

Solomon's Arrogant Idea of a Mountain Honeymoon while Ignoring the Shulammite's Desires, SOS 4:8; How the Wise become Foolish, 1Kgs 3:5-13

17. Solomon now starts a campaign to win her submission by proposing a honeymoon in the mountains after painting a beautiful picture of his retreats. We will note the NASB translation of verse 8 and then analyze:

SOS 4:8 - [KS: Pick-Up Line #15] "Come with me from Lebanon, my bride, may you come with me from Lebanon. Journey down from the summit of Amana \a-mä'-nä\, from the summit of Senir \sē'-nir\ and Hermon, from the dens of lions, from the mountains of leopards.
18. We will put off noting his claim to the Shulammite as his wife for the time being. First let's analyze the Pick-Up Line. "Come with me to Lebanon" refers to Solomon's vacation retreats that he has built in the Lebanon Mountains. Apparently he has five.
19. Notice he doesn't consider the wishes of the Shulammite. Her wishes would be the Sharon Plain sans Solomon. But the king is arrogant and assumes that she would be more impressed with his villas than any location with which she might be familiar.
20. So without so much as asking, "Would you be pleased?" Solomon begins to describe his resorts scattered among the Lebanon Mountains that run the length of Phoenicia. There are actually two ranges, the eastern referred to as Anti-Lebanon Mountains. Details are provided by:

Unger, Merrill F. *Unger's Bible Dictionary*. 3d ed. (Chicago: Moody Press, 1966), 652:

Lebanon (*white*, from the snow on its peaks), the loftiest and best known mountain range of Syria. It is really a branch running southward from the Caucasus at its lower end forking into two parallel ranges—the *eastern*, or Anti-Lebanon, and the *western*, or Lebanon proper. Its length is one hundred and ten miles, and the average breadth at its base about twenty miles. Its average height is from six thousand to eight thousand feet; the highest peak is about ten thousand two hundred feet. The highest peaks are covered with perpetual ice and snow, and the line of cultivation reaches to the height of about six thousand feet. In the mountain recesses wild beasts range, as of old (Song of Solomon 4:8).

Lebanon is remarkable for the grandeur and beauty of its scenery, and supplied the sacred writers with many expressive similes (Psalm 72:16; 104:16-18; Song of Solomon 4:15; Isaiah 2:13; 35:2; 60:13; Hosea 15:5). It was noted for its cedars (Psalm 29:5; Song of Solomon 5:15), its wines (Hosea 14:7), and its cool waters (Jeremiah 18:14).

The *eastern* range, or Anti-Lebanon, has its center at Mount Herman, and runs parallel to Lebanon separated by the *Bega'* \be-kä\ [בִּקְעָה *Baqa'*] Valley whose average breadth is about six miles.

21. It is within these mountains that Solomon has built vacation hideaways and the locations, although vague, may be identified to some degree. The first mentioned is at Amanah \a-mä'-nä\ (אֲמָנָה), a region in Southern Lebanon. There is a river by this same name mentioned in 2 Kings 5:12.
22. The next location is Senir \sē'-nir\ (שֵׁנִיר) and its location is difficult to locate since according to Deuteronomy 3:9 this is the Amorite designation of Mount Hermon and the Sidonians refer to it as Sirion \Sir'-i-on\.
23. According to Marvin Pope's *Song of Songs* (New York: Doubleday, 1977, p. 475), "It is not clear whether the two terms are completely synonymous or whether Senir properly designates only part of the Hermon range.

24. Since Solomon distinguishes between the two then Senir and Hermon must be two different locations and thus the sites of two of his villas.
25. Two other chateaus are described without reference to a name. The first is referred to as the “dens of lions” and the second as the “mountains of leopards.” Details are again provided by:

Pope, Marvin H. *Song of Songs*. (New York: Doubleday, 1977), 475:

Panthers may still survive in the wilds of the Anti-Lebanons, but lions have disappeared. Lions lingered in Palestine till the time of the Crusades and are mentioned by historians of the twelfth century as living near Samaria. Panthers or leopards preyed on flocks in Gilead in recent times. (Franz) Delitzsch pictured Solomon as inviting the Shulammitte to accompany him to the heights of the Anti-Lebanon where the two alone could look down on the lions and panthers, near to the but inaccessible, and there she could enjoy the prospect of the extensive pleasant land which was subject to him who held her safe on these cliffs. Such would certainly be an exciting honeymoon befitting an impresario like Solomon.

26. Pope and Delitzsch’s conclusions are plausible and are in line with the arrogance Solomon displays in the campaign to convince the Shulammitte to become his bride, a title that in his view is a *fait accompli*, which is French for “a done deal.”
27. From Solomon’s travelogue in verse 8 we are able to imagine five mountain villas overlooking the Beqa Valley. Maybe the Shulammitte would have loved a coastal community, say, along the shores of the Sharon Plain. No matter—Solomon liked the mountains. Again we see Solomon reveal his egoism.
28. Solomon is proud of his mountain retreats and is certain she would love them too. He is going to do what he wants to do. He will start with the selection of the location and then he intends to so swoon her with his magnificence that he can easily have his way with her.
29. Solomon is convinced that he will spirit the woman away and once she sees the phenomenal lifestyle he can provide she will break out in song and agree to life everlasting with him. Possibly this:

“I’m in the Mood for Love”
(Jimmy McHugh and Dorothy Fields)

I’m in the mood for love,
Simply because you’re near me.
Funny, but when you’re near me,
I’m in the mood for love.

Heaven is in your eyes,
Bright as the stars we’re under,
Oh! Is it any wonder?
I’m in the mood for love.

Why stop to think of whether
This little dream might fade?
We’ll put our hearts together.
Now we are one: I’m not afraid.

If there’s a cloud above,
If it should rain we’ll let it.
But for tonight, forget it!
I’m in the mood for love.

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30. Dream on, dream on! Solomon has absolutely no concept of compatibility and rapport beyond his own sexual pleasure. He perceives himself to be asserting masculine aggressiveness but it is not authentic.
31. True male aggressiveness treats the woman with respect and with the intent of discovering her interests and accommodating them. Solomon's aggressiveness never considers her wishes but assumes that if he lavishes her with the accouterments of his kingdom she will fall all over him.
32. This assumes that she is so shallow of intellect that she could be won by learning of his possessions. This is a man who, according to the Scripture, is one of the wisest men of all time.
33. After Solomon became king upon David's death he went to Gibeon \gib'-e-on\ where it was customary for the people to make sacrifices to the Lord in the absence of a temple. It was here he had a dream documented in:

1 Kings 3:5 - In Gibeon the Lord appeared to Solomon in a dream at night; and God said, "Ask what you wish me to give you."

v. 7 - "O Lord my God, You have made Your servant king in place of my father David, yet I am but a little child; I do not know how to come out or go in.

v. 8 - "Your servant is in the midst of Your people which You have chosen, a great people who are too many to be numbered or counted.

v. 9 - "So give Your servant an understanding heart to judge Your people to discern between good and evil. For who is able to judge this great people of Yours?"

v. 11 - God said to him, "Because you have asked this thing and have not asked for yourself long life, nor have asked riches for yourself, nor have you asked for the life of your enemies, but have asked for yourself discernment to understand justice,

v. 12 - behold, I have done according to your words. Behold, I have given you a wise and discerning heart, so that there has been no one like you before you, nor shall one like you arise after you.

v. 13 - "I have also given you what you have not asked, both riches and honor, so that there will not be any among the kings like you all your days.

34. So Solomon is affirmed by the Lord to be the wisest man ever to lead a nation before or since. This did not include wisdom in affairs spiritual but he demonstrates throughout his administration a superior ability to handle the affairs of state.