

# Song of Solomon KJV

## Chapter 1

### "Rightly Do They Love You"

#### A. Introduction to the Maiden, the Beloved, and the daughters of Jerusalem.

##### (1) Title: The Song of All Songs.

1: The song of songs, which is Solomon's.

The Song of Solomon illustrates the love-relationship that exists between God and His people, between Jesus Christ and His Church. "The songs should be treated first as simple and yet sublime songs of human affection. When they are thus understood, reverently the thought may be lifted into the higher value of setting forth the joys of communion between the spirit of man and the Spirit of God, and ultimately between the Church and Christ." (Morgan)

##### (2-4a) Opening words of the maiden.

2: Let him kiss me with the kisses of his mouth: for thy love is better than wine.

John 14:23 "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Psalms 63:3 "Because thy lovingkindness is better than life, my lips shall praise thee."

##### (4b) An interjection from the "Daughters of Jerusalem."

3: Because of the savour of thy good ointments thy name is as ointment poured forth, therefore

A precious name of his, as Immanuel, God with us; Jesus, a Saviour; but more particularly his name Messiah, which signifies anointed, the anointed Prophet, Priest, and King of his church;

Romans 8:39 "Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

do the virgins love thee.

Psalms 138:2 "I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name."

##### (4c) The Shulamite enters the king's chamber.

4: Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad

Sirach 4:11: Wisdom exalteth her children, and layeth hold of them that seek her. 12: He that loveth her loveth life; and they that seek to her early shall be filled with joy. 13: He that holdeth her fast shall inherit glory; and wheresoever she entereth, the Lord will bless. 14: They that serve her shall minister to the Holy One: and them that love her the Lord doth love

and rejoice in thee, we will remember thy love more than wine: the upright love thee.

Deuteronomy 7:7 "The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:"

Revelation 21:2 "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

##### (4d) The Daughters of Jerusalem remark on the couple and their love.

5: I am black, but <sup>pleasant to look at; attractive</sup>comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

Psalms 50:2 "Out of Zion, the perfection of beauty, God hath shined."

Isaiah 61:10 - I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.



##### (4e-6) The Shulamite considers her own shortcomings in appearance.

6: Look not upon me, because I am black, because the sun hath looked upon me: my mother's

Isaiah 54:5 "For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called."

children were angry with me; they made me the keeper of the vineyards; but mine own vineyard

have I not kept.

Ezekiel 16:14 - And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD.

#### B. Endearing words between young lovers.

##### 1 (7) The Shulamite speaks to her beloved.

7: Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to

John 10:16 "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

Wisdom of Solomon 8: 2: I loved her, and sought her out from my youth, I desired to make her my spouse, and I was a lover of her beauty.

Wisdom of Solomon 10: 12 She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory; that he might know that goodness is stronger than all.

Sirach 1: 6: To whom hath the root of wisdom been revealed? or who hath known her wise counsels?

**(8-10) The beloved praises his lover.**

**8:** If thou know not, O thou fairest among women, go thy way forth by the footsteps of the

Wisdom of Solomon 9: 10 O send her out of your holy heavens, and from the throne of your glory, that being present she may labour with me, that I may know what is pleasing to you. 11 For she knows and understands all things, and she shall lead me soberly in my doings, and preserve me in her power.

**flock, and feed thy kids beside the shepherds' tents.**

Revelation 22:17 "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

**9:** I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

Psalms 47: 6 Sing praises to God, sing praises: sing praises unto our King, sing praises. 7 For God is the King of all the earth: sing ye praises with understanding.

**10:** Thy cheeks are comely with rows of jewels, thy neck with chains of gold.

Septuagint 1: 10 How are your cheeks beautiful as those of a dove, your neck as chains!

Isaiah 52:7 "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

**(11) The daughters of Jerusalem offer gifts to the Shulamite.**

**11:** We will make thee borders of gold with studs of silver.

a circular band, typically one made of precious metal, worn on the head as an ornament

Tanakh 1: 11 We will make thee circlets of gold With studs of silver.

Psalms 145:13 "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."

**(12-14) The Shulamite describes how precious her beloved is to her.**

**12:** While the king sitteth at his table, my spikenard sendeth forth the smell thereof.

a costly perfumed ointment much valued in ancient times.

John 12:3 "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment."

**13:** A bundle of myrrh is my wellbeloved unto me; he shall lie all night betwixt my breasts.

the language of flowers

Septuagint 1:13 My kinsman is to me a bundle of myrrh; he shall lie between my breasts.

Psalms 45:8 "All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad."

**14:** My beloved is unto me as a cluster of camphire in the vineyards of En-gedi.

Producing clusters of small white and yellow odoriferous flowers, whence is made the Oleum Cyprineum. From its leaves is made the peculiar auburn dye with which Eastern women stain their nails and the palms of their hands. It is found only at Engedi, on the shore of the Dead Sea. It is known to botanists by the name Lawsonia alba or inermis, a kind of privet, which grows 6 or 8 feet high. John 15:1 "I am the true vine, and my Father is the husbandman."

Septuagint 1:14 My kinsman is to me a cluster of camphor in the vineyards of Engaddi Engedi was a place near Jericho, and famous for palm trees

**(15)The Beloved praises the beauty of the Shulamite.**

**15:** Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes.

Septuagint 1:15 Behold, thou art fair, my companion; behold, thou art fair; thine eyes are doves.

Ruth 2:12 "The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust."

**(16-17) The Shulamite responds with kind words.**

**16:** Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.

Septuagint 1:16 Behold, thou art fair, my kinsman, yea, beautiful, overshadowing our bed.

Psalms 71:5 "For thou art my hope, O Lord GOD: thou art my trust from my youth."

Ruth 2:20 "And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen."

**17:** The beams of our house are cedar, and our rafters of fir.

Psalms 71: 14 but I will hope continually, and will yet praise thee more and more. 15 My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof. 16 I will go in the strength of the Lord GOD: I will make mention of thy righteousness, even of thine only. 17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. 18 Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come.



A. The maiden and her beloved continue to praise each other.

(1) The maiden describes herself to her beloved.

1: I am the rose of Sharon, and the lily of the valleys. Septuagint 1 I am a flower of the plain, a lily of the valleys.

Isaiah 35: 1 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. 2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

(2) The beloved responds to the maiden.

2: As the lily among thorns, so is my love among the daughters. Septuagint 2 As a lily among thorns, so is my companion among the daughters

Isaiah 54:5 "For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called."

John 14:6 "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

(3) The maiden enjoys the loving presence of her beloved.

3: As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down

Psalms 17:8 "Keep me as the apple of the eye, hide me under the shadow of thy wings,"

under his shadow with great delight, and his fruit was sweet to my taste.

Psalms 91:1 "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

Psalms 36:7 "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings."

B. The maiden muses over her love relationship with her beloved.

(4-7) The maiden thinks about the provision and intimacy she has found.

4: He brought me to the banqueting house, and his banner over me was love.

John 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Zephaniah 3:17 "The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

5: Stay me with flagons, comfort me with apples: for I am sick of love.

a large container in which drink is served, typically with a handle and spout:

I am sick of love; not as loathing it, but as wanting, and eagerly desirous of more of it; being, as the Septuagint version is, "wounded" (z) with it; love's dart stuck in her, and she was inflamed therewith: and "languished" (a); as the Vulgate Latin version is; with earnest desires after it; nor could she be easy without it, as is the case of lovers.

Septuagint 2: 5 Strengthen me with perfumes, stay me with apples: for I am wounded with love

6: His left hand is under my head, and his right hand doth embrace me.

Ezekiel 11:19 "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:"

7: I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye

The maiden wants none of the onlookers to hinder or interrupt their love until it is fulfilled and consummated. We may say this is true both in the sense of their relationship and in the sense of their passion.

stir not up, nor awake my love, till he please.

1 John 4:7 "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God."

(8-14) The maiden happily thinks over a visit from her beloved.

8: The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

she imagined herself and her beloved at an outdoor, He cometh, a visit from her beloved, the idea that she is awakened or alerted by the sound of his voice. her beloved bounding to come meet her, full of energy and excitement,

Revelation 14:2 "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:"

9: My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh

1 Peter 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

Beauty and Grace and swift-footed of beauty and elegance. My beloved is like a gazelle or a young stag. Look, he stands behind our wall, gazing through the windows, peering through the lattice" emphasizes the beloved's attractiveness and the swiftness of love.

forth at the windows, shewing himself through the lattice.

John 1: 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

10: My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

Septuagint 2: 10 My kinsman answers, and says to me, Rise up, come, my companion, my fair one, my dove.

Isaiah 40:11 He will feed His flock like a shepherd; He will gather the lambs with His arm, And carry them in His bosom, And gently lead those who are with young.

11: For, lo, the winter is past, the rain is over and gone;

Septuagint 2: 11 For, behold, the winter is past, the rain is gone, it has departed.

Isaiah 35 1: The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. 2: It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

**12: The flowers appear on the earth; the time of the singing of birds is come, and the voice of**

Septuagint 2: 12 The flowers are seen in the land; the time of pruning has arrived; the voice of the turtle-dove has been heard in our land.

John 1: 32: And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

**the turtle is heard in our land;**

Jeremiah 8 7: Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD.

Psalms 65 12: They drop upon the pastures of the wilderness: and the little hills rejoice on every side. 13: The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

**13: The fig tree putteth forth her green figs, and the vines with the tender grape give a good**

Septuagint 2: 13 The fig-tree has put forth its young figs, the vines put forth the tender grape, they yield a smell: arise, come, my companion, my fair one, my dove; yea, come.

Joel 2: 22 Do not be afraid, you beasts of the field; For the open pastures are springing up, And the tree bears its fruit; The fig tree and the vine yield their strength.

**smell. Arise, my love, my fair one, and come away.**

Philippians 1:11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

**14: O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy**

Septuagint 2: 14 Thou art my dove, in the shelter of the rock, near the wall: shew me thy face, and cause me to hear thy voice; for thy voice is sweet, and thy countenance is beautiful.

& + 2 Samuel 22:47 "The LORD liveth; and blessed be my rock; and exalted be the God of the rock of my salvation."

**countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.**

Deuteronomy 3:24 "O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?" & + Psalms 31:3 "For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me."

The maiden considered how sweet and meaningful the sound of one's voice is between two lovers. She imagined her beloved longing to hear her voice

Luke 3:22 "And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."

**(15) The maiden's brothers warn of the "little foxes."**

**15: Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.**

For our vines have tender grapes: The maiden's idea is that their relationship is both especially precious (tender grapes are best) and vulnerable, needing protection (tender grapes need to be guarded). & + "The appeal is made here to outsiders to prevent 'the foxes,' those forces that could destroy the purity of their love, from defiling their vineyards, which are blossoming... So they plead for protection for the love that blossoms between them that nothing will spoil it." (Kinlaw)

Matthew 7:15 Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. & + John 15 1: I am the true vine, and my Father is the husbandman. 2: Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3: Now ye are clean through the word which I have spoken unto you. 4: Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5: I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6: If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7: If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 8: Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

**(16-17) The maiden thinks about her beloved.**

**16: My beloved is mine, and I am his: he feedeth among the lilies.**

Septuagint 2: 16 My kinsman is mine, and I am his: he feeds his flock among the lilies.

Isaiah 54:5 For your Maker is your husband, The LORD of hosts is His name; And your Redeemer is the Holy One of Israel; He is called the God of the whole earth.

My beloved is mine, and I am his: The maiden concludes this dreamy section confident in the bond that joins her and her beloved. He belongs to her, and she belongs to him. In this sense they are one, joined together with mutual bonds of affection, and not one partner clinging to another more reluctant partner.

John 10:14 For your Maker is your husband, The LORD of hosts is His name; And your Redeemer is the Holy One of Israel; He is called the God of the whole earth. 15 As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.

**17: Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or**

Septuagint 2: 17 Until the day dawn, and the shadows depart, turn, my kinsman, be thou like to a roe or young hart on the mountains of the ravines

When a wife takes a husband to be hers, he becomes all hers, and she reckons that she has no divided possession in him; and it certainly is so with thee, dear heart, if Christ be thine." (Spurgeon)

Psalms 19:4-6 their voice has gone out into all the earth, their words to the ends of the world. In the heavens He has pitched a tent for the sun. / Like a bridegroom emerging from his chamber, like a champion rejoicing to run his course, / it rises at one end of the heavens and runs its circuit to the other; nothing is deprived of its warmth.

**a young hart upon the mountains of Bether.**

The phrase can also be translated, mountains of division. If this is the case, the thought may be that the maiden longs for her beloved to turn and overcome the mountains of division as easily as if he were a gazelle or a young stag.



## A. The maiden searches for her beloved.

## (1-3) The restless maiden searches for her beloved.

1: By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

"With what constancy she sought this communion. She began at dead of night, as indeed it is never too late to seek renewed fellowship. Yet she sought on. The streets were lonely, and it was a strange place for a woman to be at such a strange time, but she was too earnest in seeking to be abashed by such circumstances." (Spurgeon) & + Psalm 27:4 One thing I have desired of the LORD, That will I seek: That I may dwell in the house of the LORD All the days of my life, To behold the beauty of the LORD, And to inquire in His temple

2: I will rise now, and go about the city in the streets, and in the broad ways I will seek him

Psalm 63:1 A Psalm of David, when he was in the wilderness of Judah. O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

Isaiah 55:6 Seek the LORD while He may be found; call on Him while He is near.

whom my soul loveth: I sought him, but I found him not.



"This is very natural and very beautiful. Love creates a perpetual dread lest the loved one should be lost." (Morgan) & + "Love not only brings a greater experience of joy, but a deeper capacity for pain as well. So as the joy of the kings' presence became greater, so the sorrow from his absence became deeper." (Glickman)

3: The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul

loveth? "She did not sit down, and say to any one of them, "O watchman of the night, thy company cheers me! The streets are lonely and dangerous; but if thou art near, I feel perfectly safe, and I will be content to stay awhile with thee." Nay, but she leaves the watchmen, and still goes along the streets until she finds him whom her soul loveth." (Spurgeon)

Isaiah 62:6 I have set watchmen on your walls, O Jerusalem; They shall never hold their peace day or night. You who make mention of the LORD, do not keep silent,

## (4) Finding her beloved.

4: It was but a little that I passed from them, but I found him whom my soul loveth: I held him,

Charles Spurgeon noted the steps of the maiden's progress towards her beloved: + She loved him. + She sought him. + She found him not. + She found him.

+ She held him. + She brought him. 1 Corinthians 6:17 But he who unites himself with the Lord is one with Him in spirit.

and would not let him go, until I had brought him into my mother's house, and into the chamber

Spurgeon also made great application of the fact that the maiden held him and would not let him go. it is very apparent that Jesus will go away if he is not held. He will go unless you hold him." (Spurgeon) & w/ Jesus must be held; He will go unless you hold Him. + Jesus is willing to be held; He is not trying to escape us. + Jesus can be held; we can grasp Him by faith. + Jesus Himself must be held; not merely a creed, tradition, or a ceremony.

of her that conceived me.

John 15:9: As the Father hath loved me, so have I loved you: continue ye in my love. 10: If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11: These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. 12: This is my commandment, That ye love one another, as I have loved you.

## (5) An exhortation to the maiden's companions.

by the powers and by the virtues

5: I charge you, O ye daughters of Jerusalem, by the powers, and by the virtues of the field, that ye

Proverbs 3:18 "She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."

stir not up, nor awake my love, till he please.

Micah 4:8 And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

"Let our love progress and grow until it is matured and fruitful, making a genuinely pleasing relationship – don't let us go too fast." In terms of passion it means, "Let our love making continue without interruption until we are both fulfilled. Don't let us start until we can go all the way."

## B. The spectacular arrival of the wedding party.

## (6-8) Solomon's entourage brings the maiden to the wedding.

As a tribute to God, a burnt offering

6: Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and

(Who is this?) "this is the "the maiden" the glory of the Church in her Hope and Inheritance that they might know the Power of the groom and bringing his bride from her home to his city for the wedding

John 12:3 Then Mary took about a pint of expensive perfume, made of pure nard, and she anointed Jesus' feet and wiped them with her hair. And the house was filled with the fragrance of the perfume.

frankincense, with all powders of the merchant?

Burnt offerings, were entirely consumed by fire on the altar, symbolizing the worshiper's complete surrender and dedication to God

7: Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of

Israel. we have the scene where the groom has sent for his bride, and she comes properly perfumed in a magnificently appropriate carriage and with an impressive array of protecting attendants." (Kinlaw) Matthew 25:6 At midnight the cry rang out: 'Here is the bridegroom! Come out to meet him!'

8: They all hold swords, being expert in war: every man hath his sword upon his thigh because

"The very air is perfumed by the smoke of the incense that ascends pillar-like to the clouds; and all that safeguards the position of the Bridegroom Himself, and shows forth His dignity, safeguards also the accompanying bride, the sharer of His glory." (Taylor)

of fear in the night.

Proverbs 3:25 "Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh."

Psalm 45:3-5 Strap your sword at your side, O mighty warrior; appear in your majesty and splendor. / In your splendor ride forth in victory on behalf of truth and humility and justice; may your right hand show your awesome deeds. / Your arrows pierce the hearts of the king's foes; the nations fall beneath your feet.



(9-11) Solomon enthroned and crowned.

9: King Solomon made himself a <sup>'bed, couch'</sup>chariot of the wood of Lebanon.

Solomon the King made himself a palanquin: The maiden saw herself arriving for her wedding, coming upon the great entourage prepared for Solomon, carried by four or six strong men on a palanquin, sort of a portable, ornate couch for carrying an important person.

2 Chronicles 2:8 "Send me also cedar trees, fir trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants,"

10: He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple,

Revelation 19:7-9 Let us rejoice and be glad and give Him the glory. For the marriage of the Lamb has come, and His bride has made herself ready. 8 She was given clothing of fine linen, bright and pure." For the fine linen she wears is the righteous acts of the saints. 9 Then the angel told me to write, "Blessed are those who are invited to the marriage supper of the Lamb." And he said to me, "These are the true words of God."

the midst thereof being paved with love, for the daughters of Jerusalem.

John 3:29 The bride belongs to the bridegroom. The friend of the bridegroom stands and listens for him, and is overjoyed to hear the bridegroom's voice. That joy is mine, and it is now complete.

11: Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his

Isaiah 54:5 For your husband is your Maker—the LORD of Hosts is His name—the Holy One of Israel is your Redeemer; He is called the God of all the earth.

Revelation 19:8 She was given clothing of fine linen, bright and pure." For the fine linen she wears is the righteous acts of the saints.

mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

Hosea 2 19: And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. 20: I will even betroth thee unto me in faithfulness: and thou shalt know the LORD. 21: And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth; 22: And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. 23: And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.



1 Timothy, chapter 4 1: Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2: Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3: Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4: For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5: For it is sanctified by the word of God and prayer.

6: If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7: But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

8: For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9: This is a faithful saying and worthy of all acceptance.

10: For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.



**A. The beloved praises the appearance and character of the maiden.****(1-5) The beloved praises the appearance of the maiden**

1: Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks:

This is the first of seven physical features that the beloved described and praised in his maiden (eyes, hair, teeth, lips, temples and cheeks, neck, and breasts). "In their culture seven was the number of perfection. So even in the number of compliments he gives, the king tells his bride how perfect she is for him." (Glickman) John 3:29 The bride belongs to the bridegroom. The friend of the bridegroom stands and listens for him, and is overjoyed to hear the bridegroom's voice. That joy is mine, and it is now complete.

thy hair is as a flock of goats, that appear from mount Gilead.

Psalm 45:11 and the king will desire your beauty; bow to him, for he is your lord.

"It was now the night their courtship would end and their marriage begin. The wedding guests had gone. The evening had come... it was an eloquent silence, the silence of anticipation of love fulfilled." (Glickman). Now, the beloved groom was the first to speak and when he spoke he praised the beauty of his bride.

Proverbs 31:30 Charm is deceptive and beauty is fleeting, but a woman who fears the LORD is to be praised.

2: Thy teeth are like a flock of sheep that are even shorn, which came up from the washing;

Your teeth are like a flock of shorn sheep: The idea isn't that her teeth are wooly; they are like a flock of shorn sheep that all look the same, are clean (come up from the washing), match one another (every one of which bears twins), and are complete (none is barren among them)

Ezekiel 34:31 'You are My flock, the sheep of My pasture, My people, and I am your God,' declares the Lord GOD."

whereof every one bear twins, and none is barren among them.

Psalm 51: 7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. 8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. 9 Hide thy face from my sins, and blot out all mine iniquities. 10 Create in me a clean heart, O God; and renew a right spirit within me.

3: Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of

"The delicate outline of a girl's features frequently determines her beauty, especially with respect to her lips. It is this delicate form he praises. With a scarlet thread an artist could perfectly shape a woman's lips." (Glickman)

Song of Solomon 6:7 "As a piece of a pomegranate are thy temples within thy locks."

Proverbs 31:26 She opens her mouth with wisdom, and faithful instruction is on her tongue.

a pomegranate within thy locks. Proverbs 15:4 A soothing tongue is a tree of life, but a perverse tongue crushes the spirit.

The word translated "temples" here also includes the cheeks. He saw her temples and cheeks as full of color, flushed with both excitement and beauty.

Proverbs 16:24 Pleasant words are a honeycomb, sweet to the soul and healing to the bones.

4: Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand

it speaks of the noble and strong character displayed by her neck, both literally and symbolically. In the ancient world, the neck was one part of the body thought to reflect character. A bent-over neck was a picture of humiliation. A stiff neck was a sign of stubbornness.

bucklers, all shields of mighty men. Matthew 16:18 And I tell you that you are Peter, and on this rock I will build My church, and the gates of Hades will not prevail against it.

1 Peter 2:5 you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.

5: Thy two breasts are like two young roes that are twins, which feed among the lilies.

"A baby deer is soft and gentle, and everyone seeing these little deer long to pet them and play with them. Thus, when the king compares her breasts to two fawns, he is really saying that he longs to caress her soft and tender breasts." (Glickman)

Septuagint 4: 5 Thy two breasts are as two twin fawns, that feed among the lilies.

Genesis 49:25 by the God of your father who helps you, and by the Almighty who blesses you, with blessings of the heavens above, with blessings of the depths below, with blessings of the breasts and womb.

**(6) The beloved longs to consummate his love for the maiden.**

6: Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and

myrrh was one of the spices used in embalming the deceased. When Jesus was born, the wise men gifted Him gold, frankincense, and myrrh.

Isaiah 2:2 In the last days the mountain of the house of the LORD will be established as the chief of the mountains; it will be raised above the hills, and all nations will stream to it.

to the hill of frankincense.

Ephesians 5:2 and walk in love, just as Christ loved us and gave Himself up for us as a fragrant sacrificial offering to God.

"He will fulfill her request and hence declare that until the light of dawn breaks they will give their love to one another." (Glickman)

**(7-8) The beloved praises the character of the maiden and tells of his desire to be with her.**

7: Thou art all fair, my love; there is no spot in thee.

No spot in you: "The word is used only eighteen times in the Old Testament... generally in describing the perfect sacrificial animals which were required." (Carr)

Isaiah 62:5 For as a young man marries a young woman, so your sons will marry you; and as a bridegroom rejoices over his bride, so your God will rejoice over you.

8: Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of

This is the first time he calls the maiden his spouse, his bride – and then he uses the word repeatedly. According to Kinlaw, it could very well be that the Hebrew word for spouse (bride) comes from the root to complete.

Psalm 121:1-2 A song of ascents. I lift up my eyes to the hills. From where does my help come? / My help comes from the LORD, the Maker of heaven and earth.

Spouse: "The focus of the word is on the married status of the woman, particularly on the sexual element presupposed in that status as 'the completed one.'" (Carr)

Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

From the lions' dens, from the mountains of the leopards: "In asking her to come from such fearful places, he is really asking her to bring her thoughts completely to him and leave her fears behind and perhaps to leave the lingering thoughts of home behind as well... he wished her to leave her fear and anxiety about the new life of marriage and simply come to him... So he calls her from her fears to his arms." (Glickman)

Revelation 21:9-10 Then one of the seven angels with the seven bowls full of the seven final plagues came and said to me, "Come, I will show you the bride, the wife of the Lamb." / And he carried me away in the Spirit to a mountain great and high, and showed me the holy city of Jerusalem coming down out of heaven from God,

(9-11) The beloved expresses the depth of his passion for the maiden.

9: Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of

Here the beloved went beyond praising the maiden's beauty and even character; he described the effect that she had upon him. With one look of your eyes, he was a changed man and deeply in love with her. &+ You have ravished my heart: "Thou hast hearted me," i.e., taken away my heart." (Clarke)

John 3:29 The bride belongs to the bridegroom. The friend of the bridegroom stands and listens for him, and is overjoyed to hear the bridegroom's voice. That joy is mine, and it is now complete.

thine eyes, with one chain of thy neck.

"As if he could not express his near and dear relationship to her by any one term, he employs the two. 'My sister' – that is, one by birth, partaker of the same nature. 'My spouse' – that is, one in love, joined by sacred ties of affection that never can be snapped. 'My sister' by birth, 'My spouse' by choice. 'My sister' in communion, 'My spouse' in absolute union with myself." (Spurgeon)

10: How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the

"Now can you believe it? Just what you think of Christ's love, Christ thinks of yours. You value his love, and you are right in so doing; but I am afraid that still you undervalue it. He even values your love, if I may so speak, he sets a far higher estimate upon it than you do; he thinks very much of little, he estimates it not by its strength, but by its sincerity." (Spurgeon)

smell of thine ointments than all spices!

Zephaniah 3:17 The LORD your God is among you; He is mighty to save. He will rejoice over you with gladness; He will quiet you with His love; He will rejoice over you with singing."

Jeremiah 31:3 The LORD appeared to us in the past, saying: "I have loved you with an everlasting love; therefore I have drawn you with loving devotion.

The beloved's praise of the maiden's love reminds us that she was not a passive recipient of his love. He initiated the relationship and pursued her; but she responded with beautiful and precious love all her own.

11: Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the

His preparing and laying up things, unseen and unheard of, for them. How much better is thy love than wine! which is saying the same thing of her love to him she says of his to her, her love to Christ is more pleasant, more cheering, and more acceptable to him, than the wine of legal sacrifices, or than all burnt offerings.

Psalms 119:103 How sweet are Your words to my taste—sweeter than honey in my mouth!

smell of thy garments is like the smell of Lebanon.

Hosea 14:6-7 His shoots will sprout, and his splendor will be like the olive tree, his fragrance like the cedars of Lebanon. / They will return and dwell in his shade; they will grow grain and blossom like the vine. His renown will be like the wine of Lebanon.

The fragrance of your garments: The whole scene is intimate and filled with beautiful sights, smells, tastes, and words. We are poetically and tastefully brought to the point of the consummation of their intimacy.

B. The consummation of the love between the maiden and the beloved.

(12-15) The beloved praises the virginity of the maiden.

12: A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed.

"To 'seal' a spring was to enclose it and protect the water for its rightful owner; Hezekiah did this when he had the tunnel dug from the Virgin's Spring at Gihon to the Pool of Siloam to safeguard Jerusalem's water supply" (Carr) & + Seeing the high value of virginity also helps us to understand the Biblical commands against pre-marital sex. It is helpful to refute many myths about pre-marital sex:

2 Corinthians 11:2 I am jealous for you with a godly jealousy. For I promised you to one husband, to present you as a pure virgin to Christ.

13: Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard,

"Her garden is a paradise of delightful fruits, fragrant flowers, colorful blossoms, towering trees and aromatic spices. She is overwhelmingly beautiful, as refreshing and uplifting as spring flowers and enchanting spices. She was the embodiment of the rich life of spring itself." (Glickman)

Ezekiel 34:26 "And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing." & + The pomegranate fruit, a symbol of abundance, fertility, and blessing in the Bible.

14: Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and

Spikenard has been used for religious, beauty, and health purposes. While perhaps not as well-known as other oils like lavender and frankincense, spikenard essential oil is a historical medicinal tool that's touted as having both anti-inflammatory and antibacterial properties.

aloes, with all the chief spices:

Exodus 30: 22: Moreover the LORD spake unto Moses, saying, 23: Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, 24: And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: 25: And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. 26: And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, 27: And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, 28: And the altar of burnt offering with all his vessels, and the laver and his foot. 29: And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. 30: And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. 31: And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. 32: Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.

15: A fountain of gardens, a well of living waters, and streams from Lebanon.

"Her garden is a paradise of delightful fruits, fragrant flowers, colorful blossoms, towering trees and aromatic spices. She is overwhelmingly beautiful, as refreshing and uplifting as spring flowers and enchanting spices. She was the embodiment of the rich life of spring itself." (Glickman)

Revelation 22:1 Then the angel showed me a river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb

(16) The maiden yields her virginity to her beloved.

(1a) The beloved receives the offered virginity of the maiden.

16: Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof

"The one overwhelming passion of the loved of the Lord, is to give His heart satisfaction, to provide from Him the precious fruits for which He in love is seeking. That we may do that, we call for the north wind and for the south; for adversity and prosperity; for winter and summer; in order that by their varied ministries, we may become to Him a garden of delights." (Campbell Morgan)

(1b) The comment from heaven.

may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

2 Corinthians 2: 14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. 15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: 16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?



## chapter 5

### A. The maiden describes her dream.

#### (1-2) The maiden dreams of her beloved coming to her door at night.

1: I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I

I sleep, but my heart is awake: In this poetic snapshot, the maiden described another dream-like experience. The maiden is described as being either asleep, yet dreaming, or in the twilight of almost-sleep where one is not quite sure if they are awake or asleep.

have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends;

John 15:9-11 As the Father has loved Me, so have I loved you. Remain in My love. / If you keep My commandments, you will remain in My love, just as I have kept My Father's commandments and remain in His love. / I have told you these things so that My joy may be in you and your joy may be complete.

drink, yea, drink abundantly, O beloved.

Hebrews 2: 12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. 13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me. 14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

2: I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me,

This picture – of the beloved standing outside the door and appealing to his maiden for entry – may provide the only New Testament reference to the Song of Solomon, found at .....

my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with

Revelation 3:20: Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.

The warm and affectionate appeal; the tender and beautiful names that he called the maiden should have melted her heart. Nowhere else in the song does he pour out upon her so many affectionate names.

Isaiah 26:9 My soul longs for You in the night; indeed, my spirit seeks You at dawn. For when Your judgments come upon the earth, the people of the world learn righteousness.

the drops of the night.

#### (3-6) The maiden fails to meet her beloved at the door.

3: I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

have taken off my robe; how can I put it on again: In response to the warm appeal of the beloved, the maiden answered only with excuses. She was comfortable in her bed, so he could not come in. She could not be bothered with the inconvenience of dressing herself and preparing herself for sleep again (I have washed my feet; how can I defile them?).

Revelation 3:20 Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in and dine with him, and he with Me.

4: My beloved put in his hand by the hole of the door, and my bowels were moved for him.

The maiden could hear that the beloved put his hand upon the door. This was a clear (and final) indication of his desire to enter and be with her, but only at her invitation. The beloved would not break or force the latch of the door but insisted that there is only one way to be opened to him.

John 10:9 "9: I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

John 10:3 The gatekeeper opens the gate for him, and the sheep listen for his voice. He calls his own sheep by name and leads them out.

5: I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with

I arose to open for my beloved: It wasn't that the maiden refused to open for her beloved; it was that she long delayed to do so, and delayed out of self-interest and self-indulgence, probably connected with some resentment towards the beloved.

Matthew 25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2: And five of them were wise, and five were foolish. 3: They that were foolish took their lamps, and took no oil with them: 4: But the wise took oil in their vessels with their lamps.

5: While the bridegroom tarried, they all slumbered and slept. & so on . . . . 6, 7, 8, 9 & 10

sweet smelling myrrh, upon the handles of the lock.

The beloved made a true and persistent appeal to his maiden, that they might be together and enjoy their relationship.

6: I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul

I opened for my beloved, but my beloved had turned away and was gone: When the maiden finally came to the door – shaking off her previous self-indulgence, laziness, and perhaps desire to control the relationship – she found that her beloved was gone. She was too late.

Isaiah 55:6 Seek the LORD while He may be found; call on Him while He is near.

Jeremiah 29:13 You will seek Me and find Me when you search for Me with all your heart.

failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

I called him, but he gave me no answer: Now the roles were reversed. Where once the beloved called for the maiden and heard no response, now the maiden calls for him but hears no answer. She had foolishly waited too long to respond, actually working against her own self-interest.

#### (7-8) The maiden's disappointing search for her beloved.

7: The watchmen that went about the city found me, they smote me, they wounded me; the

Song of Solomon 5:6 I opened for my beloved, But my beloved had turned away [and] was gone. My heart leaped up when he spoke. I sought him, but I could not find him; I called him, but he gave me no answer.

In her dream, not only was the maiden unsuccessful, but those who did not sympathize enough with her search also mistreated her.

keepers of the walls took away my veil from me.

The watchmen who went about the city found me. They struck me, they wounded me: In her dream, the maiden sought and called for her beloved extending her search to the streets of the city. This ended only in disappointment, because she did not find her beloved, nor did she find any help from the watchmen or from the keepers of the walls.

Hosea 9:7 The days of visitation are come, the days of recompence are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred. 8 The watchman of Ephraim was with my God: but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God.

8: I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love.

Tell him I am lovesick: The maiden's plea to the daughters of Jerusalem shows that she came to regret and suffer under her previous actions. Now she was lovesick, but not at all in same sense as previously mentioned in Previously she was overwhelmed by the presence of love; here she was aching at its absence.

Isaiah 26:9 My soul longs for You in the night; indeed, my spirit seeks You at dawn. For when Your judgments come upon the earth, the people of the world learn righteousness.

B. The maiden describes her beloved.

(9) The Daughters of Jerusalem ask about the beloved.

9: What is thy beloved more than another beloved, O thou fairest among women? what is thy  
the daughters of Jerusalem wanted to know what was so special about the maiden's beloved. They wanted an explanation as for why she was so lovesick and why she so desperately sought him.

Song of Solomon 6:1,9,10 Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee

beloved more than another beloved, that thou dost so charge us?

"Her anguish at her loss was so extreme, her heart-sickness was so agonizing, her frenzy so bewildering, that they were startled into feeling that he of whom she was bereft was no common lover." (Meyer)

Jeremiah 31:3 The LORD appeared to us in the past, saying: "I have loved you with an everlasting love; therefore I have drawn you with loving devotion.

(10-16) The maiden responds by describing the beloved.

10: My beloved is white and ruddy, the chiefest among ten thousand.

Here she described both his countenance (white and ruddy) and his greatness She loved him not only for who he was to her, but also for the greatness of his character and accomplishments. Psalm 45:2 You are the most handsome of men; grace has anointed your lips; therefore God has blessed you forever.

★ Psalm 27:4 One thing I have asked of the LORD; this is what I desire: to dwell in the house of the LORD all the days of my life, to gaze on the beauty of the LORD and seek Him in His temple. ★

11: His head is as the most fine gold, his locks are bushy, and black as a raven.

"This is a description of His divine attributes. He possessed God's life and God's glory." + "An indication of His everlasting vigor and power."

Revelation 1:14 The hair of His head was white like wool, as white as snow, and His eyes were like a blazing fire.

12: His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set.

"Eyes are the seat of expression, and this description also speaks of an intimacy known by the spouse."

Daniel 7 9: I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

13: His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet

"These same cheeks had undergone much shame and despite... No wonder, then, that such a believer as this one looked upon His cheeks as a bed of fragrant spices or scented herbs." + How glorious were the teachings of Christ! And how sweet were the words which dropped from His lips!"

Psalm 45:2 You are the most handsome of men; grace has anointed your lips; therefore God has blessed you forever. & + Proverbs 16:24 Pleasant words are a honeycomb, sweet to the soul and healing to the bones.

smelling myrrh.

John 7:46 "Never has anyone spoken like this man!" the officers answered.

14: His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with

"The strength of His hands to establish firmly and bring to completion the purposes of God." + "The Lord Jesus, too, was a Person rich with the deepest sensibilities, that He was moved with great feelings of love for His people."

sapphires.

Daniel 10:6 His body was like beryl, his face like the brilliance of lightning, his eyes like flaming torches, his arms and legs like the gleam of polished bronze, and his voice like the sound of a multitude.

15: His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as

"They signify His power to stand... as having immovable stability." + "Shows something of His elevated character. Though a Man, yet He was now a Man glorified in the heights of heaven."

Song of Solomon 2:14 O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

Lebanon, excellent as the cedars.

Isaiah 53:2 He grew up before Him like a tender shoot, and like a root out of dry ground. He had no stately form or majesty to attract us, no beauty that we should desire Him.

16: His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my

"It speaks of a certain aspect of His mediatorial work and wisdom, that she and the daughters of Jerusalem wanted.

Proverbs 16:24 Pleasant words are a honeycomb, sweet to the soul and healing to the bones.

friend, O daughters of Jerusalem.

Ephesians 5:2 and walk in love, just as Christ loved us and gave Himself up for us as a fragrant sacrificial offering to God

Isaiah 9:6 For unto us a child is born, unto us a son is given, and the government will be upon His shoulders. And He will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

This is my friend: "A common Old Testament word, reaf expresses companionship and friendship without the overtones of sexual partnership... friendship goes far deeper than mere sexual compatibility and excitement. Happy is the husband or wife whose spouse is also a friend." (Carr)



A. The maiden describes a restoration of their love relationship.

**(1) A further question from the Daughters of Jerusalem.**

**1: Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned**  
 were desirous of knowing more of him and getting better acquainted with him, to enjoy his company and presence; though as yet they had but little faith in him, and therefore could not call him "their" beloved, only "her" beloved: and impatient to know which way he went; that we may seek him with thee;

aside? that we may seek him with thee. wanted directions which way to steer their course, or a grant to go along with the church in quest of her beloved.

Ruth 1: 16 And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: 17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.

**(2-3) The maiden describes her relationship to her beloved man.**

**2: My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to**  
 she remembered that he would be doing his work (to feed his flock) and looking for ways to show his love to her (to gather lilies).

gather lilies. Revelation 7:17 "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

They are all like lilies, pure and beautiful. The bride has nothing but chaste thoughts of her husband: because she knows that he is hers, and she is his.

**3: I am my beloved's, and my beloved is mine: he feedeth among the lilies.**

The maiden sensed and valued their spiritual, emotional, physical, and life connection. this principle of oneness to husbands (and from life experience), one might reasonably understand that women tend to sense and value oneness in marriage by instinct; men have to learn to sense and value it.

Isaiah 54:5 For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

**(4-7) The beloved describes the physical appearance of his maiden.**

**4: Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.**  
Isaiah 40:2 "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins."

Like a well disciplined army, in good order, and provided with proper officers and suitable armour, and in a posture of defence, and ready to fight when attacked; and so "terrible" to her enemies, Satan and his principalities, wicked men and false teachers; who are terrified by their having such a General at the head of them as Christ, and being under such banners as his.

There is not a hint of bitterness or unforgiveness on the part of the beloved. There had been a disruption of their relationship Yet the offended party in this relationship was quick to forgive and restore relationship.

**5: Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that**  
"But it is otherwise in Christ: majesty and love, even unto ravishment, meet in his holy heart. If the Church be sick of love toward him, she should know that he is overcome with love towards her, and that there is no love lost betwixt them." (Trapp)

appear from Gilead. 1 Peter 3:3-4 Your beauty should not come from outward adornment, such as braided hair or gold jewelry or fine clothes, / but from the inner disposition of your heart, the unfading beauty of a gentle and quiet spirit, which is precious in God's sight

- The eyes that show repentance overcome Him. · The eyes that mourn over sin overcome Him.
- The eyes that look to Jesus for salvation overcome Him. · The eyes that long for assurance of salvation overcome Him.
- The eyes that trust Him and look to Him for all provision overcome Him. · They eyes of prayer overcome Him.

**6: Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth**

John 10:14-15 I am the good shepherd. I know My sheep and My sheep know Me, / just as the Father knows Me and I know the Father. And I lay down My life for the sheep.

twins, and there is not one barren among them.

Proverbs 31:30 Charm is deceptive and beauty is fleeting, but a woman who fears the LORD is to be praised.

**7: As a piece of a pomegranate are thy temples within thy locks.**

Proverbs 31:10-31 A wife of noble character, who can find? She is far more precious than rubies. / The heart of her husband trusts in her, and he lacks nothing of value. / She brings him good and not harm all the days of her life. ...

**(8-10) The beloved describes his maiden as compared to other women.**

**8: There are threescore queens, and fourscore concubines, and virgins without number.**

This goes beyond the description of the maiden's beauty recorded in the previous verse. Here he praises the maiden in comparison to other women. It is important – even vital – for a wife to feel not only beautiful but preferred above others in the eyes of her husband

Esther 2:17 And the king loved Esther more than all the other women, and she found grace and favor in his sight more than all of the other virgins. So he placed the royal crown upon her head and made her queen in place of Vashti.

**9: My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of**

John 3:29 The bride belongs to the bridegroom. The friend of the bridegroom stands and listens for him, and is overjoyed to hear the bridegroom's voice. That joy is mine, and it is now complete.

her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines,  
The greatness and beauty of the maiden was evident not only to the beloved, but also to her woman companions (and theoretical rivals).

and they praised her. Hosea 2:19-20 So I will betroth you to Me forever; I will betroth you in righteousness and justice, in loving devotion and compassion. / And I will betroth you in faithfulness, and you will know the LORD."

"One of the best ways to praise someone is to mention the nice things other people have said about that person." (Glickman)

## 10: Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible

This high and poetic praise assured the maiden that her relationship with her beloved was truly reconciled. There was no lingering bitterness or withheld forgiveness.

Matt.13: 16 But blessed are your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. 18 Hear ye therefore the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

John 8:12 Once again, Jesus spoke to the people and said, "I am the light of the world. Whoever follows Me will never walk in the darkness, but will have the light of life."

### as an army with banners?

Spurgeon considered how the church was also awesome as an army with banners, emphasizing the idea of the banner and how the church should be like an army bearing banners.

- Banners were carried for distinction, so that the army could be clearly identified.
- Banners were carried for discipline, so that the army could be organized in its work.
- Banners were carried as a sign of activity, indicating that something was about to happen.
- Banners were carried as a sign of confidence, willing to engage the enemy.

### (11-12) The maiden describes her meeting with the beloved.

## 11: I went down into the garden of nuts to see the fruits of the valley, and to see whether the

"Nuts – with their hard shells which require careful cracking before the delicious and nourishing interiors can be extracted – may be likened to the Word of God, which yields its soul-satisfying meats only to those who diligently and with prayer seek to rightly divide the word of truth."

Isaiah 57:15 "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

### vine flourished, and the pomegranates budded.

The vine flourished; particular churches, or believers, compared to vines; who may be said to flourish, when they increase in numbers, and are fruitful in grace and good works;

John 15: 1 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Septuagint 6: 11 There I will give thee my breasts: 12+13 my soul knew it not: it made me as the chariots of Aminadab. 13 Return, return, O Sunamite; return, return, and we will look at thee. What will ye see in the Sunamite? She comes as bands of armies.

## 12: Or ever I was aware, my soul made me like the chariots of Amminadib.

Standard Version translates with this idea: Before I was aware, my fancy set me in a chariot beside my prince.

The reuniting of their relationship, the return of springtime for their love, was so exhilarating to her that the maiden felt that her soul was as a free and as fast as a chariot.

Isaiah 26: 7 The way of the just is uprightness: thou, most upright, dost weigh the path of the just. 8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. 9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

The goodness and depth of their relationship really had been restored. Problems of the past didn't mean that their future was doomed or even hindered. Couples should be confident in faith, knowing that God can restore and bring springtime to troubled relationships.

### (13a) The Daughters of Jerusalem appeal to the maiden.

### (13b) The response of the maiden to the Daughters of Jerusalem.

## 13: Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in

"In the original language in which this song was written, 'Shulamith' was simply the feminine form of the name Solomon, the name of the king. It would be like 'Don and Donna' in our language. The name would thus mean that she was the feminine counterpart of Solomon, his opposite number." (Glickman)

"In Song of Solomon 6:13 the bride responds to the guests who want to see her. She is modestly reluctant. She questions their desire. If she wonders why anyone would want to see her, she is to get an answer from her lover. The next unit is his description of her charms." (Kinlaw)

Jeremiah 31:13 Then the maidens will rejoice with dancing, young men and old as well. I will turn their mourning into joy, and give them comfort and joy for their sorrow.

### the Shulamite? As it were the company of two armies.

The church herself; signifying that nothing was to be seen in her but two armies, flesh and Spirit, sin and grace, continually warring against each other; which surely, she thought, could be no desirable and pleasing sight to them; Romans 7:23 "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."



A. The maiden is described for a third time.

### (1-3) Description of the maiden's body.

1: How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like

The Targum here is, "purple shoes:" & + Ephesians 6:15 "And your feet shod with the preparation of the gospel of peace;" here are some reasons to believe that this was a dance before a group of onlookers, such as or including the Daughters of Jerusalem.

Proverbs 31:30 Charm is deceptive and beauty is fleeting, but a woman who fears the LORD is to be praised.

jewels, the work of the hands of a cunning workman.

The general intention is to set forth the beauty and glory of the bride. The Church of Christ is most delightful in his sight when it is most full of activity and life, and every portion of it is called forth into manifest excellence. "Arise, shine," is the invitation addressed to the whole Church, "shake thyself from the dust," "put on thy beautiful garments," be ready for thy Lord. Colossians 3:14 And over all these virtues put on love, which is the bond of perfect unity.

2: Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat

Belly is like a heap of wheat; which denotes the fruitfulness of the church in bringing souls to Christ, comparable to a pregnant woman; and whose fruit, young converts born in her, are compared to "a heap of wheat" it was usual with the Jews to scatter wheat on the heads of married persons at their weddings, three times, saying, "increase and multiply"

set about with lilies.

1 Peter 3:3-4 Your beauty should not come from outward adornment, such as braided hair or gold jewelry or fine clothes, / but from the inner disposition of your heart, the unfading beauty of a gentle and quiet spirit, which is precious in God's sight.

3: Thy two breasts are like two young roes that are twins.

"The Church's breasts here are said to be fair, full, and equally matched. the two testaments... These breasts are also suitable and equal"

Ezekiel 16 7: I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. 8: Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.

### (4-5) Description of the maiden's head, face, and hair.

4: Thy neck is as a tower of ivory; thine eyes like the fishpools in Heshbon, by the gate of

"Lebanon is one of several words derived from the Hebrew root laben, 'to be white'. It was probably the whiteness of the limestone cliffs that gave the mountain its name. This suggests that the imagery here is associated with the colour of her nose rather than its shape or size. Her face is pale, like the ivory tone of her neck, not sunburnt." (Carr)

Bathrabbim: thy nose is as the tower of Lebanon which looketh toward Damascus.

Ezekiel 16:14 Your fame spread among the nations on account of your beauty, for it was perfect in the splendor I bestowed on you, declares the Lord GOD.

5: Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in

The beauty of her hair is so striking that it can only be related to royalty (is like purple) and captivates royals (a king is held captive).

Philippians 1:9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment; 10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; 11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

the galleries. "The root meaning is to run or flow, so that the picture here is of her hair having the appearance of running, rippling water." (Carr)

### (6-9a) Description of the beloved's desire.

6: How fair and how pleasant art thou, O love, for delights!

clearly now the beloved speaks to his maiden more directly about his attraction to her and desire for her.

Zephaniah 3: 17 The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. 18 I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. 19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. 20 At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

7: This thy stature is like to a palm tree, and thy breasts to clusters of grapes.

Here he speaks of the maiden as being tall and noble like a great palm tree. It is another reference to more than her beauty, but her character and bearing as well.

Ephesians 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

8: I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy

she had a savour of, as divine truths and excellent doctrines, comparable to "apples" and all spiritual and heavenly things, when they have the presence of Christ, and the quickening influences of his Spirit. Ephesians 5:9 for the fruit of the light consists in all goodness, righteousness, and truth.

breasts shall be as clusters of the vine, and the smell of thy nose like apples;

"He creates a vivid picture of his kissing her breasts as one would place the clusters of the vine to one's lips. And her kisses would bring the fragrance of her breath like the sweet scent of apples, and her mouth would be 'like the best wine' to be slowly and exquisitely enjoyed with every sip." (Glickman)

Psalms 92:12-14 The righteous will flourish like a palm tree, and grow like a cedar in Lebanon. / Planted in the house of the LORD, they will flourish in the courts of our God. / In old age they will still bear fruit; healthy and green they will remain,

### (6-9a) Description of the beloved's desire.

9: And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly,

She can distinguish good wine from bad, truth from error; or her breath, sweet and of a good smell, like the best wine; the breathings of her soul in prayer, which are sweet odours, perfumes with the incense rising to heaven.

Septuagint 7: 9 and thy throat as good wine, going well with my kinsman, suiting my lips and teeth.

causing the lips of those that are asleep to speak.

Revelation 19:7 A Let us be glad and rejoice and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. & + Luke 12: 36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. 37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

B. The maiden longs for intimacy with her beloved.

1. (9b-10) The longing for intimacy.

*10: I am my beloved's, and his desire is toward me.*

I am my beloved's These are the words of Hole spirt, wisdom in the church, strongly expressing the assurance of faith she had of her union to Yeshua, and interest in him;

Hosea 2:19-20 So I will betroth you to Me forever; I will betroth you in righteousness and justice, in loving devotion and compassion. / And I will betroth you in faithfulness, and you will know the LORD."

(11-13) The invitation to intimacy.

*11: Come, my beloved, let us go forth into the field; let us lodge in the villages.*

Responding to the desire of her beloved, the maiden invited him to come away on a trip to the countryside where they could enjoy their intimacy. It was like a weekend get-away for a couple deeply in love. Earlier the beloved made a similar invitation to the maiden: *Rise up, my love, my fair one, and come away* (Song of Solomon 2:10).

Isaiah 54:5 For your husband is your Maker—the LORD of Hosts is His name—the Holy One of Israel is your Redeemer; He is called the God of all the earth.

*12: Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape*

Taking Yeshua along with her; let us see if the vine flourish; true believers in Christ; who, though weak and worthless in themselves, yet being ingrafted in Christ, the true vine, bring forth fruit, and become flourishing in grace and good works; of the flourishing or flowering of the vine

Isaiah 27: 2 In that day sing ye unto her, A vineyard of red wine. 3 I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.

appear, and the pomegranates bud forth: there will I give thee my loves.

Hosea 14:5-7 I will be like the dew to Israel; he will blossom like the lily and take root like the cedars of Lebanon. / His shoots will sprout, and his splendor will be like the olive tree, his fragrance like the cedars of Lebanon. / They will return and dwell in his shade; they will grow grain and blossom like the vine. His renown will be like the wine of Lebanon.

*13: The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old,*

Genesis 30:14-16

Therefore the reference to mandrakes shows a desire for children. "Shulamith wanted children as a visible demonstration of the oneness in her and Solomon's love." (Estes)

Psalm 92:12-14 The righteous will flourish like a palm tree, and grow like a cedar in Lebanon. / Planted in the house of the LORD, they will flourish in the courts of our God. / In old age they will still bear fruit; healthy and green they will remain,

which I have laid up for thee, O my beloved.

Isaiah 27:6 In the days to come, Jacob will take root. Israel will bud and blossom and fill the whole world with fruit. & + Colossians 1:10 so that you may walk in a manner worthy of the Lord and may please Him in every way: bearing fruit in every good work, growing in the knowledge of God

---

## A. The maiden's loving words.

## (1-2) The maiden's passion for her beloved.

1: O that thou wert as my brother, that sucked the breasts of my mother! when I should find

Oh, that you were like my brother... If I should find you outside, I would kiss you: The maiden's idea is based on the cultural acceptance of some public displays of affection between brother and sister. She wished that she could be as open with her beloved as she would be allowed to be with her actual brother. & + "She would like the liberty in public that the brother and sister in that day had. So she wishes she could freely kiss him in public." (Kinlaw)

thee without, I would kiss thee; yea, I should not be despised.

Deuteronomy 5:29 "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!" & + Hebrews 2:11 "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,"

2: I would lead thee, and bring thee into my mother's house, who would instruct me: I would

Lead: "The verb is used nearly ninety times in the Old Testament, with the meaning 'teach' or 'learn'... the teacher is the mother who has instructed her daughter in the 'facts of life' and it is to that 'schoolroom' she wants to return to show how well she has learned her lessons." (Carr) Galatians 4:26 But Jerusalem which is above is free, which is the mother of us all.

cause thee to drink of spiced wine of the juice of my pomegranate.

Spiced wine: "Wine rendered peculiarly strong and invigorating. The bride and bridegroom on the wedding day both drank out of the same cup, to show that they were to enjoy and equally bear together the comforts and adversities of life." (Clarke)

John 4:13-14 Jesus said to her, "Everyone who drinks this water will be thirsty again. / But whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a fount of water springing up to eternal life."

## (3-4) The maiden's plea to the Daughters of Jerusalem.

3: His left hand should be under my head, and his right hand should embrace me.

from which it is clear that there is a most intimate connection between communion with Christ and progress in grace, and therefore the more careful we are to maintain fellowship with our Lord, the more successful shall we be in going from strength to strength leaning herself upon him;

Deuteronomy 33 27: The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. 28: Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. 29: Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

4: I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

Don't interrupt the sweet dream of love the maiden enjoys, drawing her back to the reality of daily life." She valued much the fellowship with which her beloved comforted her; she was jealously alarmed lest she should endanger the continuance of it; lest any sin on her part or on the part of her companions should cause the Beloved to withdraw himself.

1 John 4: 7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 8 He that loveth not knoweth not God; for God is love. 9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

## B. Final words from the loving couple, their family, and their friends.

## (5) A relative speaks to the loving couple.

5: Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up

It speaks so clearly to us knowing that we will fall or faint if we don't lean on The Everlasting Arms of our Lord Jesus. Lord, the flesh will fail us, but your Arms don't ever FAIL! Deuteronomy 33: 27 The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.

leaning, leaning on the everlasting arms. O how sweet to walk, In this pilgrim way, Leaning on the everlasting arms; O how bright the path grows from day to day, Leaning on the everlasting arms. Leaning on our Lord Jesus

under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee.

Matthew 12:50 "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

## (6-7) The maiden describes the strength of her love.

6: Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death;

Married love should be like a seal, in the sense that a seal speaks of permanence, belonging, and security. "Her love is so total and so strong that she wants their mutual possession of each other to be as lasting as life. It is a strongly poetic demand for 'until death do us part.'" (Kinlaw)

Romans 8: 35 Whoshall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

We should have a jealousy in our heart regarding our love for Jesus, hating anything that might come between Him and us. He certainly has such a jealousy towards us. & w/ Psalms 6: 2 Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed. 3 My soul is also sore vexed: but thou, O LORD, how long? 4 Return, O LORD, deliver my soul: oh save me for thy mercies' sake. 5 For in death there is no remembrance of thee: in the grave who shall give thee thanks? 6 I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. 7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies. 8 Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

7: Many waters cannot quench love, neither can the floods drown it: if a man would give all the

Septuagint 7 Much water will not be able to quench love, and rivers shall not drown it; if a man would give all his substance for love, men would utterly despise it. By its very nature love must be given. pleasure can be bought; love must be given." (Glickman)

1 John 4: 7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 8 He that loveth not knoweth not God; for God is love. 9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we ought also to love one another.

substance of his house for love, it would utterly be condemned.

Revelation 2: 4 Nevertheless I have this against you, that you have left your first love. 5 Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place--unless you repent.

## **(8-9) The maiden's brothers.**

**8: We have a little sister, and she hath no breasts:**

that the brothers had a responsibility towards her; to plan ahead for the day she would be spoken for – the day of her marriage.

2 Corinthians 11: 2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

**what shall we do for our sister in the day when she shall be spoken for?**

that the brothers wondered what they could do to prepare and protect their sister before her eventual marriage (when she is spoken for).

Ezekiel 16:7-8 I made you thrive like a plant of the field. You grew up and matured and became very beautiful. Your breasts were formed and your hair grew, but you were naked and bare. / Then I passed by and saw you, and you were indeed old enough for love. So I spread My cloak over you and covered your nakedness. I pledged Myself to you, entered into a covenant with you, and you became Mine, declares the Lord GOD.

**9: If she be a wall, we will build upon her a palace of silver: and if she be a door, we will**

The principle that is often overlooked in the western world and dangerously over-emphasized in other parts of the world: that the family has a shared responsibility for the purity and romantic supervision of the young of the family.

Genesis 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

**inclose her with boards of cedar.**

Zechariah 9:9 "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

## **(10)The maiden answers her brothers.**

**10: I am a wall, and my breasts like towers: then was I in his eyes as one that found favour.**

she is definitely a strongly defended wall and even with the strength of towers. & + "She herself had chosen to be a wall. And finally she grew up. Her breasts were like towers. The towers were the fortresses of the land. They inspired a somber appreciation from the citizens and a healthy respect from their enemies." (Glickman)

Romans 5: 1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. 6 For when we were yet without strength, in due time Christ died for the ungodly.

## **(11-12) The maiden understands her value.**

**11: Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for**

"There is always the possibility, though difficult for us, that the reference to Solomon's vineyard is to be taken literally while the reference to the spouse's vineyard is metaphorical. Jesus did the same kind of thing when he said, 'Destroy this temple, and I will raise it again in three days' (John 2:19)." (Kinlaw)

Psalms 80:8 "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it."

**the fruit thereof was to bring a thousand pieces of silver.**

Matthew 21:33-41 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: 34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did unto them likewise. 37 But last of all he sent unto them his son, saying, They will reverence my son. 38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 39 And they caught him, and cast him out of the vineyard, and slew him. 40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

**12: My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and**

Septuagint 8: 12 My vineyard, even mine, is before me; Solomon shall have a thousand, and they that keep its fruit two hundred.

"Her own vineyard represents her own person Song of Solomon 1:6 Look not upon me, because I am dark, because the sun has looked unfavourably upon me: my mother's sons strove with me; they made me keeper in the vineyards; I have not kept my own vineyard. Its 'position' before her emphasizes that she is under her free direction to do with herself as she pleases." (Glickman) And, she chose to give herself to Solomon, her beloved. The entire value of it (a thousand silver coins) was given to him.

**those that keep the fruit thereof two hundred.**

Charles Spurgeon considered that those who tend its fruit were ministers of the church, and that they also were due their two hundred. He thought this spoke of the responsibility of a congregation to support the church

Proverbs 4:23 Keep thy heart with all diligence; for out of it are the issues of life. & + Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

## **(13) The beloved answers his maiden.**

**13: Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.**

In the gardens, and here the beloved longs to hear her voice. If so, then these closing verses show the relationship strong and blessed, even when the couple cannot be together as much as they would like to be. "In other words- when I am far away from thee, fill thou this garden with my name, and let thy heart commune with me." (Spurgeon)

John 10:27: My sheep listen to My voice; I know them, and they follow Me. & + Psalm 50: 14 Offer unto God thanksgiving; and pay thy vows unto the most High: 15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

## **(14)The maiden calls out to her beloved.**

**14: Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.**

"The figures of the deer and the mountains of spices symbolize for the last time the lover and his beloved. Restraints are gone. He is hers and she is his. They are free to pursue those delights of love that image a love to come for every believer." (Kinlaw)

Spices speak of beauty, of fragrance, of value, of wealth, of sweetness; and these are mountains of spices! This was how great, how precious, how wonderful their relationship was to the maiden. No wonder she longed for his soon return.

Malachi 3:1 "Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, In whom you delight. Behold, He is coming," Says the LORD of hosts.

Revelation 22: 20 He which testifieth these things saith, Surely, I come quickly. Amen. Even so, come, Lord Jesus. 21 The grace of our Lord Jesus Christ be with you all. \_ Amen.



## Commentary usage:

David Guzik's: <https://enduringword.com/#commentary>

Gill's Exposition: [https://www.kingjamesbibleonline.org/Ecclesiastes-11\\_Commentary-Gill/](https://www.kingjamesbibleonline.org/Ecclesiastes-11_Commentary-Gill/) Matthew

Henry's: [https://www.kingjamesbibleonline.org/Ecclesiastes-1\\_Commentary-Henry/](https://www.kingjamesbibleonline.org/Ecclesiastes-1_Commentary-Henry/)

Bible Hub: Song of Solomon Commentary of Cross References <https://biblehub.com/songs/1-1.htm>

Charles Haddon Spurgeon: Christ's Love for His Vineyard Song of Solomon 8:12 and [plus](#) Spurgeon's multiple quotes

Resources: Many Bible Teachers (Kinlaw).(Glickman).(Clarke).(Carr).(Estes).(Trapp).(Meyer).(Taylor).(Morgan)

## Mandrakes in Genesis

*Welcome to a behind-the-scenes look at the research and study that goes into making each scene of the iBIBLE. Let's take a look at the mandrakes in the book of Genesis.*

Then Rachel said to Leah, "Please give me some of your son's mandrakes." But she said to her, "Is it a small matter that you have taken away my husband? Would you take away my son's mandrakes also?" (Gen. 30:14)

The story of Rachel, Leah, and Jacob begins to unfold in Genesis Chapter 29. While it's full of love, deceit, and difficulty, God used these people greatly to impact His story. In fact, one of these women continued the line that would ultimately lead to Jesus.

It is clear from the chapter regarding the birth of Jacob's children—and his marriages to Leah and Rachel (and two maidservants)—that bearing children was fundamental to the role of being a wife. How difficult it must have been for each of them. Jacob was deceived by his father-in-law, Laban, into marrying both women (Gen. 29:18–30), but he loved Rachel more (Gen. 29:30).

After realizing that she could bear no children, Rachel says to Jacob, "Give me children, or I shall die!" (Gen. 30:1) Leah had already given birth to four of Jacob's sons. And Rachel is desperate to bear Jacob's child.

Then comes the wheat harvest, and Ruben finds mandrake plants and brings them to his mother, Leah. Rachel sees the mandrakes, and is so set on having them, that she trades away a night with Jacob (a chance to conceive) in exchange for them.

## Mandrakes?

### **The story makes very little sense, until we learn more about mandrakes:**

The Mandrake (*Solanaceae*) is a member of the nightshade family that includes some of the most poisonous plants such as nightshade, but also some of the most common vegetables such as potatoes and tomatoes.

It often grows as a weed in wheat fields. It has large, wrinkled leaves and small, purple flowers, and the root may be several feet long and weigh several pounds.





Mandrakes were believed to be a stimulant to help with fertility and conception in barren women.

**Rachel sees the mandrakes as a way for her to bear a child with Jacob!** Then Leah has another child (Issachar), and another (Zebulun), and another (Dinah). Still nothing for Rachel. The mandrakes were not the answer.

Several years before, in the conversation with Jacob where Rachel says, "Give me children or I will die," Jacob replied, "Am I in the place of God, who has withheld from you the fruit of the womb?" **It is not the mandrakes that made the difference, but God.**

Then we see God answer Rachel's prayer and give her two sons, Joseph and later Benjamin.

### And Plus

In Song of Solomon 7:13 we read, "The mandrakes send out their fragrance, / and at our door is every delicacy, / both new and old, / that I have stored up for you, my beloved." A mandrake is a short-stemmed, flowering plant in the nightshade family (and therefore related to the potato). Mandrakes are mentioned in one passage in Genesis and once in Song of Solomon.

Mandrakes have unusually large, forked roots that sometimes resemble a human body with open arms and legs. In the ancient world, mandrake roots were considered an aphrodisiac and were commonly prepared and eaten as a fertility drug. There are many references to mandrakes in folklore and superstitions in various cultures.

The mention of mandrakes in the Song of Solomon is part of a romantic encounter between Solomon and his new wife. Mandrakes were around them in the countryside, along with grapes, pomegranates, and "every delicacy" (Song of Solomon 7:13). The mandrakes are providing a fragrance, and, given their reputation as an aphrodisiac, are suggestive of intimacy. The entire description in verses 10–13 is of a romantic setting that enhances the desire of the husband and wife for each other.

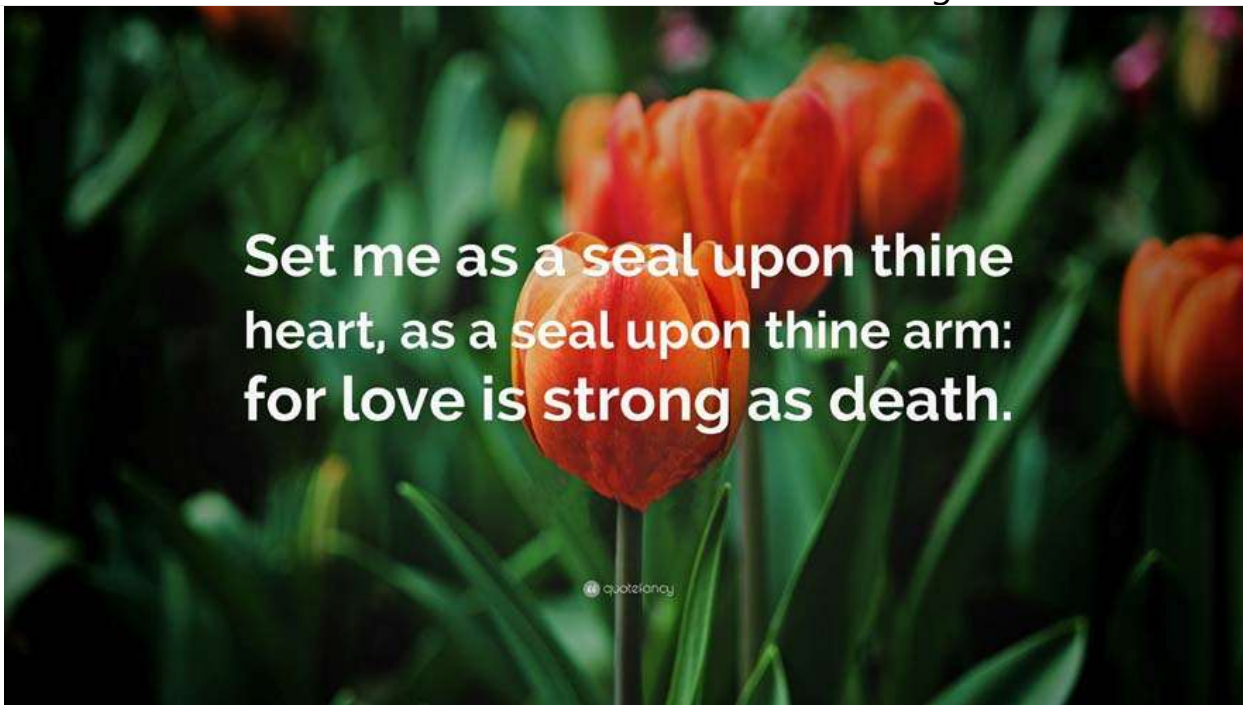
In this particular scene, the Shulammite invites King Solomon to join her for a sexual rendezvous out of doors in the early morning: "Let us go early to the vineyards / to see if the vines have budded, / if their blossoms have opened, / and if the pomegranates are in bloom— / there I will give you my love" (Song of Solomon 7:12). The description of this romantic time is full of beautiful imagery, including the mention of mandrakes in the verses that follow, as the husband and wife enjoy each other among the vineyards.

The one other biblical account to speak of mandrakes is found in Genesis 30. There, Jacob's two wives, Rachel and Leah, vie for Jacob's attention. Rachel wants a child, and Leah wants more children. Leah's son Reuben finds some mandrakes in the field and gives them to his mother. Leah then trades the mandrakes to Rachel in exchange for the opportunity to sleep with Jacob that night (Genesis 30:14–16). Rachel, who was as yet childless, accepts the trade, believing that the mandrakes would help her conceive at a later time. Leah sleeps with Jacob that night and becomes pregnant with her fifth son (verse 17).

"Set me as a seal upon thine heart, as a seal upon thine arm:

**For love is Strong as Death.**

jealousy is cruel as the grave: the coals thereof are coals of fire,  
which hath a most vehement flame." - Song of Solomon 8:6



Song of Solomon 8:6 (KJV) states, "Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame."

The Song of Solomon, also known as the Song of Songs, is a book in the Old Testament that is attributed to King Solomon. It is a poetic and allegorical love story that describes the intense and passionate love between a bride and groom. The verse 8:6 is a part of the bride's declaration of love and devotion to her groom.

The verse begins with the plea, "Set me as a seal upon thine heart, as a seal upon thine arm." This imagery of a seal is significant as it signifies a sense of ownership and protection. In ancient times, a seal was used to mark and protect something valuable. By asking to be set as a seal upon the groom's heart and arm, the bride is expressing her desire to be cherished and protected by him. She wants to be the one who holds his affections and to be constantly on his mind and in his actions.

The verse goes on to compare love to death, stating that "love is as strong as death." This comparison highlights the enduring and unyielding nature of love. Just as death is inevitable and unbeatable, love is equally powerful and unbreakable. This comparison emphasizes the depth and intensity of the bride's love for her groom.



The verse then contrasts love with jealousy, stating that "jealousy is as cruel as the grave." This comparison highlights the destructive nature of jealousy. Just as the grave consumes and destroys, jealousy can consume and destroy a relationship. It can be a powerful force that brings pain and suffering.

The verse concludes with a vivid imagery of love as a burning flame. It describes the coals of love as "coals of fire" with a "most vehement flame." This imagery depicts love as passionate and consuming, much like a fire that cannot be easily extinguished. It captures the fervent and intense nature of the bride's love for her groom.

In the broader context of the Song of Solomon, this verse reflects the passionate and intimate love that exists between the bride and the groom. It portrays love as a powerful and unyielding force that can conquer all obstacles. It also serves as a reminder of the importance of cherishing and protecting love, while also being aware of the destructive nature of jealousy.

Symbolically, the verse can also be interpreted in a broader context. The call for the bride to be set as a seal upon the groom's heart and arm can symbolize the desire for a deep and lasting commitment in a relationship. The comparisons of love to death and jealousy to the grave can symbolize the enduring strength of love and the destructive nature of negative emotions. The imagery of the burning flame can symbolize the passion and intensity of love.

Overall, Song of Solomon 8:6 is a powerful and evocative verse that captures the depth and intensity of love. It serves as a timeless reminder of the enduring nature of love and the need to protect and cherish it.

## John Chapter 15

1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abides not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

## Baal-Hamon

### Etymology and Meaning:

The name "Baal-hamon" is derived from two Hebrew words: "Baal," meaning "lord" or "master," and "Hamon," which can mean "multitude" or "abundance." Thus, Baal-hamon can be interpreted as "lord of a multitude" or "lord of abundance."

### Biblical Reference:

Baal-hamon is mentioned in the Song of Solomon 8:11: "Solomon had a vineyard at Baal-hamon. He leased out the vineyard to keepers; each one was to bring for its fruit a thousand shekels of silver."

### Historical and Cultural Context:

Baal-hamon is believed to be a location of significant agricultural productivity, possibly a region known for its vineyards. The mention of Solomon's vineyard in Baal-hamon suggests a place of economic importance, where the produce of the land was substantial enough to be leased out for a considerable sum. The reference to a thousand shekels of silver indicates the high value placed on the produce of this vineyard, reflecting the wealth and prosperity associated with Solomon's reign.

### Theological Significance:

In the context of the Song of Solomon, Baal-hamon serves as a metaphor for abundance and prosperity. The vineyard symbolizes not only material wealth but also the richness of love and relationships. The leasing of the vineyard can be seen as a representation of stewardship and responsibility, themes that resonate throughout the biblical narrative.

### Symbolism and Interpretation:

From a symbolic perspective, Baal-hamon can be seen as a representation of God's provision and the blessings bestowed upon His people. The vineyard, a common biblical symbol, often represents Israel or the people of God, and the abundance of Baal-hamon may symbolize the spiritual and material blessings that come from faithfulness and obedience to God.

### Archaeological and Geographical Considerations:

The exact location of Baal-hamon is not definitively known, and it is not mentioned elsewhere in the Bible outside of the Song of Solomon. Some scholars suggest it may have been located in the northern part of ancient Israel, possibly in the region of Samaria or near the Jezreel Valley, areas known for their fertile land and agricultural output.

### Connections to Other Biblical Themes:

The concept of a vineyard is prevalent throughout Scripture, often used to illustrate themes of growth, fruitfulness, and divine care. In Isaiah 5, the vineyard is used as a metaphor for Israel, highlighting God's expectations for His people and the consequences of their unfaithfulness. Similarly, in the New Testament, Jesus uses the imagery of the vineyard in parables to teach about the Kingdom of God and the responsibilities of His followers (e.g., Matthew 21:33-41).

### Conclusion:

While Baal-hamon is mentioned only once in the Bible, its reference in the Song of Solomon provides a rich tapestry of meaning, intertwining themes of abundance, stewardship, and divine blessing. The vineyard at Baal-hamon serves as a reminder of the prosperity that comes from living in accordance with God's will and the responsibilities that accompany such blessings.