

SongOfSolomon 20-02-13b

We're ready to resume our study now in Second Solomon. I want to thank our musicians for the tribute to the Daughters of Jerusalem, as Matthew said, the glorious things that are spoken in Zion, the city of God, and prescient as always on what they could have no other way of knowing would be in the class, but I've long since realized that God the Holy Spirit guides our musicians just as he hopefully helps all of us to understand the word of God more thoroughly. As we pick up now in second chapter of the Song of Solomon, verse seven, I call for a commitment.

I cause you to swear, to pledge. This is by way of an extremely strong suggestion by the gazelles. And we've seen that there is the connotation of beauty, but the primary idea here is deliverance by fleetness of foot.

And if you look at the uses of this word, not only for the beauty of Saul slain on the mountains and Jonathan, of course, but it's found in Deuteronomy. These were clean animals. So they're a wonderful picture of those who have dedicated themselves to God and are clean.

You'll find this in Deuteronomy chapter 15, gazelles and deer, 1522 of Deuteronomy are included in the clean, edible, healthful food sources for Israelites. The Proverbs 6.5 that we looked at is significant since it comes from the hand of Solomon. We're going to see that that the male gazelle is going to crop up in the words of the Shulamite in chapter eight, verse 14.

And here in this chapter, if you look down just a few lines from chapter two, verse seven, verse nine, my beloved is like a gazelle or a young stag. He stands behind our wall. He's looking through the windows, gazing through the lattice.

He hasn't just boldly strode in, so to speak. He's like a gazelle or a heart. Well, if gazelles are famous for fleeing at the first sign of trouble, he's looking through the window and he's basically in, you know, fight or flight mode here.

He's not the, you know, the sturdy breadwinner coming in from the field. He's not the stately king descending from his palanquin and striding majestically into the queen's chambers. What is he? He is inquisitive, but he's wary.

You know, what's the mood in there? How am I going to receive? Can I get away with what I've been doing or am I going to be received with frowns and remonstrances? Why else is he looking through the windows? It's his house. She says this is our wall and our lattice. He's gazing through and he says, well, don't hang around in there.

Come away with me. Let's go off and do something else. You know, we can go back to the house of wine.

We can, there's a lot of things we can do, but this idea of dedication and intimacy and, and to the

exclusion of all others is markedly missing, but we're going to continue now in verse seven. So I call for this pledge from you. Oh, daughters of Jerusalem.

Interestingly, the, uh, the you there and the, the pronouns in verse seven that refer to the daughters of Jerusalem are masculine and, uh, brown driver and Briggs have, uh, uh, I'm sorry. Kylan Dalich have a, a fancy Latin term for this, uh, that it is a Sinalia generous, uh, which means that sometimes in Hebrew, they, they didn't rigidly adhere to gender in the correspondence between subjects and, and the words that refer to them. So they might use masculine, uh, pronouns and even masculine forms of verbs, talking to women and feminine wants to refer to men.

And this seems to just be sort of a, uh, happenstance and kind of a random occurrence that they can't really explain. Um, I'm unpersuaded that anything is accidental random or happenstance in the word of God. And I think there is a coded message here when, uh, she uses when she masculinizes these daughters of Jerusalem and uses, uh, uh, the masculine plural in these, uh, verbs and pronouns.

So just watch out for that. Uh, I'll, I'll point it out a little bit more here in a second. So I charge you, you masculine plural, Oh, daughters of Jerusalem.

So there's no getting around the fact that she's not playing games with the, the number like she did with Solomon in the first chapter, you know, we will follow you and such. Uh, but, but there is a significance to it just like there was there. And, uh, she says by the gazelles, uh, or, uh, and this, this is a, you can use the, the, the wow, the shepherd's stick, you know, the long stroke, uh, for all kinds of conjunctive purposes.

It can mean, and now, but for then afterward, it's, it's a very multifaceted utility word. That's not the conjunction here. This is an olive and a wow, uh, with, and it's pointed with a long O vowel.

So it's ow or oh, and it means, or, or rather, or rather it can mean. And it implies that the latter choice of two is to be preferred. So I, I call for a pledge from you by the gazelles or better or rather, or more pertinently by what's coming up next.

And this is translated the, uh, does of the field. Uh, and this, uh, can be a, uh, a hind or a doe. Uh, some lexicons think this is a female mountain goat.

Um, but the difference, uh, it's interesting because the words are, are very similar. The, these two words are quite similar in Hebrew. Uh, one has the, uh, olive and, and the other has the iron, but they are all, they are both basically vocalized as, as Allah or I law that it's a sound, an L and an H afterward.

And there's just a slight variation. So this is kind of like the birds and the bees or the, you know, two alliterating things. And it's designed to be memorable.

Uh, and it's, it's a, it's a combination that you find elsewhere in scripture. We don't have time to look there, but by the gazelles or parentheses better, uh, by the does of the field, um, it occurs, uh, eight times in scripture, this, this, uh, feminine form of, of a deer or goat here. And it's not real clear which, which one it is.

Um, uh, if you, depending on who you consult, uh, and so I asked myself, well, does it really make a difference? Uh, well, it has to make a difference or she wouldn't include them both. Why didn't she just call for the pledge by the gazelles and be done with it? But she seems to say, or better by these, uh, these, these other animals. And so, uh, looking, looking this up, it's the, it's the doe of a fallow deer.

And, uh, so you say, well, what does fallow mean? Have you ever, I've heard the phrase before fallow deer, but, uh, what, what does fallow actually mean? Um, it's, uh, if you have fallow land, it's been left unseeded, uncultivated, um, and not, not used for the purpose of, of growth. And so, uh, in terms of color, it means light yellowish Brown. Um, when it's used of deer, uh, it has the notion of, um, a particular species that is, is common in that, uh, part of the world.

Let me give you just a few things about them since she seems to prefer this term and to emphasize it. Um, they're fawn colored on the top and white on the bottom, like most deer are, but they're spotted. They, they look like they're not exactly Appaloosas, but, uh, they're, they're speckled white speckles in the Brown field of their upper body.

And, uh, they are one of the few species of deer that don't lose their spots as they grow. Many species of deer have, have spots when they're born. And then as they grow, they lose them and they become a solid fawn color or light Brown color.

These keep their spots all the way through. So the upshot of this is they attract attention. They're easier to spot.

If you have regular deer in our woods up here, and you have fallow deer, the way we usually spot the deer is we've got white tails here and the deer can, there can be five deer standing there and you can't see them until one of them wags his tail. And you see that, or, or, you know, not wags, but, uh, flicks its tail. That white catches your eye every time.

Well, these fallow deer are eye catching. You can't miss them. They don't camouflage well in any kind of country because of these spots that they do not lose.

And this is the deer that she refers to. And so she says, you know, there are beautiful gazelles and I charge you invoking that idea, but better yet, I charge you invoking the idea of a desirable deer that draws attention is easy to spot and is going to, is going to attract pursuers. So if you're beautiful, if you're graceful, you have the means of escape built in with that.

But if you attract attention and you attract one or more pursuers, here's the pledge you should

make. Catch the connotation here. It's not just a random choosing of a couple of animals.

These things mean something. Every word means something. And she says, I charge you by the beauty and fleet footedness of a gazelle or better yet by the spotted doe of the field.

This is something people are going to go out and they like the hides because they're pretty. They like the meat and they're easy. They're easy to spot.

If I can get a deer, that's the one I want. So she says, she invokes these ideas. Now, what is, what is the upshot of this? We have two components here and you have it translated in verse seven, do not stir up nor awaken.

This is the same word. There's not one word for stir up and one word for awaken. It's the very same word.

If you want to look it up in your strong's, it's number 5782. But it's in two different verbal forms. I've mentioned in times past, a lot of what goes on in Hebrew has to do with what they've done to the word.

The cow stem is just the, the simple stem halak to walk, yada to know, things like that. It's just a simple cow. If you want to intensify and emphasize the action of the word, you put it in the piel.

The piel is the intensive stem. You're really walking. You really know.

If you want to cause walking or cause knowing, you would put it in the hiphil. If emphasis is on you doing this to or for yourself, you would put it in the hiphil, which is the reflexive stem. And you're going to take the regular word like halak and it's going to be hiphalak or some form reflecting the person.

And you just put hiphalak in front of it. And now you do it to yourself. It's the reflexive stem.

And there are other variations on that. Well, this is what we've got going on here. So the first word, first translation here is, is from the word ur.

Both of these are the word ur. You are, you would pronounce it double O R. If you want to spell it phonetically, it's ur. It's, and it means to arise, arouse, to awaken, to come to life in some fashion, to go from static to dynamic, to go from rest to activity.

You weren't moving and now you are. There's a snake on a rock and he's not moving. You poke him with a stick and he moves.

He's ur-ed. He's, he's moving now. Well, this is in the, the first case, it's, it is in the hiphil.

And I don't know if you remember, but hiphil is the causative. We had this in the, in the first oath word, shavah, cause to commit, cause to pledge, cause to swear. Now we have cause to awake,

cause to arouse, cause to come to life and do something.

So it's, it's the hyphial. It's in the imperfect. And I won't go into all the tenses in Hebrew in terms of time.

This is not past. It's, it's looking to the future. And this is a second masculine plural.

Remember she called the daughters you masculine up above masculine plural. Well, these verbs of what they should do are in the masculine plural. Now what she says that this is preceded by a conjunction that means if it's translated, not here, do not awaken, do not arouse.

But that's not the root meaning of this word. 588 times in the old Testament scripture, it's translated. If I F there's just a handful of interpretive translations using other words.

And this is one of those rare places where they don't translate it. If, but I am in Hebrew means if, and there are, as I say, nearly 600 cases where I can show you, that's what, that's how this word is typically understood. So in this context, if we just go with the basic meaning of the word, she says, I, I call for an oath to you.

And when it says by that's the preposition by, which is in, by, or with, and she's just invoking the gazelles and the spotted deer. I call for a pledge from you somewhere in the sphere of gazelles and spotted deer. If you plural wake up cause to awake.

And if we don't have, or here we have, and, and if it's wow, plus EAM again, same word again, or double O R or you are, but this time it is in the PAL PAL as I just, I'm sorry if it's too much Hebrew, but the first one is if you cause this to happen, the second one is if this awakening is an intensity, you see how it is. You cause, you know, you bang a door and somebody wakes up and then you go shake them wildly in their bed that you caused them to awaken. And now you're intensively waking them up.

You're much more involved, engaged, and it's an intensive action, right? Two different, you can wake somebody gently, or you can pour cold water in their face out of a bucket. One of them is HIFEL, which is the first one. The second one is PAIL, which is the intensive of the very same word.

So I'm telling you to think of, to imagine the beautiful gazelles and the desirable spotted deer. If you cause to awaken, or if you intensively arouse love it's AHA VA, which is in the feminine. When you feminize a basic noun in Hebrew, it speaks of it as an abstraction.

Many translations say, don't awaken my love until he's ready. And thinking that she's talking about Solomon. Oh, I'm so happy that he's here reclining and sleeping and snoozing.

And we've had such a great time together. There's none of that in here. It's, it's a wildly wrong way to look at the passage.

He's not there. House of wine. I'm sick.

This is not good. Daughters of Jerusalem. Take a note.

Think of the gazelles and the spotted deer. If you gently arouse, or if you intensively awaken love, obviously somebody has to do the loving, but she's leaving it in general terms. You're entering into the sphere of man, woman, love here.

Then you have two more words. Ah, actually three. If you include the particle *odd*, and basically this *odd* means until for our purposes, we can ignore the participle.

I mean, I mean the particle, and then you have a form of. Now, when you read this in English, what does it look like? Do not stir up nor awaken love until it's ready. What does that mean? Wait till it pleases, then stir it up and awaken it.

Isn't that, that's how we take until, right? Don't do that until this other condition is met. You know, don't wake me up until I'm ready. Don't wake me up until it pleases me as though there is a time coming when it will please me.

Wait for that time and then wake me up. That is not the construction in Hebrew. That's not what this means.

And I looked for a lot of different examples here, but I'm just going to give you one. This is easy and *odd* occurs twice in the context. Turn back to Genesis 33.3, because this is the key to understanding this whole exhortation.

Genesis 33.3 in the early chapters of Genesis 30 and forward. This is Jacob. This is the times and stories about Jacob.

And you get to chapter 33 and he's coming back to see Esau after he's stolen the birthright, gone north, worked 14 years, accumulated his wives, got most of his sons. And he's coming back. He lifted his eyes and looked and there Esau was coming.

And with him were 400 men. So Jacob divides the children among Leah, Rachel, and the two maidservants. He put the maidservants and their children in front, Leah and her children behind, and Rachel and Joseph last.

If Esau is going to attack somebody, these are in, you know, increasing order of importance to me. If I'm going to lose somebody, let it be the concubines and their kids. Then if there's still more carnage, Leah and hers can go.

But Rachel and Joseph, I just can't do without. And of course, Joseph is the one that he eventually loses. But you can see the priority of his interest here.

Look at verse three. Then he crossed over before them and bowed himself to the ground seven times until he came near to his brother. Until, this is our word, ad.

And you can find, as I said, 588 more instances of what some of these words mean. But this is, he is doing a thing until another thing happens. He's not, he didn't bow himself until Esau was pleased.

He didn't wait to bow until Esau was pleased. Do you see the difference? It's like, don't scratch that until it bleeds. Jacob is bowing until he arrives until his brother.

Ad is in there twice. He bowed himself seven times until he reached Esau, until he reached his brother. It's, ad is in there twice.

And it means he's doing a thing until there is a result. Not, don't do this until some other condition is met. That's not what ad means.

If that were the intention of the Shulamite, she wouldn't use ad. She would use the word that means before. Don't awaken or arouse love before it is pleased or before it is ready.

Don't do it too soon. Don't do it in an inappropriate time. This means don't do these actions so that they produce this result.

If you awaken and arouse until you've set love off and it's got a kapetz desire, that's what she's saying. Do you see the difference? If I made that clear, don't scratch this until it bleeds. Don't hammer that until it breaks.

Don't wash that until the paint comes off. You see, don't do this so long that you create this result. Ladies think of the gazelles and the spotted deer.

Don't parade yourself like a gazelle. Don't expose yourself like a spotted deer and awaken and provoke love to the point that until it develops a kapetz. Now, kapetz is usually translated desire.

Remember the desire that was induced in Amnon by Tamar? She did not do that, not wittingly anyway. Scripture doesn't make any record that she aroused and provoked this and brought it on herself. This is the classic debate in, you know, rape cases, prosecutions.

Well, did she bring it on? Did she dress provocatively? And did she cause undue interest that resulted in an attack? Well, it's a fair question. It's, you know, politically incorrect to say so. People should be able to walk around starkers and it doesn't matter what anybody does.

It's going to be, you know, it's not their fault. But there is such a thing as arousing and provoking love. And this is ahav just in the same sense that Amnon had it for Tamar.

This is not ahav in the wonderful, truest sense of the word, genuine, abiding, undying, deeply

appreciative love. This is love in the sense of, hey, baby, let's you and I get together. Come with me to the casbah, right? It's, it's, I love you like I love a good pizza.

Okay. So what is her charge here? What is the commitment that she is calling for daughters of Jerusalem? You know what a gazelle is and what a gazelle can do. A gazelle can be beautiful, but a gazelle can flee.

You know what a spotted deer looks like and how desirable and pursuable they are, but they're also good at getting away. They're fleet of foot. So you think about that.

You think about the kind of attention that gazelles and does draw. So don't wake up and provoke love to the point that you waking and provoking sparks a desire that didn't come naturally. Didn't come initiated by the guy himself.

You basically made him look, you made him interested. You baited the hook. You, uh, you forced the issue and here's the root idea.

You initiated the relationship. Do not awake and arouse and why this masculine pronoun, why the masculine plural forms of these two verbs, you're taking on the man role. It is the man who should pursue and awaken and arouse on his own recognizance at his own behest, with his own interests that is ideally based on good things.

Don't try to entrap and don't throw yourself in his way. Don't put, don't prostrate yourself at his feet. Don't awaken and provoke love.

And if you do what she's saying is keep the gazelle and the spotted deer in mind. If you arouse and provoke love until it creates a desire. If you do that, she doesn't, she doesn't necessarily say don't do it.

There's not a negative in here. It doesn't say low or low meaning don't, you know, look at the thou shalt nots in Exodus chapter 20. This is not that she says, evidently she feels like she awakened and aroused some love in Solomon.

And she says, based on my experience where he's wrapping his hands around me, but I'm sensing that, you know, uh, I've brought something on myself that I shouldn't have. It's Proverbs chapter six verses one through five. I've gotten into a contract relationship with somebody that was ill considered.

So ladies learn a lesson from me, keep the gazelle and the spotted deer in mind. If you awaken and provoke love until it's got a Kepetz, until it's got a strong desire. Kepetz is such an interesting word.

Let me just give you a few, um, of its uses. Uh, you might remember rather famously that it, uh, was used by, um, David in his swan song at the end of, uh, second Samuel, but, um, in numbers

chapter 14, verse eight, if the Lord is Kepetz with us, then he will bring us through the wilderness and into the land. If he is delighted, if it is his purpose, if he maps out a plan and an objective for us based on satisfaction and pleasure, then there are consequences.

God is going to do consequential things. If he is pleased with us, if he delights in us, as it says in the, in the new King James, um, Deuteronomy 21, 14, another rather famous and difficult passage. Um, marrying a captive woman is the context.

Uh, take this woman. If you want her for a wife, put aside the clothing of her captivity. This is Deuteronomy 21, 13 and 14.

After she's lived in your house a full month and mourned her father and mother, you may have relations with her and be her husband and she shall be your wife. And if you are not Kepetz with her, you are to let her go wherever she wishes, but you must not sell her for money or treat her as a slave. Uh, since that will dishonor her.

Um, but this is Kepetz in the context of instigating a marriage, being a part of a marriage. So that passages is pertinent, uh, in terms of our context. Um, uh, in Judges 13, 23, you find that the Lord had a desire, a plan, a purpose, uh, to kill, uh, in the mind of Manoah and his wife.

Remember 13 is the Samson chapter. Uh, so Manoah says to his wife, if, if the Lord had desired to kill us, he would have not accepted from our hands of burn offering in a grain offering, et cetera. And so if he had had a desire, a purpose, a consequential plan to kill us, he wouldn't have accepted our offerings instead.

Uh, cause she's, they're quaking in their boots that they're going to die because they've sort of seen the Lord. Um, more particularly when you start getting into the days of David in a first and second Samuel, um, you go to second Samuel chapter 15, verse 26, the King said to Zadok, return the ark of God to the city. If I find favor in the eyes of the Lord, he will bring me back and let me see both it and his dwelling place.

Again, you remember the whole as a breaking out, touching in the ark and so on. But if he should say, I do not delight in you, then here I am. Let him do to me whatever seems good to him.

So the King said to Zadok, are you not a seer returned to the city in peace? I, he, my eyes, the VFR with his son, uh, Jonathan, this, this is after the, uh, uh, Absalom rebellion. And he's, they want to take the ark out of the city and go with David as he flees. And, uh, this is the first ark episode is the second, but, uh, the King tells Zadok, take the ark back, even though Absalom is there.

If God delights in me, if he's pleased with me, he will bring me back. Uh, if not, then let him do what seems good. But that's an instance of delight purpose, uh, satisfaction.

And that's the idea here. Um, if you are going to instigate love in a man, the Shulamite says, keep

in mind what a tricky thing that is, because if you do it until it, if you do it until it creates a plan, he says, I'm going to marry that girl. I'm going to bring her to the palace.

I'm going to put a banner of Ahav over her head in the house of wine. Watch out, keep the gazelles and the spotted deer in mind. That's what she's saying.

So once again, what is the application for any of us specifically in the area of romance? It's pretty clear. Don't entangle yourself in something unless you are absolutely certain the people of God should be in prayer, should be, uh, conservative, should be as careful as it can possibly be because commitments are in the eyes of God. If you make promises, if you imply future availability, if you are verterntly or inadvertently leading someone on, if you're giving an impression that you're really not ready to follow through on, watch out because if you awaken love to the point that it starts developing plans and purposes and decides that it's going to satisfy itself and fulfill its desire in you, gazelles and deers, ladies, same thing for us.

There can be a lot of attractive things. People often go to these, um, uh, what do you call them? Timeshare presentations and get sucked into a commitment there that they regret later on gazelles and deer. Um, let me sign up for, you know, a \$5 a month service on my phone.

Well, I decide I don't like it. I can't afford it. I don't need it.

And I can't find the cancellation page. Nobody answers the phone. Uh, I buy a thing on time and it comes and it's defective, but I go back to try to find who it is that sold it.

And they're not there. If you're going to enter into contract, if you're going to enter into pledge and you want to honor God, if you want to be the equivalent of the daughters of Jerusalem, reflecting the glory of God, you've got to be paranoid like gazelles and spotted deer, because you're going to attract pursuers. Don't get caught.

Makes sense. So applicability for everybody, but especially you daughters, especially you young daughters. It's directly, uh, a book from a lady under the guiding influence of the Holy spirit to young ladies, because once a commitment is made, God expects you to honor it.

Almost no matter what, there are very few get out of jail clauses in those commitments. So forewarned is for armed don't speak unless you mean it. The three words most often bandied about in romantic relationships.

I love you mean something. Don't use them casually. Don't say them lightly.

Don't accept them casually. And don't believe them lightly. Actions speak louder than words.

The Shulamite has found out a little bit late that Solomon's heart is not in his love and his behavior is outing him. And she issues this threefold warning as we've seen. And as others have said, if God says something once that's important, God said, if he repeats it, that's pretty darn

important.

Uh, the law for Israel, that's why you have deuteronomy, deuteronomy, the law twice. God's not kidding when he gives Israel the law. But if scripture says something three times in the space of a few chapters, better pay close attention.

Every thinking believer needs to reflect on this, digest it, look for its applicability. Young, old, rich, poor, commitments mean something in the eyes of God. And elsewhere, scripture talks about, don't take an oath lightly that let your yay be yay and your nay be nay, because it's all the same as if you swore by the gold on the throne in God's eyes.

So it's, it's a caution and it will help keep us pure and help keep us alive to reflect the glory of God. Well, we'll pick up. And I do think we'll conclude our study in a song of Solomon next time.

I'll have a fully annotated outline for you with the chiasm and the, the keys that, uh, you'll see reinforce this thrice repeated, uh, warning. And, uh, we'll look at that next time we'll close now. Father, thank you for the truth of your word.

Thank you for the practical wisdom and the revelation of what you consider important and what you expect from us. We pray that as we think about what we've seen in this portion of your word, that God, the Holy spirit will illuminate it for us and illuminate the circumstances where we can best make application and benefit from it so that we can reflect your glory. We can be a blessing to others and be blessed by others.

Uh, as we, uh, ensure that we have a sure footed, uh, approach to the narrow way through the straight gate that leads to life. We pray these things in Jesus name. Amen.