

SongOfSolomon 20-02-27b

Let's resume our study now, and I want to point out another quick thing. I apologize if I've over complicated this. You can use this document to the extent that if you think it might be helpful.

I do want to point out though one thing, and this is my little zinger line, my little humorous aside, and it is aside because it's at the bottom of the second page. Remember in chapter 2 verse 1 on the left, after she says, I warn you, daughters of Jerusalem by the gazelles and the does don't stir up or awaken love until it turns you into a purpose. And then she says in verse 8, and it's where the green part starts.

That's the beginning of the second of the seven sections. And she says, the voice of my beloved behold, he comes leaping over the mountains, bounding over the hills. My beloved is like a gazelle or a young stag.

Remember at the very end of the book, she says. Go be like a gazelle and a young stag on the mountains. Well, where is he coming from here at the beginning? He's a gazelle and a young stag bounding on the mountains.

And she says, you just go on and do your thing. And he's standing behind our wall, gazing through the windows, looking in through the lattice. If he's in love with her and can't wait to wait to be back there and spend time with her, why is he standing on the outside looking in? Why doesn't he come on in? And so you can see my little comment to the right there.

So is the young buck going to come into the house or is he headed for the hills? He's always traveling. He's a traveling man. Go back to my early youth days, there was a song about that.

Lord, I was born a traveling man. Well, Solomon is a traveling man when it comes to affairs of the heart. And constantly throughout this book, he's elsewhere.

He's in his palanquin. He's over the hill. He's coming back from the mountains.

He's been out late. He's got dew drops in his hair. He's never a stable guy.

Now, what does he say? And you can turn to. Chapter four and verse one in your Bible, or you can look at it, it's about the fourth page in this thing here, but just look at it in your Bible, if that's easier. Chapter four, verse one.

This is Solomon talking. Now, can this guy lay it on thick or what? You are beautiful, my love, you are beautiful. Your eyes are doves behind your veil.

Your hair is a flock of goats leaping down the slopes of Gilead. Your teeth are a flock of shorn ewes that have come up from washing, all of which bear twins. Your lips are a scarlet thread.

Your mouth is lovely. Your cheeks are like pomegranates behind your veil. Your neck is like the Tower of David built in rows of stone on and hangs a thousand shields, all of them shields of warriors.

Your two breasts are like two fawns, twins of a gazelle graze among the lilies, etc. Now, if you keep your finger in for chapter four and turn over a couple of pages to chapter seven, he is doing this same thing. You'll notice in chapter four, he starts kind of at the top and works his way down.

So your eyes are doves. Your hair is a flock of goats. And remember the way they wear their headdress.

You're going to see the eyes and then you're going to see the hair sort of framing the face. You're not going to see the hair on the top of the head because they've got a head covering on in the ancient Near East, as in many places in the Middle East today. So the eyes are first.

The eyes are the first thing you see. She's wearing a veil. We know this from what he says.

So your eyes are doves behind your veil. Your hair is like a flock of goats leaping down the slopes. This is her hair cascading down the sides of her face.

Your teeth are like a flock of ewes and so on. You've got lips. You've got cheeks in verse three behind your veil.

Notice she's got a veil on. She's a modest woman. Then the neck, your neck is like a Tower of David, rows of stones.

This is the the jewelry necklaces that they would wear. Many times these are multilayered things, often sometimes made of coins or shells or other ornate gemstone type of things. And then he works his way down to her chest in verse five.

And he goes on to verse seven. You're altogether beautiful, my love. No flaw in you.

Come with me to the cause, bond, so on. But but if you go to chapter seven and I've got it as a parallel on your document or you can just look at it in your Bible, he's going to pick up where he left off here. But now he's going to start the bottom and work his way up.

Start at the at the ground and work his way up, I should say. How beautiful are your feet in sandals? Oh, noble daughter, your rounded thighs are like jewels. The work of a master and your navel is a rounded bowl that never lacks mixed wine.

Your belly is a heap of wheat. And he works his way back up to the breast and says the very same thing about the breasts that he said before. It's chapter seven.

Verse three is identical to chapter four, verse five. And this is Solomon appreciating her maidenly

attributes. Her curvaceous form and her symmetry and her natural beauty.

He talks about her neck in verse four of chapter seven. It's an ivory tower. Your eyes are pools in Heshbon.

Your nose is like the Tower of Lebanon. This is kind of a backhanded compliment. I'd say you got a nose like a like a tower.

A tower that looks toward Damascus. So is it crooked or I'm not quite willing to go down that road. Your head crowns you like caramel.

You're flowing locks like purple. A king is held captive in his tresses, laying around really thick. Now, all of that is great.

I'm sure that it was all true. I think she's probably a very lovely girl. But here's.

My point, here's her point, here is the point. Actions mean more than words. You cannot top Solomon has got a gift, he's wise, he knows how to flatter, he knows how to draw on figures for beauty to make her feel wonderful.

You know, it's the old, you know, tell me more about my eyes. That you just can't get enough complimentary feedback, especially if you're a little bit insecure. And she has come from a far away place.

She's been in circumstance, unlike many of the daughters of Jerusalem. And her brothers have kept her protected and out of the way. And she's a bit exposed.

She's a bit vulnerable. She's a little bit less than totally confident in the company of all of these beautiful women that he has already accumulated. And so this talk is murder for her soul.

It's comfort and it's encouragement. And he knows it is. And he talks a great game.

But it's talk. Just think for a moment, we've been through all eight chapters of this book backwards and forwards a number of times. Think about Solomon's words that you have distilled like dewdrops here in chapter four and in chapter seven.

Talking from the top down, talking from the the floor up, and it's all just couldn't be better. You're a rose among the brambles, right? But what are his actions? He takes her to the chamber once. And talks about the beams.

Oh, yeah, got a mighty, mighty fine built house here. And he's gone. And the rest of the time, she's either waiting for him or looking for him, and he's not there.

He'll come back and talk a great game, but he doesn't stick around. Actions speak louder than words. Now, I said in the first session, there was a clue that she could have picked up on.

Had she not been so dazzled and so flattered into. Stirring him up, you know, she bedecked herself, she's wearing her veil and her good necklace, and she's she's got her most attractive foot forward here. Right.

And Solomon sees it and appreciates it. She has awakened and aroused his interest and he has made her his objective. That's what her pet is.

Don't stir up love until an objective forms and you're it. Right. But but this is Solomon's talk once he has.

Seized the objective and has got it and added her to his harem. He's back out in the wilderness. He's in the palanquin.

He's traveling night and day, comes back and looks in the window. And by the time she can get up and open the door, he's gone. Right.

The 60 wives and 80 concubines are a clue. What are you looking for that you can't find after 140 tries? Do you seriously think that number 141 is going to be the answer? That's one thing to have loved and lost and love again. You know, two or three great flaming torch filled romances.

Not that unusual. One hundred and forty one. A reasonable, balanced and objective view would be cautious.

At this point, but the theme here is actions speak louder than words. Actions tell the tale. I would almost read chapter four and chapter seven again, but just pretend like I did.

You've heard these wonderful, complimentary. Poetic, appreciative comments and descriptions, right? Turn with me to the book of Ruth. So Solomon's three great grandma or so.

I haven't actually counted it back. You got Bathsheba's his mother. Mrs. Jesse is his grandmother, Mrs. Salmon.

So I think she's like that. If I got that wrong, you can excuse me. I think she's like his three great grandma.

Ruth is back there, right? Ruth and Boaz. Turn to the book of Ruth. This is recent history in the minds, hearts and recollections of.

The people here, Joshua, Judges Ruth. I want to read something here in. Chapter two.

We've heard how the conversation has gone between the Shulamite and Solomon. What happens when Ruth and Boaz meet? Look at verse four of chapter two of Ruth. She Ruth, as you know, she's out gleaning in the fields.

She is out in the sun. She's like the Shulamite. And Solomon finds the Shulamite out where her

brothers have her, evidently.

Boaz, verse four, came from Bethlehem. I just want to know this is a really subtle and perhaps reaching point. But Solomon is never coming from.

A particular city or or destination throughout the Song of Solomon and all eight chapters, he's coming down the road, he's in a cloud of dust. We don't know where he's been. We don't know what he's been doing.

His flocks are out there somewhere. His vineyards are out there somewhere. He's on the hills.

He's leaping like a stag in a heart here and there. And the other never has a specific place. He doesn't say.

Sorry, dear, I've got to go on a business trip for two days. I'll be back on the third day when there had been a great picture of the departure and return of the Lord Jesus going to be in the heart of the earth three days, three nights. But I'll be back.

I'll see you again soon. There is no promise of this. He goes.

It's an indeterminate destination and it's an indeterminate time. Look at Boaz. Boaz came from Bethlehem.

Bethlehem is going to be the city of David. It's a definite place. He came from Bethlehem and he said to the reapers the very first words out of his mouth.

The Lord be with you. He's talking to his workers. He's got a genuine care and concern for them.

They answered him. The Lord bless you right back. Boaz said to his servants, whose young woman is this? The servants say it's the young Moabite woman who came back with Naomi from the country of Moab.

She said, please let me glean and gather after the reapers among the sheaves. She came and continued from morning until now, though she rested a little in the house. Boaz said to Ruth, You will listen, my daughter, will you not? Do not go to glean in another field, nor go from here, but stay close by my young woman.

Let your eyes be on the field which they reap and go after them. Have I not commanded the young men not to touch you? What happens to the Shulamite? There is no such command. And she gets slapped around by the help.

She gets manhandled by the watchman. Boaz, at the very outset, is a man of action, and he is communicating the the steps that he has taken. I have given a command.

You are safe. You will not be harmed. Nobody is going to touch you.

Here's a good place for you to be. It's a profitable place for you to glean and to care for your mother in law. She fell on her face in verse 10, bowed to the ground.

Why have I found favor in your eyes that you should take notice of me since I am a foreigner? And Boaz replied, Well, your hair is like a flock of goats leaping down the slopes of Gilead. Your teeth are like a flock of shorn ewes. Your lips are like a scarlet thread and your mouth is lovely.

That's why I've done all of this. Your neck is like a tower. Your breasts are like fawns and gazelles.

Your feet are beautiful in their sandals. Your navel is like a rounded bowl. You don't get word one like that from Boaz.

What is Boaz doing? The responsible, caring action of a man who is expressing genuine love. He genuinely loves his workers. In verse four, his workers genuinely love him.

In verse five, there's no mention of a thousand shekels to keep the vineyard like there is for Solomon. Solomon's got to pay people to keep them loyal. Boaz doesn't need that.

I'm sure he's paying them something, but it's a working relationship based on mutual respect, mutual love, mutual appreciation for the Lord. And it expresses itself here in his attitude toward Ruth. Now, she's a Moabite.

Didn't Solomon get dinged because he brought in the Edomites and the Moabites and the Ammonites and all of the other ites out of the land? What is the difference? Solomon imported these women from Edom and Ammon and Moab and Sidon and the other places from which they came and they brought their gods with them. How does he meet Ruth? She has forsaken Moab. She has forsaken Kimosh worship.

She has adopted the god of her mother in law, Naomi, and of her husband. And she has come on her own to the people of God and to the nation of God. And she is there working and living with and supporting her mother in law.

And she has already entered into Israel by marrying an Israelite man and marrying into this clan, so it's she's a Moabite. Sure enough, but on completely different terms and because of what she has done. Boaz appreciates her, not how she looks.

Why should you take notice of me, a foreigner? In verse 10, Boaz answered and said to her, it has been fully reported to me all that you have done. For your mother in law, since the death of your husband, how you have left your father and your mother and the land of your birth and have come to a people whom you did not know before the Lord repay your work. Is it words or is it work? If you want to suss out the motivation that someone has in.

Their awakened interest and their aroused pursuit. Don't listen to what they say, look at what they

do. It is not words which Solomon lays on thick and heavy, it is work.

What does Solomon do for the Shulamite? Throughout those eight chapters, he brings her into his chamber, he brings her to the house of wine and she's sitting far away. She's got a banner over her. You can't tell that she belongs to Solomon without a sign because he's at the other end of the table, you know, toasting his friends.

What does Solomon actually do for the Shulamite? Can you think of anything? He says, I'll make you some earrings. Remember that toward the end of chapter one? I'll make you some gold and silver ornaments. Look at Boaz, it's been fully reported to me.

The Lord repay your work, verse 12 of chapter two of Ruth and a full reward be given you by the Lord God of Israel, under whose wings you have come for refuge. Where is the Solomon of Second Chronicles chapter seven? Where is the Solomon who built the temple and appealed to the Lord and the Lord appeared to him twice? And said. I will put my name here, I will listen to prayer here, and so long as you have the heart of your father, David, I will be with you and you will not lack a man to sit on the throat.

Allah. She says in verse 13, let me find favor in your sight, my Lord, for you have comforted me and have spoken kindly to your maid servant, though I am not like one of your maid servants. What is the Shulamite say in chapter one? I am dark.

I'm not like the other daughters of Jerusalem. I am I am comely. I'm I'm attractive, but I'm I'm not competitive with these other ladies.

You've spoken kindly to your maid servant, though. I'm not like one of your maid servants. Boaz said to her at mealtime, come here and eat of the bread and dip your piece of bread in the vinegar.

She sat beside the Reapers and he passed parched grain to her and she ate and was satisfied and kept some back. None of this honey and milk and dew drops and all the other, you know, fancy delectable delights that are spoken of by Solomon. This is nurture and care.

Notice the contrast a few generations before David and a generation after David and this pictures the long descent into nightmare in Israel itself. Ultimately, the kingdom of Judah itself. It just keeps getting worse as goes Israel in the Old Testament.

We make observation interpretation and application for our own souls. If we compromise, if we get distracted, if we get to pursue things that are stimulating things that are attractions and lose sight of the solid, nurturing, caring. God-centered looking out for one another.

Look out not only for our own interests, but also the interests of others. Let this mind be in you, which was also in Christ Jesus, who didn't think of himself when he emptied himself and took on the form of a servant and came in the likeness of men. Boaz is the biggest cheese in the area

here, and he is serving this Moabite lady who is there not even worthy to be one of the of the gleaning women.

She says, I'm not even like one of your maidservants. I don't even have that much standing and he mirrors the future Christ in essentially girding himself and serving her looking out for her because she has no one else. She is a widow and an orphan in Israel and Boaz knows God's heart on this subject.

What do you think the Shulamite felt like coming in as a foreigner into the palace? Where is Solomon's care and nurture? Where is his self-sacrificial love? He's quick with the flattery and the gilded phrases, but where are his works in that book? Well, his works betray him because in his wanderings, he is sampling the other lilies and the other roses and he's on other mountains and it's all the plurals. I've tried to point out for you in the right-hand column as you go through the first half of the book in the document, you can see that the Shulamite at the end of chapter 4, after he lays on all of that flattery, he says, come with me and look at the peak of Amana and the peak of Seneir and Hermon from the den of lions from the mountain of leopards. You've captivated my heart, my sister, my bride.

And in verse 10 of chapter 4, he says, how beautiful is your love? My sister, my bride. I alluded to this in the first session. She says in chapter 1, the sons of my mother did this and did that and that that makes them her brothers.

And she is their sister. Solomon calls her a sister. What do her genuine brothers do for her? They isolate her to protect her.

They get her out of circulation when it looks like she might be snapped up for her beauty or taken on a casual basis. They're protective of her. They look out for her.

They make her their concern. And so I put next to that chapter 8 verse 1. Oh that you were like a brother to me who nursed at my mother's breast. So I found you outside.

I would kiss you and none would despise me because I would be respected and protected. If you were a brother looking out for me, valuing me, protecting me like my real brothers did. I wouldn't be in this state.

My brothers said if she's a wall, I'll fortify that wall. If she's a door, we'll bar that door and build it up and make it impregnable and unbreachable. We will look out for her.

We will keep her stable and safe and secure. And she says, I wish you were a brother. You keep calling me your sister, but you don't treat me like a brother would treat a sister in terms of protection, in terms of looking out for her.

You get the idea that maybe her father is not in the picture. And so the brothers, much as Laban

did with, you know, working with Jacob and Leah and Rachel, that where the father is out of the picture, the brothers step in. But all of those things in the end of chapter 4 are singular.

You are a garden locked. You're an orchard. You're a garden fountain.

You're a well of living water. You're a well of living water and a well of flowing streams from Lebanon. Blow upon my garden.

Let its spices flow. It's all singular, but he keeps coming back from the gardens and from the mountains and from the fountains and from all of these plural things because he's got 140 other women. Plus, he's scouting for new additions to the harem.

That's why he's in the wilderness. That's why he's in the palanquin. Actions speak louder than words and she learns this the hard way and that's why she warns the daughters of Jerusalem.

But if you're still in Ruth, you remember the story of this courtship and you get to chapter 4, Boaz went up to the gate and sat down there and he gets the kinsman that is a closer relative and he says in verse 3, Naomi who has come back from the country of Moab sold a piece of land which belonged to our brother Elimelech and I thought to inform you saying buy it back in the presence of the inhabitants and elders of my people. Notice he is doing this in the open in front of witnesses. It is a public avowal.

Boaz isn't worried about any aspersions with marrying a Moabite woman. He's not worried. I don't know if he's older and she's younger perhaps but he does this in the gate.

He calls this man out in the gate. It's above board. It's public.

It's an avowal. This is what the marriage ceremony does. You don't just privately say, hey, let's get together and see if we're a good fit, see if we can stand to share the same tube of toothpaste or whatever.

It's a public commitment. It's made in public and made in front of people and it is an affirmation from someone of integrity, someone of character, someone who speaks with his actions and he's an upright man. He knows that this other guy has a nearer claim and that has to be satisfied.

Boaz isn't going to trick him. He's not going to subvert him. He's not going to deceive him.

It's all open and above board. He doesn't do anything by night. You know, Solomon comes rapping on the door in the middle of the night.

Hey, you know, I don't want the other ladies to know but I am here to see you and she says, look, I've already taken off my slippers, my robe and gone to bed and by the time she reconciles herself to the idea that maybe there's some hope, he's already gone again. Not so Boaz. And he makes things very clear there in chapter 4. And you get down to chapter 4, verse 9, Boaz says to

the elders and all the people, you are witnesses this day that I have bought all that was Alimelech's and all that was Killian's and Malon's from the hand of Naomi.

Moreover, Ruth the Moabite, the widow of Madalon, I have acquired as my wife to perpetuate the name of the dead through his inheritance, that the name of the dead may not be cut off from among his brethren and from his position at the gate. You are witnesses this day. You have no finer example of integrity in entering into a marriage in the Bible than Boaz.

And it's there for a reason. You come a few generations hence and look at Solomon. He's everything.

Not. He's a polar opposite from Boaz. His great, great, great grandfather.

All the people who were at the gate and the elders said we are witnesses. The Lord make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel and may you prosper in Ephrathah and be famous in Bethlehem. What does the chorus? Of onlookers say in the Song of Solomon.

Well, where's your lover? You want us to help you look for him? And there's all of this backtalk because they don't heed the warning. And the quality of the daughters of Jerusalem with this sarcasm and this disrespect in the last half of the book, the disrespect of the watchman, the disrespect of people that forced the Shulamite to turn herself back into a wall and a fortress and to keep her own vineyard by the end of the book. Is a commentary on the associates that Solomon populates his palace with these daughters that he has chosen are as shallow and as fickle as he is and his watchman can't be trusted to have integrity and to look out for someone who is in need and to do the right thing.

And the Palace of Solomon is a place of intrigue and a place of two-facedness and a place of looking for genuine companionship and genuine friendship and not finding it. So you can see and I want to be sure we look at that first verse of the song, which is chapter one verse to let him kiss me with the kisses of his mouth. That was the hope that was the dream.

That was the two becoming one flesh and being United as kindred souls and kindred spirits. Hopefully. Like Boaz with the Lord at the center of the relationship instead.

What do you have? She said, you know, I loved you but go be what you are on the mountains plural of spices plural because this vineyard and this garden this lily and this rose no longer available to you. You've breached the trust you've broken faith and she issues a warning to the other ladies. Don't let yourself be taken in in this way.

Now, that's certainly a powerful example and warning in the area of romance, but this can happen entering into any covenant relationship any contractual engagement. Don't just look at the words. What are the actions? An organization may be Christian in name, but is it genuinely biblically

Christian in its mission and in his behavior? Is it open and above board? Is it its commitment shown in its actions or does it talk a great fight say a lot of wonderful words, but it's chewing up contributions in overhead.

It's open to abuse and misuse of resources of time of stewardship. If we are going to support a ministry. If we're going to be involved in a ministry look carefully at the stewardship actions speak louder than words.

You're going to end up working at a place. What sort of reputation for Integrity and Honesty and character does that entity and its leadership have if you are going to vote for someone if you are going to support someone for office? Actions speak louder than words and in some cases you really have to look at the actions because the words can be off-putting but look at actions. What is being done and what is not being done? This is the basis for commitment and don't get yourself in a lively conversation or a lively relationship when that love is going to be superficial and changeable and love is a lot of things.

The world is full of allusions to this, but the Bible is also full of examples and it is the commitment that speaks in actions. They came out with a book not terribly long ago talking about different love languages. The Bible basically has one love language and it is the language of action.

That's what Agape love is. John 3 16 says what? God so loved the world that he said, oh, I love your rocks and rills and your purple mountains and your crested waves. I love your valleys.

I love the verdant things that I've created. I love the palms. I love the pines.

What does it say? God so loved the world that he gave his only begotten son. That's love. Read the love chapter in Corinthians again.

Love is patient. Love is kind love is there when you need somebody to be there. Love does not vaunt itself doesn't puff itself up.

It doesn't ride around in a palanquin that's decorated with gold and silver and the upholstery done by your fellow shallow co-conspirators. Love doesn't ride in a palanquin. Love is the Lord Jesus wrapping a towel around his waist and washing the disciples feet.

Love is the lady who washed the Lord's feet, which the host did not do. Washed his feet with her tears and dried them with her hair. That's love that is sacrificial to self beneficial to someone else.

It isn't built on appearance. It isn't built on flattery. It isn't built on what you see throughout the Song of Solomon coming from the lips of Solomon in the direction of the Shulamite.

One closing thought I want to give you here. Remember she also gives a little soliloquy on what she appreciates about Solomon. And I've given that as a parallel to his in Chapter 4 and in Chapter 7, but turn in your Bible to Song of Solomon Chapter 5 verse 10 through 16.

This is our closing thought Song of Solomon Chapter 5. You remember that in the middle of Chapter 5 you have the heart of the book and that's the scene that we've covered many times. And that ends in verse 8 when she says tell him I am sick from love. I am sick due to this love.

And so the daughters of Jerusalem are starting to backtalk at this point because you're coming through the second half of the book where they sort of expose their nature. They say what is your beloved more than another beloved O fairest among women? Who is your beloved more than another that you so charge us? And she says and she begins to give his description. He's white and ruddy.

He's chief among 10,000. His head is like finest gold as locks are wavy and black as Raven. His eyes are like doves by the rivers of water washed with milk and fitly set.

His cheeks are a bed of spices banks of scented herbs. His lips are lilies dripping liquid myrrh. And this is an allusion to his comforting words.

He has the ability to you know, murder was medicinal murder was a salve and a bomb. His hands are rods of gold set with barrel. His body is carved ivory inlaid with sapphires.

His legs are pillars of marble sit on bases of fine gold. His countenances like Lebanon excellent as the cedars. His mouth is most sweet.

Yes, he is altogether lovely. This is my beloved and here's something she says that he never says and he is my friend. He is my friend.

That's what he's supposed to be. That's what he promised to be. That's what he acted like in the early stages of their courtship, but that's not how it ends up.

She ends up behind the wall in the fortress keeping her own Vineyard at the end. He is my friend. That's her hope.

That was what set him apart and what lured her out from the protection of her brothers and the safety of her location to be wooed into Solomon's web. He is my friend. He never says that about her.

He says your your hair has entrapped me not not your heart. Not your soul, not your mind, not your not our shared relationship with the Lord. It's all the difference in the world and to understand that is to understand the key to this book and it is a description of what could have been what should have been.

But wasn't if you want the answer for what it can be and what it should be turn back to Ruth go back a few generations to Boaz. That's the antithesis. That's the ideal ladies.

If the Shulamite could add anything to her book, I think she'd say flip a few pages back in your

Old Testament and read about Boaz. Don't make my mistake whether it is an individual whether it is a friendship whether it is a commitment to an organization secular or spiritually related actions speak louder than words words are deceptive. You can hear a lot of words this election season.

My gracious sakes they've already had so many miles and hours of debate and speechifying and back and forth and tweet this and post that look at actions. If you've got a candidate you favor dig up the record figure out what's actually been done and what's not been done. Don't listen to accusations.

Don't listen to charges. Don't listen to boasts find actions. If you're going to be involved with an organization you want to support a charity you want to as I say be friends or more with somebody actions watch behavior our yay should be yay and our nay should be nay.

It is our character that should shine as a light in the midst of this crooked and perverse generation. I would submit to you that that's one of the major themes of this book. One of the one of the great applications from it is to look at it as a negative example of how easy it is to fail how easy it is to dwell in the world of the superficial and be dazzled by wealth by flattery by compliments and miss that essential truth that can only come from God's action in our hearts.

God rehabilitating us restoring us from corruption fallenness into the kind of love that Paul describes in first Corinthians. So that does in fact conclude our study of the Song of Solomon. I hope it's been helpful.

I hope these documents will will provide a little bit of insight to the extent that they do. That's great. If not your Bible is sufficient and we'll pick up with a new study which I'll surprise you with next Thursday night, but we'll close here in a word of prayer father.

Thank you for the wide scope and breadth of wisdom and truth that is provided to us in the treasure house the storehouse of your word. We pray that as we reflect on it as we look for its pertinence in our lives that the Holy Spirit will help us to see clearly where we are blind without him. We don't have truth sourced in and of ourselves.

We need the objectivity of your word. We need the the clear sight that only your Holy Spirit can give us to live this life in a way that is pleasing in your side and glorifying to the Lord Jesus and that is our prayer and we pray it in Jesus name. Amen.