



SONG OF SONGS



שִׁיר הַשִּׁירִים

The Song of Songs is said to be the most difficult and mysterious book in the entire Bible. But is it?

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Shir-HaShirim means “Song of Songs” or “The Ultimate Song”, the best of Solomon’s 1,005 songs.



Song of Songs, also Canticles

- It's unique within the Hebrew bible.
- There's nothing spiritual in it all.
- No interest in Law or Covenant or Yahweh God.
- It doesn't teach Wisdom like Proverbs or Ecclesiastes.
- It celebrates sexual love, giving "the voices of two lovers, praising each other, yearning for each other, proffering invitations to enjoy".
- It is very sensual, touching all senses.
- The women of Jerusalem form a chorus to the lovers, functioning as an audience whose participation in the lovers' erotic encounters facilitates the participation of the reader.

Song of Songs in religious tradition

- Jewish tradition reads it as an allegory of the relationship between God and Israel.
- Christian tradition sees it an allegory of Christ and his "bride", the Church.

But it is **neither**
and **both** at once.

Neither because it is not allegory!

Allegories are fictional stories with hidden meanings; nothing is what it seems.

Both because it is an **analogy**!

An analogy is a **fact** that is like another **fact**!

Two facts

1. Song of Songs is an **analogy** of the loving relationship between God and Israel.
2. Song of Songs is an **analogy** of the loving relationship between Christ and his "bride", the Church.

Remember Hebrew "pattern"; both are true.

Psalm 45

- Psalm 45 is a wedding song for Solomon which gives insight in the social dynamics of being a harem girl. It is written to the hundreds of women Solomon married. They are coached to cut off family ties: "In place of your fathers will be your sons; You shall make them princes in all the earth." (Psalm 45:16)
- The girls are promised power, fame, influence and money: "The daughter of Tyre will come with a gift; The rich among the people will seek your favor." "Her clothing is interwoven with gold." "I will cause Your name to be remembered in all generations"
- Abishag, (Shunammite) had to make the cost/benefit calculation highlighted in Psalm 45, weighing the loss of her family against the gain of fame, money, power, influence, luxury and fine clothing.

Was Shulamite Abishag?

- Was the Shulamite of Song of Songs David's Abishag of 1 Kings 1:2-3?
- Both were stunning beautiful.
- Both were from Shunem (or surrounds).
- Both were virgins and of marrying age at exactly the same time.
- The vineyard the Shulamite worked in is located at Baal-hamon, and "Solomon had a vineyard at Baal-hamon" (SoS 8:11)
- Shulamite is only used once in the Bible (SoS 6:13).
 - People from Shuman were called "Shunamites".
 - Abishag the Shunamite (1 Kgs 1:3, 15; 2:17-22) was from Shunem.
 - "Shulamite" may be a feminized version of "Solomon".
 - The Israelites were fond of word-play.
- **In fact, we don't know if David's Abishag was Solomon's Shulamite.**

Possible Plots

Biblical Love Story

Farm girl slaves in vineyard
 Girl meets shepherd boy
 Both fall in love
 Boy proposes
 Boy must go to city
 Girl waits with longing
 She starts losing hope
 King's caravan arrives
 The shepherd is the King
 Love triumphs

Possible Plots

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Hollywood Love Triangle

Lovely farm girl Shepherd boy



Wealthy, powerful king

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Hollywood Love Triangle

Lovely farm girl Shepherd boy



Wealthy, powerful king

A sweet girl is betrothed to absent shepherd sweetheart.
 One day horny king Solomon happens by, sees her, wants her and has her whisked away to his harem.

Possible Plots

Biblical Love Story

Farm girl slaves in vineyard
 Girl meets shepherd boy
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 Boy proposes
 Boy must go to city
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 King's caravan arrives
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 Love triumphs

Hollywood Love Triangle

Lovely farm girl meets Shepherd boy
 Wealthy, powerful king
 A sweet girl is betrothed to an ancient shepherd sweet shepherd.
 One day horny king Solomon happens to see her. He wants her and has her whisked away to his harem.



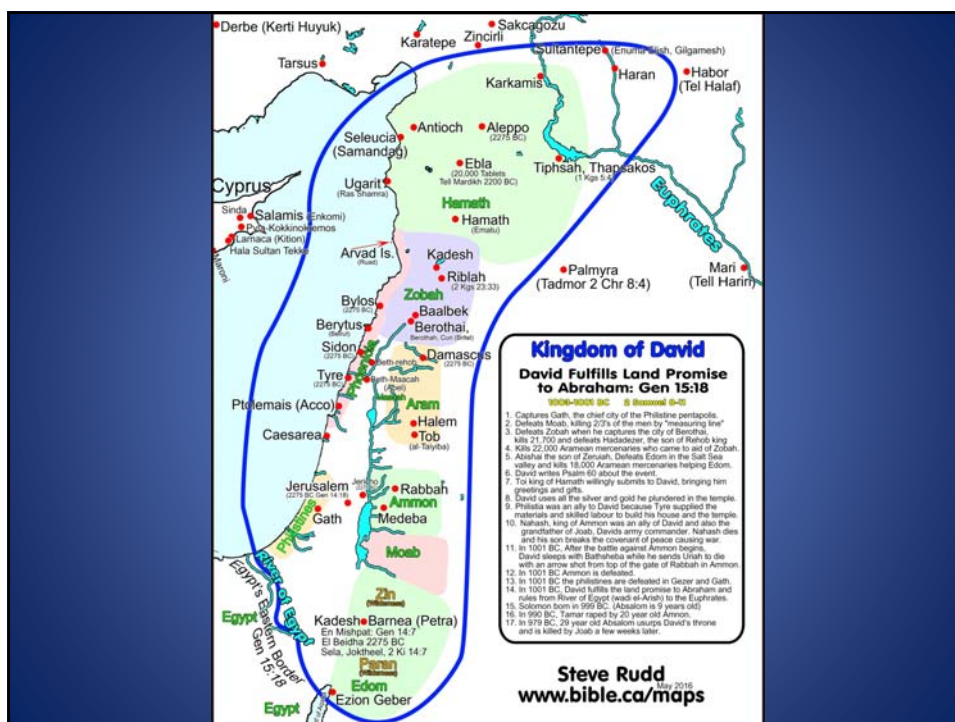
A few words to the wise



- The 3-character interpretation is popular today, and its teaching moral comes from her answer to the question on the left (i.e., will Israel choose G-d/Christ the shepherd or the rich king (the world)).
- It dates to Origen (father of allegorical interpretation) or earlier (2nd cent. AD).
- Many well-meaning Christians adopt it, as do non-Orthodox Jewish scholars.
- In this view, Solomon wrote it to bemoan that the only true love he witnessed was between the Shulamite and her shepherd.
- The traditional view is the 2-character view, which fosters analogy not allegory.

King Solomon

- Second son of David and Bathsheba.
- Reigned over United Kingdom from 971 to 930 during 40 years of peace (see 1 Kings 1-11, 1 Chronicles 22-29, 2 Chronicles 1-9) but as Assyria was again rising to power.
- Known for God-given wisdom but not its application.
- Wrote 3,000 proverbs and 1,005 songs (1 Kings 4:32)
- The story occurred when Solomon had 60 wives and 80 concubines, about 3-4 years after he became king.
- Lyric poem extolling marriage as God's design and virtues of spiritual, emotional and physical love between a husband and wife.



Key verses

- “Do not arouse or awaken love until it so desires.” (2:7; 3:5; 8:4)
- “My beloved *is* mine, and I *am* his.” (2:16)
- “Eat, O friends, and drink; drink your fill, O lovers.” (5:1)
- “Place me like a seal over your heart, like a seal on your arm; for love is as strong as death, its jealousy unyielding as the grave. It burns like blazing fire, like a mighty flame. Many waters cannot quench love; rivers cannot wash it away. If one were to give all the wealth of his house for love, it would be utterly scorned.” (8:6-7)

SACRED LOVE, AMOUR SACRÉ,
 SECULAR LOVE, AMOUR PROFANE,
 THE SONG OF SONGS LE CANTIQUE DES CANTIQUES
 from Jerusalem to Australia de Jérusalem à l'Australie



Ladies and Gentlemen,

U3A is a worldwide community of learning and what wonders we learn!

From the romantic nation of Australia comes production of an original new presentation focused on the theme of Love and the Song of Songs. This performance will be presented in prose and poetry, song and dance by class participants (actually, it may just be the same old, same old PowerPoints and DVD).

Our play "Sacred Love, Secular Love, the Song of Songs – From Jerusalem to Australia" offers an experience rich in emotion, meaning, intellectual endeavour, eschatology, hermeneutics, philosophy, and all forms of biblical love.

We hope you have a fascinating, illuminating, enlightening and very enjoyable time in this session.



SACRED LOVE, SECULAR LOVE, THE SONG OF SONGS



Guest Programme Programme des invités

• Act 1 – The Courtship

- Scene 1 - Song of Songs 1:1–4 Preparing for the feast
- Scene 2 - Song of Songs 1:5–11 Lovesick but unworthy
- Scene 3 - Song of Songs 1:12–14 The wedding feast
- Scene 4 - Song of Songs 1:15–2:7 The bridal chamber
- Scene 5 - Song of Songs 2:8–17 A springtime visit
- Scene 6 - Song of Songs 3:1–5 I sought him in vain

• Act 2 - The Wedding and Wedding Night

- Scene 1 - Song of Songs 3:6–11 The wedding procession
- Scene 2 - Song of Songs 4:1–15 Ravishing the heart
- Scene 3 - Song of Songs 4:16–5:1 The consummation

• Act 3 – Maturing in Marriage

- Scene 1 - Song of Songs 5:2–8 A troubled dream
- Scene 2 - Song of Songs 5:9–6:13a Beautiful as Tirzah
- Scene 3 - Song of Songs 6:13b–7:10 Mahanaim micholah
- Scene 4 - Song of Songs 7:11–8:9 I long for home
- Scene 5 - Song of Songs 8:10–14 Make haste to me

SACRED LOVE, SECULAR LOVE, THE SONG OF SONGS





Preparing for the feast

- The Shulamite** ² Let him kiss me with the kisses of his mouth—
For your love *is* better than wine.
³ Because of the fragrance of your good ointments,
Your name *is* ointment poured forth;
Therefore the virgins love you.
⁴ Draw me away!
- The Daughters of Jerusalem** We will run after you.
- The Shulamite** The king has brought me into his chambers.
- The Daughters of Jerusalem** We will be glad and rejoice in you.
We will remember your love more than wine.
- The Shulamite** Rightly do they love you.

Lovesick but unworthy

- The Shulamite** ⁵ I *am* dark, but lovely,
O daughters of Jerusalem,
Like the tents of Kedar,
Like the curtains of Solomon.
⁶ Do not look upon me, because I *am* dark,
Because the sun has tanned me.
My mother's sons were angry with me;
They made me the keeper of the vineyards,
But my own vineyard I have not kept.
- To Her Beloved** ⁷ Tell me, O you whom I love,
Where you feed *your flock*,
Where you make *it* rest at noon.
For why should I be as one who veils herself
By the flocks of your companions?

Lovesick but unworthy

The Beloved

⁸ If you do not know, O fairest among women,
Follow in the footsteps of the flock,
And feed your little goats
Beside the shepherds' tents.

⁹ I have compared you, my love,
To my filly among Pharaoh's chariots.

¹⁰ Your cheeks are lovely with ornaments,
Your neck with chains *of gold*.

The Daughters of Jerusalem

¹¹ We will make you ornaments of gold
With studs of silver.

1:12–14 The wedding feast

The Shulamite

¹² While the king *is* at his table,
My spikenard sends forth its fragrance.

¹³ A bundle of myrrh *is* my beloved to me,
That lies all night between my breasts.

¹⁴ My beloved *is* to me a cluster of henna *blooms*
In the vineyards of En Gedi.

1:15–2:7 The bridal chamber

The Beloved	¹⁵ Behold, you <i>are</i> fair, my love! Behold, you <i>are</i> fair! You <i>have</i> dove's eyes.
The Shulamite	¹⁶ Behold, you <i>are</i> handsome, my beloved! Yes, pleasant! Also our bed <i>is</i> green. ¹⁷ The beams of our houses <i>are</i> cedar, <i>And</i> our rafters of fir. ² I <i>am</i> the rose of Sharon, <i>And</i> the lily of the valleys.
The Beloved	² Like a lily among thorns, So is my love among the daughters.
The Shulamite	³ Like an apple tree among the trees of the woods, So <i>is</i> my beloved among the sons. I sat down in his shade with great delight, <i>And</i> his fruit <i>was</i> sweet to my taste.

1:15–2:7 The bridal chamber

The Shulamite to the Daughters of Jerusalem	⁴ He brought me to the banqueting house, <i>And</i> his banner over me <i>was</i> love. ⁵ Sustain me with cakes of raisins, Refresh me with apples, For I <i>am</i> lovesick. [“sick with love”]
	⁶ His left hand <i>is</i> under my head, <i>And</i> his right hand embraces me.
	⁷ I charge you, O daughters of Jerusalem, By the gazelles or by the does of the field, Do not stir up nor awaken love Until it pleases.

2:8–17 A springtime visit

The Shulamite

⁸The voice of my beloved!
Behold, he comes
Leaping upon the mountains,
Skipping upon the hills.
⁹My beloved is like a gazelle or a young stag.
Behold, he stands behind our wall;
He is looking through the windows,
Gazing through the lattice.
¹⁰My beloved spoke, and said to me:
“Rise up, my love, my fair one,
And come away.
¹¹For lo, the winter is past,
The rain is over *and* gone.
¹²The flowers appear on the earth;
The time of singing has come,
And the voice of the turtledove
Is heard in our land.

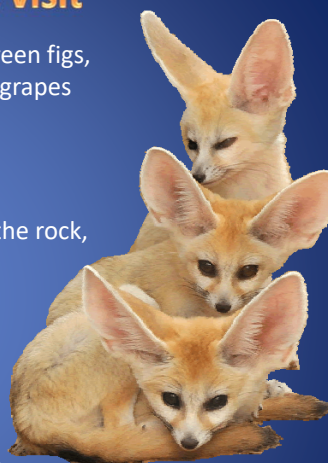
2:8–17 A springtime visit

The Shulamite

¹³The fig tree puts forth her green figs,
And the vines *with* the tender grapes
Give a *good* smell.
Rise up, my love, my fair one,
And come away!
¹⁴“O my dove, in the clefts of the rock,
In the secret *places* of the cliff,
Let me see your face,
Let me hear your voice;
For your voice *is* sweet,
And your face *is* lovely.”

Her Brothers

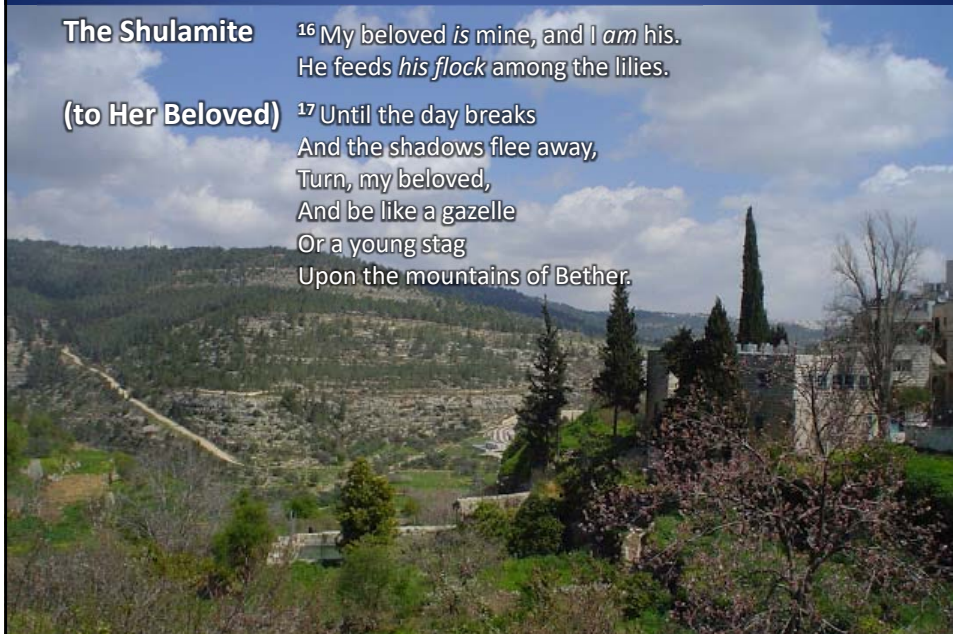
¹⁵Catch us the foxes,
The little foxes that spoil the vines,
For our vines *have* tender grapes.



2:8–17 A springtime visit

The Shulamite ¹⁶ My beloved *is* mine, and I *am* his.
He feeds *his* flock among the lilies.

(to Her Beloved) ¹⁷ Until the day breaks
And the shadows flee away,
Turn, my beloved,
And be like a gazelle
Or a young stag
Upon the mountains of Bether.



3:1–5 I sought him in vain

The Shulamite ³ By night on my bed I sought the one I love;
I sought him, but I did not find him.
² "I will rise now," *I said*,
"And go about the city;
In the streets and in the squares
I will seek the one I love."
I sought him, but I did not find him.
³ The watchmen who go about the city found me;
I said, "Have you seen the one I love?"
⁴ Scarcely had I passed by them,
When I found the one I love.
I held him and would not let him go,
Until I had brought him to the house of my mother,
And into the chamber of her who conceived me.
⁵ I charge you, O daughters of Jerusalem,
By the gazelles or by the does of the field,
Do not stir up nor awaken love - Until it pleases.



3:6–11 The wedding procession

The Shulamite

⁶ Who *is* this coming out of the wilderness
 Like pillars of smoke,
 Perfumed with myrrh and frankincense,
 With all the merchant's fragrant powders?
⁷ Behold, it *is* Solomon's couch,
 With sixty valiant men around it,
 Of the valiant of Israel.
⁸ They all hold swords,
 Being expert in war.
 Every man *has* his sword on his thigh
 Because of fear in the night.

3:6–11 The wedding procession

The Shulamite

⁹Of the wood of Lebanon
 Solomon the King
 Made himself a palanquin:
¹⁰He made its pillars *of silver*,
 Its support *of gold*,
 Its seat *of purple*,
 Its interior paved *with love*
 By the daughters of Jerusalem.
¹¹Go forth, O daughters of Zion,
 And see King Solomon with the crown
 With which his mother crowned him
 On the day of his wedding,
 The day of the gladness of his heart.

4:1–15 Ravishing the heart

The Beloved

4 Behold, you *are* fair, my love!
 Behold, you *are* fair!
 You *have* dove's eyes behind your veil.
 Your hair *is* like a flock of goats,
 Going down from Mount Gilead.
²Your teeth *are* like a flock of shorn *sheep*
 Which have come up from the washing,
 Every one of which bears twins,
 And none *is* barren among them.
³Your lips *are* like a strand of scarlet,
 And your mouth is lovely.
 Your temples behind your veil
Are like a piece of pomegranate.
⁴Your neck *is* like the tower of David,
 Built for an armory,
 On which hang a thousand bucklers,
 All shields of mighty men.

4:1–15 Ravishing the heart

The Beloved

⁵Your two breasts *are* like two fawns,
Twins of a gazelle,
Which feed among the lilies.

⁶Until the day breaks
And the shadows flee away,
I will go my way to the mountain of myrrh
And to the hill of frankincense.

⁷You *are* all fair, my love,
And *there is* no spot in you.

⁸Come with me from Lebanon, *my spouse*,
With me from Lebanon.
Look from the top of Amana,
From the top of Senir and Hermon,
From the lions' dens,
From the mountains of the leopards.

4:1–15 Ravishing the heart

The Beloved

⁹You have ravished my heart,
My sister, *my spouse*;
You have ravished my heart
With one *look* of your eyes,
With one link of your necklace.

¹⁰How fair is your love,
My sister, *my spouse*!
How much better than wine is your love,
And the scent of your perfumes
Than all spices!

¹¹Your lips, O *my spouse*,
Drip as the honeycomb;
Honey and milk *are* under your tongue;
And the fragrance of your garments
Is like the fragrance of Lebanon.

4:1–15 Ravishing the heart

The Beloved

¹² A garden enclosed
Is my sister, *my* spouse,
 A spring shut up,
 A fountain sealed.

¹³ Your plants *are* an orchard of pomegranates
 With pleasant fruits,
 Fragrant henna with spikenard,

¹⁴ Spikenard and saffron,
 Calamus and cinnamon,
 With all trees of frankincense,
 Myrrh and aloes,
 With all the chief spices—

¹⁵ A fountain of gardens,
 A well of living waters,
 And streams from Lebanon.

4:16–5:1 The consummation

The Shulamite

¹⁶ Awake, O north *wind*,
 And come, O south!
 Blow upon my garden,
That its spices may flow out.
 Let my beloved come to his garden
 And eat its pleasant fruits.

The Beloved

⁵ I have come to my garden, my sister, *my* 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.

To His Guests

Eat, O friends!
 Drink, yes, drink deeply,
 O beloved ones!



5:2–8 A troubled dream

The Shulamite

²I sleep, but my heart is awake;
It is the voice of my beloved!
 He knocks, *saying*,
 “Open for me, my sister, my love,
 My dove, my perfect one;
 For my head is covered with dew,
 My locks with the drops of the night.”

³I have taken off my robe;
 How can I put it on *again*?
 I have washed my feet;
 How can I defile them?

⁴My beloved put his hand
 By the latch *of the door*,
 And my heart yearned for him.

5:2–8 A troubled dream

The Shulamite

⁵I arose to open for my beloved,
And my hands dripped *with* myrrh,
My fingers with liquid myrrh,
On the handles of the lock.

⁶I opened for my beloved,
But my beloved had turned away *and* was gone.
My heart leaped up when he spoke.
I sought him, but I could not find him;
I called him, but he gave me no answer.

⁷The watchmen who went about the city found me.
They struck me, they wounded me;
The keepers of the walls
Took my veil away from me.

⁸I charge you, O daughters of Jerusalem,
If you find my beloved,
That you tell him I *am* lovesick!

5:9–6:13a Beautiful as Tirzah

The Daughters of Jerusalem

⁹What *is* your beloved
More than *another* beloved,
O fairest among women?
What *is* your beloved
More than *another* beloved,
That you so charge us?

The Shulamite

¹⁰My beloved *is* white and ruddy,
Chief among ten thousand.

¹¹His head *is like* the finest gold;
His locks *are* wavy,
And black as a raven.

¹²His eyes *are* like doves
By the rivers of waters,
Washed with milk,
And fitly set.

¹³His cheeks *are* like a bed of spices,
Banks of scented herbs.

5:9–6:13a Beautiful as Tirzah

The Shulamite

His lips *are* lilies,
Dripping liquid myrrh.

¹⁴ His hands *are* rods of gold
Set with beryl.

His body *is* carved ivory
Inlaid *with* sapphires.

¹⁵ His legs *are* pillars of marble
Set on bases of fine gold.

His countenance *is* like Lebanon,
Excellent as the cedars.

¹⁶ His mouth *is* most sweet,
Yes, he *is* altogether lovely.

This *is* my beloved,
And this *is* my friend,
O daughters of Jerusalem!

5:13–6:13a Beautiful as Tirzah

The Daughters of Jerusalem

⁶ Where has your beloved gone,
O fairest among women?
Where has your beloved turned aside,
That we may seek him with you?

The Shulamite

² My beloved has gone to his garden,
To the beds of spices,
To feed *his flock* in the gardens,
And to gather lilies.

³ I *am* my beloved's,
And my beloved *is* mine.
He feeds *his flock* among the lilies.

The Beloved

⁴ O my love, you *are as* beautiful as Tirzah,
Lovely as Jerusalem,
Awesome as *an army* with banners!

⁵ Turn your eyes away from me,
For they have overcome me.

5:13–6:13a Beautiful as Tirzah

The Beloved

Your hair *is* like a flock of goats
 Going down from Gilead.
⁶Your teeth *are* like a flock of sheep
 Which have come up from the washing;
 Every one bears twins,
 And none *is* barren among them.
⁷Like a piece of pomegranate
 Are your temples behind your veil.
⁸There are sixty queens And eighty concubines,
 And virgins without number.
⁹My dove, my perfect one, Is the only one,
 The only one of her mother,
 The favourite of the one who bore her.
 The daughters saw her
 And called her blessed,
 The queens and the concubines,
 And they praised her.

5:13–6:13a Beautiful as Tirzah

The Beloved

¹⁰Who is she who looks forth as the morning,
 Fair as the moon,
 Clear as the sun,
 Awesome as *an army* with banners?

The Shulamite

¹¹I went down to the garden of nuts
 To see the verdure of the valley,
 To see whether the vine had budded
And the pomegranates had bloomed.

¹²Before I was even aware,
 My soul had made me
 As the chariots of my noble people.

Your words of praise
 enraptured me.

The Beloved and his friends

¹³Return, return, O Shulamite;
 Return, return,
 that we may look upon you!

Shulamite=feminine
 form of Solomon.
 She was from Shuman,
 known for beautiful
 women.
 Hence, Solomon's lady
 from Shunam

6:13b–7:10 Mahanaim micholah

The Shulamite

What would you see in the Shulamite—
As it were, the dance (*micholah*) of the
two camps (*mahanaim*)?

The Beloved

⁷ How beautiful are your feet in sandals,
O prince's daughter!
The curves of your thighs *are* like jewels,
The work of the hands of a skillful workman.
²Your navel *is* a rounded goblet;
It lacks no blended beverage.
Your waist *is* a heap of wheat
Set about with lilies.
³Your two breasts *are* like two fawns,
Twins of a gazelle.
⁴Your neck *is* like an ivory tower,
Your eyes *like* the pools in Heshbon
By the gate of Bath Rabbim.

Moving thighs
shimmer
like jewels

Describing her
dance from
feet upwards
(Chap 4 from
top down)

"Wheat" refers
to colour

6:13b–7:10 Mahanaim micholah

The Beloved

Your nose *is* like the tower of Lebanon
Which looks toward Damascus.
⁵Your head *crowns* you like *Mount Carmel*,
And the hair of your head *is* like purple;
A king *is* held captive by *your* tresses.

Neck, head,
nose are
majestic!

Preliminaries
are now over!

⁶How fair and how pleasant you are,
O love, with your delights!

Children please
leave the room.

⁷This stature of yours is like a palm tree,
And your breasts *like* its clusters.

⁸I said, "I will go up to the palm tree,
I will take hold of its branches."

Let now your breasts be like clusters of the vine,
The fragrance of your breath like apples,

⁹And the roof of your mouth like the best wine.

The Shulamite

The wine goes down smoothly for my beloved,
Moving gently the lips of sleepers.

¹⁰I *am* my beloved's, And his desire *is* toward me.



7:11–8:9 I long for home

The Shulamite

¹¹ Come, my beloved,
 Let us go forth to the field;
 Let us lodge in the villages.
¹² Let us get up early to the vineyards;
 Let us see if the vine has budded,
Whether the grape blossoms are open,
And the pomegranates are in bloom.
 There I will give you my love.
¹³ The mandrakes give off a fragrance,
 And at our gates *are* pleasant *fruits*,
 All manner, new and old,
 Which I have laid up for you, my beloved.

8 Oh, that you were like my brother,
 Who nursed at my mother's breasts!
If I should find you outside,
 I would kiss you;
 I would not be despised.

7:11–8:9 I long for home

The Shulamite

² I would lead you *and* bring you
 Into the house of my mother,
 She *who* used to instruct me.
 I would cause you to drink of spiced wine,
 Of the juice of my pomegranate.

To Daughters
 of Jerusalem

³ His left hand *is* under my head,
 And his right hand embraces me.
⁴ I charge you, O daughters of Jerusalem,
 Do not stir up nor awaken *my* love
 Until it pleases.

A Relative

⁵ Who *is* this coming up from the wilderness,
 Leaning upon her beloved?
 I raised you under the apple tree.
 There your mother brought you forth;
 There she *who* bore you brought *you* forth.

7:11–8:9 I long for home

The Shulamite To Her Beloved

⁶ Set me as a seal upon your heart,
As a seal upon your arm;
For love *is as* strong as death,
Jealousy *as* cruel as the grave;
Its flames *are* flames of fire,
A most vehement flame.

⁷ Many waters cannot quench love,
Nor can the floods drown it.
If a man would give for love
All the wealth of his house,
It would be utterly despised.

Her Brothers

⁸ We have a little sister,
And she has no breasts.
What shall we do for our sister
In the day when she is spoken for?

⁹ If she *is* a wall,
We will build upon her
A battlement of silver;
And if she *is* a door,
We will enclose her
With boards of cedar.

Elder brothers' duty:
1. Reward chastity
2. Guard against
promiscuity

8:10–14 Make haste to me

The Shulamite

¹⁰ I *am* a wall,
And my breasts like towers;
Then I became in his eyes
As one who found peace.

¹¹ Solomon had a vineyard at Baal Hamon;
He leased the vineyard to keepers;
Everyone was to bring for its fruit
A thousand silver *coins*.

To Solomon

¹² My own vineyard *is* before me.
You, O Solomon, *may have* a thousand,
And those who tend its fruit two hundred.

The Beloved

¹³ You who dwell in the gardens,
The companions listen for your voice—
Let me hear it!

The Shulamite

¹⁴ Make haste, my beloved,
And be like a gazelle
Or a young stag
On the mountains of spices.

Thanks, bros,
for watching
after me.

