p>"Or ever I was aware..." He surprised me here (while checking on her vineyard).</p> <p>"my soul made me like the chariots..." I wanted to take off running from this guy (Solomon).</p>

X-refs		Speaker (Dake's)	Speaker	Notes
	13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.	Solomon	Solomon	Why does Solomon compare her to an army and then two armies? Double minded emotions? Beautiful, powerful, colorful, impressive and then doubly those things? TYPE: Israel and the church, both attacked by Solomon as anti-C.
	CHAPTER 7			
4:5 4:4	HOW beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs <i>are</i> like jewels, the work of the hands of a cunning workman. 2 Thy navel <i>is like</i> a round goblet, <i>which</i> wanteth not liquor: thy belly <i>is like</i> an heap of wheat set about with lilies. 3 Thy two breasts <i>are</i> like two young roes <i>that are</i> twins. 4 Thy neck <i>is</i> as a tower of ivory; thine eyes <i>like</i> the fishpools in Heshbon, by the gate of Bath-rabbim: thy nose <i>is</i> as the tower of Lebanon which looketh toward Damascus. 5 Thine head upon thee <i>is</i> like Carmel, and the hair of thine head like purple; the king <i>is</i> held in the galleries. 6 How fair and how pleasant art thou, O love, for delights! 7 This thy stature is like to a palm tree, and thy breasts to clusters of grapes. 8 I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples; 9 And the roof of thy mouth like the best wine for my beloved, that goeth <i>down</i> sweetly, causing the lips of those that are asleep to speak.	Solomon's flatteries cont.	Solomon	May be speaking to a different woman here: "prince's daughter" doesn't seem to match the outdoorsy Shulamite. Also, "the hair of thine head like purple" indicates royalty. "feet with shoes" could be he wants to put shoes on the shulamite and make her royalty as a "prince's daughter" (how?) and make her hair like purple instead of like "goats" (6:5) Maybe the Shulamite is royalty (8:9) and keeping her vineyards / gardens doesn't interest her because she is distracted and "sick of love" (2:5). If this is true it would explain why the brothers would "build" the "palace" for her in 8:9 if she rejects Solomon. It seems more likely that the brothers would benefit if she marries Solomon.
	10 ¶ I <i>am</i> my beloved's, and his desire <i>is</i> toward me. 11 Come, my beloved, let us go forth into the field; let us lodge in the villages. 12 Let us get up early to the vineyards; let us see if the vine flourish, <i>whether</i> the tender grape appear, <i>and</i> the pomegranates bud forth: there will I give thee my loves. 13 The mandrakes give a smell, and at our gates <i>are</i> all manner of pleasant fruits, new and old, <i>which</i> I have laid up for thee, O my beloved.	Shulamite rejects Solomon asks Shepherd to take her home.	Shulamite	In going home she wants to check on the vineyards that she hadn't "kept" (1:6), but has been watching (2:15 "tender grapes") and is hopeful for a crop (here).
	CHAPTER 8			
	O THAT thou <i>wert</i> as my brother, that sucked the breasts of my mother! <i>when</i> I should find thee without, I would kiss thee; yea, I should not be despised. 2 I would lead thee, <i>and</i> bring thee into my mother's house, <i>who</i> would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate. 3 His left hand <i>should be</i> under my head, and his right hand should embrace me. 4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake <i>my</i> love, until he please.	Shulamite to Solomon: I wish you were my brother	Shulamite to Shepherd: I wish you were my brother	To Solomon(?): If you were just my brother, you wouldn't be such a temptation to me. I would greet you with a kiss, bring you home, have lunch, give you a hug and no one would think anything of it. Not likely. To Shepherd: If you were just my brother we could hang out and I wouldn't be worried if you love me as much as I love you ... no one would say anything ... we could hug ... (Imagine a love-torn girl singing these line and her emotions changing <i>as she is singing the words.</i>) "...not be despised." for choosing a lowly shepherd and I could accept the "love" of Solomon without betraying my true feelings.
	5 Who <i>is</i> this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth <i>that</i> bare thee.	The brothers	Narrator / Chorus —AND— Brothers	Since she is the "only one of her mother" (6:9), but her "mother's children" (1:6) were angry with her, she is the "only" daughter and only has other (older?) brothers (Note: "little sister" 8:8). Chorus sings the question. An older brother raised her? Wild thought: Perhaps her father has died, or is away, and he narrates portions of this musical. Who else raised her under the apple tree?
	6 ¶ Set me as a seal upon thine heart, as a seal upon thine arm: for love <i>is</i> strong as death; jealousy <i>is</i> cruel as the grave: the coals thereof <i>are</i> coals of fire, <i>which</i> hath a most vehement flame. 7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.	Shulamite and shepherd renew their vows	Shulamite and Shepherd	There are an even amount of lines here for him to say one and her repeat Opposition to love - makes love stronger - breaks false love - reveals love's value Even if someone as rich as Solomon bought my love, it would never be valuable.

X-refs		Speaker (Dake's)	Speaker	Notes
	<p>8 ¶ We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for? 9 If she <i>be</i> a wall, we will build upon her a palace of silver: and if she <i>be</i> a door, we will inclose her with boards of cedar.</p>	The brothers	The brothers	<p>She needs to be a “wall” as opposed to an accessible “door.” If she is strong and keeps temptation out, we will ... make her prince’s daughter ??? (7:1) ??? Dake’s: if she doesn’t resist the temptation we will stone her according to the law and enclose her with boards — for a casket. (She is not being an adulterous woman, she is being sought after by two men, one whom she loves and one who loves lots of women.) Possibly: lock her in a cedar closet or a room? Possibly: Send her to live with Solomon (1 Kings 7:2, 3 “cedar”) and get her palace?</p>
	<p>10 I <i>am</i> a wall, and my breasts like towers: then was I in his eyes as one that found favour.</p>	Shulamite	Shulamite	<p>“I am a wall...” I matured, and have “towers” on the “wall” — able to defend myself. When I matured, I found favor in <u>Solomon’s</u> eyes and resisted the flatteries.</p>
	<p>11 Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand <i>pieces</i> of silver. 12 My vineyard, which <i>is</i> mine, <i>is</i> before me: thou, O Solomon, <i>must have</i> a thousand, and those that keep the fruit thereof two hundred.</p>	Shulamite	Shulamite to audience	<p>They have returned home ‘arm in arm’ and “leaning upon” each other (:5) and now have a neglected vineyard to tend to (1:6). Solomon owns the land so they owe him 1000. They owe the “keepers” 200. They can sell the fruit or keep it, BUT if she had just accepted Solomons offer, she wouldn’t have to worry about the payments!!!</p> <p>Love come with a cost, even though it can’t be bought. Love comes with responsibilities, and added expenses. Love has pleasure and set backs, jealousy and opposition, doubt and longing. Love builds on restoration and grows into the security of trusted companionship.</p> <p>“...my vineyard” again, but this time “Solomon must have” his fee: “Solomon, you’ll get your 1000, but you won’t get me.” (This is the proof text for this perspective on the book.)</p>
	<p>13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear <i>it</i>.</p>	Shepherd	Shulamite	<p>Note the lack of a paragraph mark: This is the Shulamite: “Hey beloved spouse, your friends have all heard your story, tell me the story so I can hear it again.”</p> <p>Note: He dwells in the “gardens” (6:2) and the “companions” are his friends (1:7); the “daughters” are her friends (1:5, et al.).</p> <p>TYPE: In eternity we will ask the Lord to “tell me the old, old story...”</p>
2:9, 2:17	<p>14 ¶ Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.</p>	Shulamite	(Closing scene) Chorus Daughters of J. quoting her from 2:9?	<p>Maybe a pause in the “play” and she comes back in remembering him at the beginning (2:8, 9 ...). “It was sometime in the spring, the birds were singing ... and I saw him for the first time...” Note: Solomon never made it to “the mountain” (4:16).</p>
	<p>Additional Notes: Choosing to love the Shepherd will cost you: Have to get to work in the vineyard. You can always take the easy way out: 1,000 others did ... and never knew the love of 8:6, 7. There are always other things trying to get your love: money (8:12), reputation (8:1), acceptance and praise (6:9), comforts (5:3), distractions To know if love is real it must not be manipulated: “I charge ... stir not up nor awake my love till he please.” (2:7, 3:5, 8:4)</p>			