



The “Rose” Responds Only to Her Right Man; PUL #5: Solomon Insults the Virgins, SOS 2:2; a Right Marriage Needs No Aphrodisiacs, 2:3a

28. Note also how the sense of smell works. The “pouch of myrrh,” the “henna blossoms,” and the “rose of Sharon” each have aromas but they are not perceived without the sense of smell.
29. Take the “rose of Sharon” for example. A person who does not have a sense of smell cannot enjoy the bouquet of this lily while someone who does have keen olfaction can do so and appreciate its sweet aroma.
30. The “rose” is a responder only to the one who can appreciate its scent and not to the one who can’t.
31. Solomon illustrates the one who cannot “smell the rose” although he desperately wants to. Why? Because the “rose” is not responsive to him. This does not mean the rose has no aroma; Solomon just doesn’t have the capacity to smell it.
32. The Shepherd represents the one who can “smell the rose.” Why? Because he is the one who is designed to perceive its aroma and the Shulammitte is the one designed to respond to him.
33. An indicator of when a man is not right for a young lady is when no matter who he is, how he looks, how he thinks, or what he does or says, he does not cause her to respond to him in any way. The same goes for young men in the evaluation of a young woman.
34. For example, too often young men are attracted to a woman’s personality and appearance because her popularity and beauty feed his approbation lust. She in essence is arm candy but he really has no soul rapport with her. The same concept applies to the women as well.
35. Solomon wants the Shulammitte to feed his approbation lust. She is beautiful, possesses a most vivid imagination, and the ability to express her thoughts quite eloquently. Yet her soul exudes no fragrances in the direction of Solomon. However this does not stop him from firing his next pick-up line:

SOS 2:2 - [KS: Pick-Up Line #5] “Like a lily among the thorns, so is my love among the virgins.”

1. I don’t know how sharp these virgins are but the king has just insulted them while complimenting the Shulammitte. He says the Shulammitte is so beautiful that she makes the Daughters of Jerusalem look like thorns.
2. How crass! Does Solomon believe that he can win the Shulammitte over by insulting the other ladies in the room? How would any of you ladies respond if some guy walked up to you in the presence of others and said, “Like a lily among the thorns, so are you among these women.”
3. To make matters worse, for the second time Solomon refers to the Shulammitte as “my love.” He is propagandizing her with the idea that she is his right woman and, worse, that he is her right man.
4. The Shulammitte is under a great deal of pressure already but this sends her into a partial swoon. She does not become unconscious but suffers low blood pressure and thus becomes dizzy at the notion of being united with Solomon.
5. To overcome this condition she is in need of smelling salts. This leads her into a soliloquy that continues to the conclusion of the opera’s first act. Her aria begins in chapter two, verse 3 and ends at chapter 3, verse 5.

SOS 2:3 - [SW] “Like an apple tree among the trees of the grove, so is my beloved among the young men. In his shade I took great delight and sat down, and his fruit was sweet to my taste.”



1. The Shepherd is now compared by the Shulammitte to an apple tree. Amazingly, many of the theologians who commentate on this verse interpret the apple as an aphrodisiac.
2. This is completely out of context. A right man and a right woman do not need aphrodisiacs to stimulate their sexual excitement and it is not the application here in verse 3. However, this issue must be discussed since there are ways that young people can have their inhibitory centers depressed and thus become responsive to false stimulants of sexual excitation. First of all definitions:

Liddell, Henry George and Robert Scott. *A Greek-English Lexicon*. (New York: Oxford University Press, 1968), 293:

Ἄφροδίσια, *aphrodisia*: (Sacred to **Aphroditē, Ἄφροδίτη**): sexual love, pleasure; vehement longing or desire. **Ἄφροδισιάκος, *Aphrodisiakos***: a precious stone with aphrodisiac properties.

Merriam-Webster's Collegiate Dictionary, 11th ed., s.v.:

Aphrodisiac. An agent that arouses or is held to arouse sexual desire.

Encyclopaedia Britannica: Micropaedia, 15th ed., s.v.:

Aphrodite, ancient Greek goddess of sexual love, beauty, and fertility, identified by the Romans as Venus. Aphrodite's main centres of worship were at Paphos \pā' fös\ and Amathus on Cyprus, and on the island of Cythera \si-thir' ə\, where her cult probably originated in prehistoric times.

Aphrodisiac. Any of various forms of stimulation used chiefly to arouse sexual excitement. Aphrodisiacs may be classified in two principle groups: (1) psychophysiological (visual [pornography, voyeurism], tactile [touching], olfactory [smell], aural [sound] and (2) internal (food, alcoholic drinks, drugs, love potions, medical preparations [Viagra, Cialis].

Of the various foods to which aphrodisiacal powers are traditionally attributed, fish, vegetables, and spices have been the most popular throughout history. None of these foods, however, contains any chemical agents that could effect a direct physiological reaction upon the genitourinary tract [genitals], and it must be concluded that the reputation of various supposedly erotic foods is based not upon fact but upon folklore.

With the exception of certain drugs such as alcohol or marijuana, which may lead to sexual excitation through depression of inhibitory centres, modern medical science recognizes a very limited number of aphrodisiacs.

3. From these resources we learn that the origin of the idea of aphrodisiacs started with the phallic cult associated with Aphrodite, the Greek goddess of sexual pleasure and fertility.
4. Throughout history man has sought to utilize agents to enhance his sexual pleasures both through the physical senses and through ingestion of certain alleged stimulants.
5. However, these are sampled by those who *require* such stimulation. There is no need for artificial sources of stimulation in the right man-right woman relationship. Passion and desire are part of the soul rapport that exists between two people whom God designed physically for each other.
6. Those who have so identified each other do not need aphrodisiacs. Sexual excitement is a part of the package and may be expressed without restraint within the boundaries of marriage. Prior to marriage they must restrain these emotions and this is done in several ways:
 - 1) Reliance on the power of the Holy Spirit and recall of doctrines that relate to the promise of a right person.
 - 2) Use of the imagination in which one creates mental images of the promised future marital union where the soulish and physical relationships are expressed within the integrity envelope: (1) for the woman the expression of respect, admiration, and partiality for her right man and (2) for the man the expression of enduring devotion, intensive love, loyalty, and dedication for his right woman.
 - 3) Recall of experiences enjoyed between them including romantic moments, stimulating conversations, and memorable occasions.



7. Today the lust for physical pleasure has led to the popularity of “medical preparations” such as Viagra and Cialis. If you have to have these things to become sexually excited then you are either over the hill—which happens—or you are not with your right person.
8. Because so many in our society have deviated from the divine provision of right man-right woman, booming industries have started that provide the artificial stimulation sought by those who have ignored this divine provision.
9. One of the biggest businesses in the country is pornography: “adult” books and video, the Internet, and strip clubs. Why are these so popular? Because the people who need them cannot control their passions and desires.
10. These “customers” are made up of those who are (1) ignorant of the divine provision of a right person or are too impatient to wait for God’s perfect timing, or (2) they have married the wrong person or have so destroyed their soul and body that they cannot respond to their spouse even if they are the right person.
11. In the ancient world the apple was thought to be an aphrodisiac, a source of false stimulation used to arouse sexual excitement.
12. It is inconceivable that the Holy Spirit would present such an idea, born out of heathen mythology, within a discussion of the divine institution of right man-right woman.