

THE SONG OF SOLOMON

Detailed Outline of the Song of Solomon

1. Day 1

a. Scene 1 - King's Camp (1:1-8)

- i. 1:2-4a - Shulamite, daydreaming of the Shepherd
 1. The girls are grooming the Shulamite for the King
 2. "Fragrance of your good ointments..." The Shulamite remembering the way the Shepherd smells.
 3. "The virgins love you..." The Shepherd is admired by Shulamite and the other village girls.
 4. The Shulamite doesn't want to be in the King's tent.
- ii. 1:4b - Maidens of Jerusalem to the King
 1. "We will be glad and rejoice..." These girls do not know the Shepherd, they express admiration for the King.
- iii. 1:5, 6 - Shulamite to the Maidens of Jerusalem
 1. "I am dark..." Her skin has been darkened because she has been forced to work outside.
 2. "My mother's sons..." Father may be dead since brothers took charge of directing her.
- iv. 1:7 - Shulamite, speaking of the Shepherd
 1. "O you whom my soul loves..." The Shulamite wonders aloud about her Shepherd boyfriend. (This proves that her beloved is the Shepherd, not Solomon. cf. 2:16; 6:2, 3).
 2. "Where you make it rest..." He must be a good worker to make his flock rest at noon.
- v. 1:8 - Maidens of Jerusalem to Shulamite
 1. "Follow in the footsteps..." The Shulamite is free to leave if she chooses.

b. Scene 2 - King's Dining Tent (1:9-2:6)

- i. 1:9, 10 - King to Shulamite
 1. "I have compared you..." This shows that the one speaking is someone acquainted with war horses and royalty. Solomon had many horses, even horses imported from Egypt (1 Kin. 4:6; 10:28, 29). This illustration implies that Solomon feels like a male horse chasing a female horse in heat. He has strong sexual desire for her (Jer. 5:7, 8).
- ii. 1:11 - Maidens of Jerusalem to Shulamite
 1. "We will make..." Girls can make her even prettier with more jewelry.
- iii. 1:12-14 - Shulamite, daydreaming
 1. "While the king..." The Shulamite and the King together at the King's table. The King's feasts were decked out with golden vessels (1 Kin. 10:21) and the finest food (Pro. 23:1-3).

2. "A bundle of myrrh..." At the scent of her perfume she drifts in thought to her Shepherd. Small sack of scented flowers tied around the neck to ward off odors of their hot sweaty land. Sleeping was better that way. The pleasant fragrance was relaxing to mind and body as the thought of the Shepherd was to the Shulamite.
- iv. 1:15 - King to Shulamite
1. "Behold, you are fair..." Note that the King addresses her physical appearance again. Solomon knows what he is doing in praising the Shulamite's beauty. Every girl likes to be told how attractive she is, and when he compliments her she becomes more desirous of pleasing him.
- v. 1:16, 17 - Shulamite, daydreaming about her future with the Shepherd
1. "My beloved..." Even at Solomon's grand proposals the Shulamite cannot take her mind off of her Shepherd boyfriend.
 2. "The beams of our house..." The Shulamite is like many girls who dreams about her future home and how she will decorate it. The simple house she would live in with the Shepherd is more luxurious than the great riches Solomon offers. One older Christian woman said to us that it didn't matter if we lived in a cardboard box as long as we loved each other.
- vi.2:1 - Shulamite to King
1. "I am the rose of Sharon..." The Shulamite compares herself to rare and delicate flowers. She points out to the King that she is unique and special, not easily swooned by his seductive words. A girl needs a healthy amount of self-confidence to stand her ground.
- vii.2:2 - King to Shulamite
1. "Like a lilly among thorns..." The King sees her as physically more attractive than the average maiden. Thorns represent worthless people (Pro. 15:19; Heb. 6:7, 8). Note that men esteem women who have a sense of self-worth.
- viii.2:3-6 - Shulamite, thinking of the Shepherd
1. "Like an apple tree..." Ordinary trees of the forest grow upward toward the light to beat out the other trees of the forest. As an apple tree spreads out and provides shade, the Shepherd provides good things for the Shulamite, such as strength, happiness, and love.
 2. "His banner over me..." The extravagant banners at the King's feasts cannot compare to the banner of love offered by the Shepherd (Pro. 15:17).
 3. "Cakes of raisins..." Raisins, apples, the simple foods enjoyed with the Shepherd are better than Solomon's fancy feasts.
- c. Scene 3 - Shulamite's Lighted Tent (2:7-17)**
- i. 2:7-17 - Shulamite to the Maidens of Jerusalem
1. After dinner, the Shulamite is prepared for bed by the Maidens (she wisely sleeps alone).
 2. She insists that the Maidens not try to force her to love the King, and references the gazelles and the does as an illustration.
 - a. The Shulamite wisely refuses to rush love. This is a major theme throughout the book (2:7; 3:5; 8:4).

- b. The illustration has reference to the way a male animal courts his female and attempts to impress her with fancy rituals of showing off their colors, dancing, and fighting. The idea is that even dumb animals know that proper time is given to develop relationship before mating.
 - c. The Shulamite has learned lessons from nature, and also from her mother (8:2).
3. She remembers pleasant thoughts about the Shepherd.
- a. The gazelle (male antelope) and young stag (male mountain goat) represents strength and splendor.
 - b. In her thoughts the Shulamite hears the Shepherd proposing to her. The customary time of marrying in Palestine is in the spring before planting or in the fall after harvest.
 - c. "Cleft of the rock..." The Shulamite is just beyond the reach of the Shepherd. Her purity is proclaimed in 4:12.
 - d. "Your voice is sweet..." Her voice and her presence is a comfort to the Shepherd.
 - e. "Foxes..." Young foxes playing in the vineyards would ruin vines. The Shepherd would help take care of the Shulamite and her work in the vineyard. He is her protector.
 - f. "Feeds his flock..." He is a hard-worker. This characteristic is more important than college degrees, position in a company, family name, etc. (1:7). 1 Tim. 5:8 - If any will not provide for his own...
 - g. "Gazelle..." The Shulamite appreciates and encourages the God-given strength and leadership ability of the man (Eph. 5:23). As a strong protector, the Shepherd also rejects all forms of verbal, physical, sexual abuse, instead cherishing and nourishing her as the weaker vessel (1 Pet. 3:7).

d. Scene 4 - Shulamite's Darkened Tent (3:1-5)

- i. 3:1-4 - Shulamite, dreaming
 - 1. "By night on my bed..." The Shulamite sees the Shepherd in sleep and doesn't want to leave him.
 - 2. "To the house of my mother..." The father of the Shulamite may have been dead at this time since the house of her parents is spoken of as her mother's house (see also: 1:6). Note that it is important to seek the parents approval.
- ii. 3:5 - Shulamite to the Maidens of Jerusalem
 - 1. "Do not stir up..." She reminds the maidens again not to rush love (2:7; 8:4). The Shulamite is feeling the peer pressure of the Maidens of Jerusalem to accept Solomon's offer of marriage. Though the right choice of a mate is obvious to us, Solomon's flattery would be hard for the young woman to reject. Patsy Rae Dawson says, "Since flattery often influences a girl to make an unwise choice for a marriage partner, a girl should spend as much time as possible getting to know the man she wants to marry." She also says about dating, "Don't take a chance on falling in love with someone who wouldn't make a good husband and father." And for young

couples who are seeing each other, “It is almost impossible for males and females to kiss without arousing passion for each other which they can easily mistake for love. It is better to love before kissing than to kiss and be fooled into thinking it is love.”

2. Day 2

a. Scene 1 - Palace (3:6-11)

i. 3:6-11 - Citizens of Jerusalem

1. “What is this...” The Citizens of Jerusalem see the great procession of Solomon’s. The Shulamite, King Solomon and his entourage are coming back from the vineyard visit to his elaborate palace in Jerusalem.

b. Scene 2 (4:1-7)

i. 4:1-5 - King to Shulamite

1. “Behold, you are fair...” Solomon with his sensual compliments is again attempting to woo her into love. “She has everything necessary to make a good wife - a perfect body” (P.R. Dawson)

ii. 4:6 - Shulamite to King

1. “Until the day breaks...” The Shulamite tells Solomon that she needs time to think about his proposal. Again, she shows us that does not want to rush into a decision about marriage.

iii. 4:7 - King to Shulamite

1. “You are all fair...” The King says, in essence, “Go ahead, think it over. You are worth the wait; You’ve got the perfect body!”

c. Scene 3 - Garden (4:8-5:1)

i. 4:8-5:1a - Shulamite, remembering the Shepherd

1. “Come with me...” The Shepherd calls for the company of the Shulamite. He enjoys being with her.
2. “My spouse...” This could also be translated “bride.” The Shepherd’s proposal shows that he envisions a life-long companionship.
3. “My sister...” Not unusual for Israelites to refer to one another as brother and sister (Acts 9:17; 22:1).
4. “With one look of your eyes...” He treasures the glance of her eyes. The eyes of the Shulamite were singled out by both Solomon (1:15) and the Shepherd. The eyes reveal much about one’s feelings. They can portray gladness and affection, discontentment, anger and a host of other emotions. The pleasant look of the eyes brings joy (Pro. 15:30)
5. “With one link of your necklace...” Although the Shulamite has not centered her life around fashion and attire, she still does little things that tell the Shepherd “You are special” (P.R. Dawson, p.274)
6. “How fair is your love...” While Solomon spoke to the Shulamite about how fine her body was, the Shepherd talked about her fine love.
7. “The fragrance of your garments...” The part of the brain that has to do with smelling is also important in regulating emotions.

8. "A garden enclosed..." Enclosed could also be translated "locked." The Shulamite understood the importance of guarding her purity, and the noble Shepherd respected her for that. Her sexual gardens and her refreshing waters were for her husband only. This is an important lesson as the Bible strictly condemns all fornication (Rom. 1:29; 1 Cor. 6:18; Gal. 5:19; Eph. 5:3, 5; 1 Thes. 4:1-8; 2 Tim. 2:22; Heb. 13:4; 1 John 2:16; Rev. 2:20-22)
 9. "Your plants..." The Shepherd may be speaking of future children. The Jews used plants to illustrate children (Ps. 128:3). The Shepherd knows the value in choosing a woman that will not only be an excellent wife but also a nurturing mother to his children.
 10. "Blow upon my garden..." The Shulamite calls on the north and south winds to spread her reputation as a young woman who is ready and fit for marriage.
 11. "I have come..." The fragrances represent the satisfying gift of love offered by the Shulamite (Eph. 5:2; Phil. 4:18). The honey and honeycomb refer to the quality of speech of the Shulamite (4:11). The immoral woman drips honey from her mouth only for the purpose of deceiving a man (Pro. 5:3).
- ii. 5:1b - God's blessing
1. "Eat, O friends! Drink..." A marriage like this is one upon which God can put His stamp of approval. God created marriage in the garden (Gen. 1:27; 2:24). Jesus graced the wedding at Cana of Galilee and thereby endorsed the state of matrimony (John 2). Paul taught that marriage was honorable before God (Heb. 13:4). All marriages between eligible partners are approved by God in a sense. Yet, marriages in which the partners are striving to fulfill their role are especially praised by the Lord.

d. Scene 4 - Shulamite's palace bedchamber (5:2-7)

- i. 5:2-7 - Shulamite, dreaming
1. "I was asleep..." Here is the second of the Shulamite's dreams. This time rather than her looking for the Shepherd, the Shepherd comes looking for her.
 2. "My head is covered with dew..." Early in the morning, before the break of day, the leaves and grass are heavy with dew. The dew alone can supply enough water for sheep to survive. "The good shepherd, the diligent manager, makes sure that his sheep can be out grazing on this dew drenched vegetation. If necessary it will mean he himself has to rise early to be out with his flock" (A Shepherd Looks at Psalm 23, Philip Keller, p.52).
 3. "I have taken off my robe..." However, the Shulamite tells him that she will not rise to let him in. She says that she has already washed up for bed and doesn't want to get her feet dirty (Luke 11:5-8). It seems that she has been impacted emotionally by the flattery of the King. "Thus the Shulamite shows how a girl can get so emotionally involved in a romance that she no longer thinks clearly" (P.R. Dawson, p.287).
 4. "My heart yearned for him..." It may be that she thought being in the palace of Solomon she could forget her love for the Shepherd, but she couldn't.

5. "My hands dripped with myrrh..." She perfumed herself before seeing the Shepherd again.
6. "the watchmen..." In the first dream, the watchmen seem to help her find her beloved (3:3). But, in this dream, they treat her very roughly. Once the Shulamite marries Solomon she cannot return to the Shepherd.

3. Day 3

a. Scene 1 - Shulamite's Palace Room (5:8-6:3)

- i. 5:8 - Shulamite to Maidens of Jerusalem
 1. "I charge you..." The Shulamite's heart is turned again to her beloved. The thought of being separated from the Shepherd from her dream the night before has haunted her. Her love cannot be bought even by all of Solomon's riches. The Shulamite charges the maidens to find and bring the Shepherd. As a custom of the Jews the bride and bridegroom would avoid seeing each other before the marriage or engagement. Later the Shulamite will go with the Shepherd to his home where the actual ceremony will be held.
- ii. 5:9 - Maidens of Jerusalem to Shulamite
 1. "What is your beloved...?" It again seems obvious that the beloved is not Solomon but the Shepherd, for the daughters of Jerusalem would not have asked what was so special about Solomon. Too, they would not have needed to search far for him being in his home. This is a slight ridicule of the Shulamite for turning down the offer of the King to be with a Shepherd.
- iii. 5:10-16 - Shulamite to Maidens of Jerusalem
 1. "Chief among ten thousand..." To the Shulamite the Shepherd is the best man in the world! It may be easy to feel this way during the dating days, but the Bible commands wives to reverence her husband (Eph. 5:33). Even unbelieving husbands are to be revered (1 Pet. 3:2).
 2. "This is my friend..." There is a bond of mutual affection between the young woman and her beloved. In order to make a good spouse you have to make a good friend. Sometimes friendliness declines after marriage and a couple begins arguing constantly. In order to see if your significant other will continue to act friendly after marriage or not, observe the way he/she acts towards others, even animals (Pro. 12:10). It is especially important to watch their behavior during times when his/her will is not met. This test can save a person from a future of misery and even abuse.
- iv. 6:1 - Maidens of Jerusalem to Shulamite
 1. "Where has your beloved gone..." While first scorning the Shulamite, after hearing the description she gave of her beloved the maidens are ready to go track him down.
- v. 6:2, 3 - Shulamite to Maidens of Jerusalem
 1. "My beloved has gone to his garden..." The Shulamite knows just where her beloved will be because she knows he is a faithful and diligent worker (1:7; 2:16; 5:2). Before choosing a husband a young woman ought to consider a the man's work ethic. Some one who is a hard worker (yet not a

workaholic) is one who will likely make a good provider for his family (1 Tim. 5:8).

b. Scene 2 - Palace Hall (6:4-8:4)

i. 6:4-9 - King to Shulamite

1. "There are sixty queens..." At this point in time Solomon's harem only totaled 140 women. Later, he would end up with 1,000 wives (1 Kin. 11:1-3). It may be good to note that while a concubine was not exactly considered a queen, she was considered a legitimate wife (see: Gen. 25:1, 5; 1 Chron. 1:32, 33). What Solomon is saying is that he had so many wives and potential wives, but the Shulamite was the choicest pick of them all.
2. "The queens and concubines..." The many wives of Solomon appear to be present in this setting. They too admire the physical beauty of the Shulamite.

ii. 6:10 - Queens and Concubines to King

1. "Who is she...?" The 140 wives of Solomon recognize the Shulamite's beauty and agree with Solomon that she would be an excellent addition to his harem.

iii. 6:11, 12 - King to Queens and Concubines

1. "I went down to the garden of nuts..." Solomon explains to the women how he met the Shulamite. He says that he was so excited that he felt like he was racing chariots. This relates to the excitement Solomon described in his first words with the Shulamite (1:9).

iv. 6:13a - King, Queens and Concubines to exiting Shulamite

1. "Return, return..." The Shulamite has now decided that she wants to leave the King and his harem and their palace. The King and the Queens call her back.

v. 6:13b - Shulamite

1. "What would you see..." She asks them if they regard her as some sort of entertainment. The Shulamite has already displayed more self-confidence (2:1) than would allow her to become the amusement of Solomon and his harem. This reminds us of Queen Vashti in the Book of Esther who would not be put on display to be viewed by the king and his friends (Est. 1:11, 12).

vi. 7:1-5 - Queens and Concubines to Shulamite

1. "How beautiful..." The women of Solomon now give a very physical (and sensuous) appraisal of the Shulamite. These women, like the King, are very sensuous and materialistic. They could never understand why the young Shulamite would turn down a life of luxury with the King in his palace for a common life with a common man.

vii. 7:6-9a - King to Shulamite

1. "I will go up to the palm tree..." The King has now become more explicit in his advances. This expression refers to the Oriental method of fertilizing palm trees.

viii. 7:9b, 10 - Shulamite to King

1. "The wine goes down smoothly..." The Shulamite sends Solomon a polite yet firm rebuke.
 2. "I am my beloved's..." The Shepherd is the one with whom she will share her love. The virgin Shulamite has kept herself pure for the Shepherd.
- ix. 7:11-8:2 - Shulamite to the Shepherd
1. "Come, my beloved..." The Maidens have found the Shepherd (6:1-3) and he makes a sudden appearance in the palace. The Shulamite is ready to leave the King with his palace in the city to be with the Shepherd for a honeymoon in the countryside.
 2. "There I will give you my love... which I have laid up for you" She has saved herself for the Shepherd and their wedding night. It appears that these two understood the value of discussing the sexual relationship that obtains in a marriage without experimenting with that relationship. It would be good for dating couples in a serious relationship to openly establish firm boundaries with each other, and to discuss the benefits of married love.
 3. "The mandrakes..." Mandrakes are a fruit sometimes called "May apples." The plant grows a purple flower in May which turns into a two-inch apple. The roots of the plant as well as the fruit have been used to aid fertility (Gen. 30:14).
 4. "Oh, that you were like my brother..." It seems that the Shulamite is pointing out a bond between herself and the Shepherd that is so longstanding that it would date back to infancy. There may be also something to the allusion to "nursing" which speaks to the strength of character of the Shepherd. The Bible teaches that nursing develops trust and consoles an infant. Babies who are raised with affection in the home are more likely to become well-balanced adults.
 5. "Kiss you outside..." Affection between husband and wife is not a thing to be ashamed of or to despise.
 6. "My mother who used to instruct me..." The essential job of the mother is to train her children. The New Testament teaches the older women to teach the younger women about the duties and responsibilities they will take on as adults (Titus 2:3, 4).
- x. 8:3, 4 - Shulamite to Maidens of Jerusalem
1. "His left hand..." The Shulamite dreams aloud to the Maidens about how wonderful it will be to be in the Shepherd's arms.
 2. "Do not stir up..." A repeat of the main thought of the book (2:7; 3:5). She warns the Maidens about rushing into love themselves. Young people (and older people) need to be careful not to give in to lustful passions but to keep pure for marriage and let love grow.

Description of the Ancient Palestinian Marriage

When the fixed hour arrived, which was generally late in the evening, the bridegroom set forth from his house, attended by groomsmen (A.V. "companions," Judg. 14:11; "children of the bride-chamber," Matt. 9:15), preceded by a band of musicians or singers (Gen. 31:27; Jer. 7:34; 16:9; 1 Macc. 9:39), and accompanied by persons bearing flambeaux (2 Essdr. 10:2; Matt. 25:7; compare Jer. 25:10; Rev. 18:23, "the light of a

candle”). Having reached the house of the bride, who with her maidens anxiously expected his arrival (Matt. 25:6), he conducted the whole party back to his own or his father’s house, with every demonstration of gladness (Ps. 45:15). On their way back they were joined by a party of maidens, friends of the bride and bridegroom, who were in waiting to catch the procession as it passed by (Matt. 25:6)... The bridegroom now entered into direct communication with the bride, and the joy of the friend was “fulfilled” at hearing the voice of the bridegroom (John 3:29) conversing with her, which he regarded as a satisfactory testimony of the success of his share in the work. The last act in the ceremonial was the conducting of the bride to the bridal chamber (Judg. 15:1; Joel 2:16), where a canopy was prepared (Ps. 19:5; Joel 2:16).

(Excerpt from Dr. Smith’s Bible Dictionary, pp.382, 383, quoted in Patsy Rae Dawson’s book, “God’s People Appreciate Marriage”)

c. Scene 3 - Shepherd’s Village (8:5-7)

i. 8:5a - Villagers

1. “Who is this...” The Villagers who see the Shulamite returning must have also seen the Shulamite leaving with the King. They are probably curious as to whether she has accepted the King’s offer or decided to stay with the Shepherd.

ii. 8:5b-7 - Shepherd to Shulamite

1. “I awakened you...” This reminds us of the phrase the Shulamite used over and over, “Do not stir up nor *awaken love* until it pleases.” Here the Shepherd says he developed the relationship over time; he “awakened” her love. Unlike the King who removed the Shulamite from her home, the Shepherd took interest in her life and her family. This has established a solid foundation for an enduring marriage.
2. “Set me as a seal...” Here are the wedding vows performed by the Shepherd during their ceremony. The seal is a permanent guarantee that is set both outwardly (upon your arm) and inwardly (upon your heart) on the spouse.
3. “For love is as strong...” The Shepherd certainly experienced some strong emotions during the time the Shulamite spent with the King. He wants to make sure something like that never happens again.
4. “All the wealth...” You can’t buy love. The Shulamite stands as a rebuke against the notion that every woman has her price. Even Solomon’s wealth could win her over.

d. Scene 4 - Wedding Banquet (8:8-14)

i. 8:8, 9 - Wedding Guests to Shulamite

1. “We have a little sister...” It is a little hard for me to tell exactly what this means. Here are a couple of possibilities: This is a question asked by the Shulamite’s brothers as some kind of jest. Or, this is a sincere question asked by some visitors of the wedding. They ask the Shulamite how they can protect the purity of their little sister. She is not of marrying age yet.

2. "If she is a wall..." That is, if she is strong willed and able to say "no." The wall of a city is not easily passed through. What the parents then do with a girl who is a wall is build a "battlement of silver." They can do this by teaching the girl before the teen years the importance of remaining pure. Parents need to restrict the activities of their children (how frequently they are out, how long they are gone, who they go with, etc.). Restrictions should be set according to maturity of the child.
 3. "If she is a door..." That is, if she lacks self-control, is more of a pleaser, or is gullible and naive and not able to say "no." Doors are the weakest part of defense. They need to be barred shut in times of battle. This obviously represents one who needs even closer monitoring and tighter restrictions.
- ii. 8:10-12 - Shulamite to Wedding Guests
1. "I was a wall..." The Shulamite had the ability to say, "no." She demonstrated that when Solomon used his flattery on her.
 2. "My breasts like towers..." Solomon's descriptions of the Shulamite's breasts were quite different than the Shulamite's own description. Solomon compared them to "two fawns, twins of a gazelle," and "(a palm tree's) clusters," and "clusters of the vine." But, here the Shulamite uses the image of towers. They were protected and fortified. The Shulamite knew that her body was important to protect. This teaches us that it is not enough just to say no to sex, but the Bible teaches that a woman's breasts are part of her virginity (Ezk. 23:3).
 3. "As one who found peace..." It is only through healthy self-image, self-respect, and self-control that one can find peace.
 4. "Solomon had a vineyard..." Solomon met the Shulamite during a visit he made to some vineyards which he owned (6:11). The Shulamite was working in one of his vineyards (1:6). Baal-Hamon was about half-way between Jerusalem and Shunem. The point here is that, while Solomon leased out the land, he still controlled it.
 5. "My very own vineyard..." The Shulamite is again using the figure of a vineyard to represent her own body (1:6). She plainly declares that she is the one in control of her vineyard, her body, and Solomon may not have it. She will gladly pay Solomon 1,000 shekels for the lease and 200 shekels to the laborers. However, her own body is her possession. It is interesting to consider also the financial pressure that the Shulamite may have felt since the vineyard which brought her family's income was owned by Solomon. Women should never be pressured into sexual immorality because of a man's money.
- iii. 8:13 - Shepherd to Shulamite
1. "You who dwell..." Other translations say you who "sit" in the gardens. The gardens were frequently used for wedding ceremonies in ancient Palestine. As when the bride and groom say "I do" in our ceremonies, the voice of the bride consenting to the marriage would consummate their ceremony. The Shepherd is eager to her that voice.
- iv. 8:14 - Shulamite to Shepherd

1. "Make haste, my beloved..." The Shulamite uses an illustration here that is also used in 2:9, 17. The reference to the gazelle and young stag may be a call for playfulness or male leadership. The Shulamite wants to reverence and submit to her beloved. Likewise, the Shepherd desires to provide for and protect his wife. There is mutual eagerness of the Shulamite and the Shepherd to enter into this lifelong bond of marriage. They are each ready to fulfill their God given roles.