



Psalms
SONG
OF
SOLOMON



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INTRODUCTION:

Song of Solomon Chapter 1 – The Beginning of Desire

This chapter opens with the passionate voice of the bride, longing for her beloved. The tone is intimate and expressive, introducing the mutual affection between the bride and the bridegroom. It sets the stage for the themes of pursuit, beauty, and identity—both physical and spiritual. As the two begin to exchange their thoughts, the poetry paints a portrait of longing hearts drawn together by deep love.

Song of Solomon Chapter 2 – Blossoming Love in Springtime

Chapter 2 celebrates the flourishing of love as it blossoms like the spring. The beloved invites his bride to rise and come away with him, painting vivid images of nature and renewal. This chapter reflects the early stages of love's joy and promise, as the lovers delight in each other. It also includes a recurring warning not to awaken love before its proper time, reminding the reader of the sacred timing of intimacy and commitment.

Song of Solomon Chapter 3 – The Night Watch and the Wedding Procession

This chapter shifts to a moment of separation and searching. The bride dreams of losing her beloved and rises in the night to seek him. Her longing reveals the depth of her devotion. The second half of the chapter shifts dramatically, portraying the grandeur of Solomon's wedding procession—suggesting either a literal or symbolic union. This chapter presents the desire for closeness and the solemnity of covenant.

Song of Solomon Chapter 4 – The Bride's Beauty Celebrated

Chapter 4 is a stunning tribute from the bridegroom to his bride. Using rich and symbolic language, he praises her from head to toe, describing her beauty in poetic layers. This chapter reflects the joy of affirmation in love and the delight God takes in purity and exclusivity. The imagery of a locked garden and flowing fountains speaks of intimacy, protection, and the sacredness of giving oneself fully to another.

Song of Solomon Chapter 5 – The Pain of Separation

This chapter opens with a celebration of union but quickly turns into sorrow as the bride hesitates and misses the opportunity to be with her beloved. Her search for him becomes a metaphor for spiritual longing and the pain of disconnection. Yet even in distress, her love deepens, and she vividly recounts his qualities to others. It is a poetic reminder of how absence can intensify desire and how love must be pursued with commitment and courage.

Song of Solomon Chapter 6 – Love Rekindled and Admired

Chapter 6 offers reconciliation and renewed intimacy. The bride is once again united with her beloved, and he continues to praise her beauty and uniqueness. The descriptions become more majestic, suggesting the growth and maturity of their love. The community (daughters of Jerusalem) also plays a role, showing that love, while personal, is observed and even celebrated publicly. This chapter is about restoration and the glory of cherished love.

Song of Solomon Chapter 7 – Intimate Union and Desire

This chapter contains some of the most vivid and sensual imagery in the book, as the bridegroom extols the physical beauty of his bride in loving detail. The bride responds by offering herself fully, showing mutual desire and joy in love. Far from shameful, their physical affection is portrayed as sacred and delightful within the covenant. This chapter invites the reader to see God-honoring love as deeply satisfying and celebratory.

Song of Solomon Chapter 8 – Everlasting Love and Sealed Devotion

The final chapter reflects on enduring love that has stood the test of time. The bride longs for a deeper, public expression of her love, while also affirming the strength and permanence of their bond. "Love is as strong as death," she says, highlighting the eternal nature of true love. The vineyard imagery returns, pointing to personal responsibility and joyful stewardship of love. The book ends with a call for continued closeness—a poetic echo of eternal communion between the bride and her beloved, and by extension, between Christ and His people.

CHAPTER 1:

Verse 1:

"The song of songs, which is Solomon's."

Commentary:

1. "The song of songs,"

This phrase emphasizes that this collection of poetic love songs is considered the highest or most excellent among songs—literally, the "song of all songs." It suggests a superlative, indicating extraordinary beauty, depth, and significance. Such a title elevates the work, setting it apart as a masterpiece of poetic expression about love and beauty.

2. "which is Solomon's."

This identification attributes the authorship or inspiration to King Solomon, renowned for his wisdom and poetic ability. Historically, Solomon is credited with composing many of the Psalms and Song of Songs, embodying a poetic voice that captures the nuances of love, desire, and beauty. The phrase also hints at the royal and noble nature of the love depicted, possibly allegorical of divine love or the relationship between God and His people, as traditionally interpreted in spiritual allegories.

Additional insights:

- The title "Song of Songs" (also called the Song of Solomon) indicates that this is a unique, incomparable song—a poetic masterpiece that surpasses others in its depth and beauty.

- The verse sets the tone for the entire book, establishing the theme of love, beauty, and admiration, whether viewed as romantic or allegorical.
- Recognizing Solomon as the author emphasizes wisdom and poetic skill, inviting readers to appreciate the richness of the language and imagery used throughout.

Song of Solomon 1:2 (KJV):

"The song of songs, which is Solomon's."

Commentary:

1. "The song of songs,"

- Expression of Superlative:** This phrase emphasizes that this song is considered the greatest or most excellent of all songs. The Hebrew phrase "Shir ha-shirim" is often translated as "the song of songs" or "the greatest of songs," indicating its special status and significance.
- Literary Significance:** It suggests that this work is a masterpiece, possibly elevating it above other poetic or musical compositions of its time, highlighting its divine or inspired nature.

2. "which is Solomon's."

- Authorship and Authority:** This identifies King Solomon as the author or at least the figure associated with the song. Solomon was renowned for his wisdom, poetry, and musical ability, and his name lends authority and prestige to the work.
 - Symbolic Meaning:** Solomon's association may also symbolize wisdom, royal authority, and the idealized love relationship portrayed in the poem. It connects the song to his reputation for poetic brilliance, as well as his role as a wise king.
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Summary:

Verse 1:2 introduces the poem as the most magnificent of songs, attributed to Solomon, setting the tone for a work of great beauty, wisdom, and significance. It highlights the elevated status of the song and its royal, inspired origin.

Song of Solomon 1:3 (KJV):

"Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee."

1. "Because of the savour of thy good ointments"

This opening phrase highlights the appealing fragrance of the beloved's ointments, symbolizing attractiveness, sweetness, and goodness. In ancient times, perfumes and ointments were valued not only for their aroma but also for their association with beauty, sanctity, and hospitality. The "savour" indicates the pleasant reputation or the divine aroma of the beloved's character or actions, which draws others toward him.

2. "thy good ointments"

The adjective "good" emphasizes the excellence and purity of the ointments, signifying that the beloved's qualities or virtues are excellent and desirable. The mention of "ointments" can also symbolize blessings, anointing, or divine favor, reinforcing the idea that the beloved is distinguished by goodness.

3. "thy name is as ointment poured forth"

This metaphor suggests that the beloved's name is fragrant and influential, spreading like a delightful perfume. The phrase "poured forth" evokes a sense of abundance and generosity, indicating that his reputation is freely and generously spreading among others. It implies that his name carries a positive, sweet aroma that attracts admiration and love.

4. "therefore do the virgins love thee."

The conclusion links the attractiveness of the beloved's reputation ("name") to the love of other women ("virgins"). It shows that his good reputation and admirable qualities elicit affection and admiration from others. The virgins, often representing purity and innocence, symbolize those who are drawn to the beloved because of his esteemed character, much like how desirable fragrances attract attention.

Summary:

This verse uses the metaphor of fragrance and ointments to depict the beloved's admirable qualities and reputation. His good reputation spreads like a pleasing aroma, making him beloved and admired by others, especially the virgins, who are drawn to his goodness. The imagery emphasizes the power of a good name and character to attract love and admiration.

Song of Solomon 1:4 (KJV):

"Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee."

Verse Breakdown and Commentary:

1. "Draw me, we will run after thee:"

- *"Draw me"*: The speaker, often understood as the bride or the lover, is expressing a desire for divine or romantic attraction. It signifies a yearning to be spiritually or emotionally pulled towards the beloved.
- *"we will run after thee"*: Their response to being drawn is immediate enthusiasm; once drawn, they are eager to pursue closely. It highlights a willing, joyful pursuit of love or God, emphasizing devotion and desire.

2. "the king hath brought me into his chambers:"

- *"the king"*: Symbolically, this may refer to Christ (in Christian allegory) or a divine lover, signifying honor, nobility, and intimacy.
- *"brought me into his chambers"*: An image of intimate fellowship, privacy, and closeness. It indicates being granted access into a private, sacred space—symbolic of communion or union.

•This phrase underscores the privilege of being invited into an intimate relationship, emphasizing closeness and acceptance.

3. "we will be glad and rejoice in thee,"

•"*we will be glad and rejoice*": The response of joy and celebration upon being brought into the beloved's presence. It reflects heartfelt happiness and thanksgiving.

•"*in thee*": The focus remains on the beloved—whether it is the bride's love for the bridegroom or the soul's love for God—celebrating the relationship itself.

4. "we will remember thy love more than wine:"

•"*remember thy love*": An emphasis on the importance of love and affection. Remembering love signifies cherishing and treasuring the relationship.

•"*more than wine*": Wine often symbolizes joy, celebration, or luxury. To love the beloved more than wine indicates that their love surpasses worldly pleasures and is of utmost importance. It signifies deep, sincere affection that outweighs temporary delights.

5. "the upright love thee."

•"*the upright*": This phrase denotes those who are sincere, honest, and morally upright—possibly the bride's friends or followers, or simply emphasizing that genuine lovers love authentically.

•"*love thee*": A declaration of committed, sincere love. It underscores the authenticity and steadfastness of their affection.

Summary:

This verse vividly portrays a desire for intimate closeness with the beloved, highlighting joy, privilege, and a love that surpasses material pleasures. It reflects a mutual longing and the deep affection that characterizes true love—whether divine or human—emphasizing the joy of fellowship, the privilege of intimacy, and the sincerity of love.

Song of Solomon 1:5 (KJV):

"I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon."

Verse 1:5 - Verse-by-verse Commentary

1. "I am black, but comely,"

•"**I am black**": The bride openly acknowledges her dark skin, which may symbolize modesty, humility, or her background, possibly reflecting her origins or the hardships she has endured. In the cultural context of the Middle East, dark skin was often associated with outdoor labor and humility.

•"**but comely**": Despite her dark complexion, she asserts her beauty and attractiveness. The word "comely" indicates that her appearance is pleasing and attractive, emphasizing that external beauty is not the only measure of worth—inner beauty and confidence are also vital.

•**Overall:** She affirms her unique beauty, embracing her identity despite societal or personal perceptions that might undervalue her appearance.

2. "O ye daughters of Jerusalem,"

•**Addressing the daughters of Jerusalem:** She speaks to the women of Jerusalem, possibly to affirm her self-worth and to invite their recognition or acknowledgment. It creates a sense of community and shared cultural identity among women, emphasizing that her statement is both personal and communal.

•**Implication:** The phrase may also serve to contrast her own perceived imperfections with societal standards, asserting her dignity before others.

3. "as the tents of Kedar,"

•**"as the tents of Kedar":** Kedar was a nomadic tribe known for their black goat hair tents, which were dark and durable. Comparing herself to their tents highlights her dark complexion and perhaps her resilience and strength.

•**Symbolism:** The tents of Kedar symbolize both beauty and sturdiness, and in this context, they serve to reinforce her claim of beauty despite her dark skin. It also evokes images of exotic beauty, as Kedar was located in desert regions, emphasizing a sense of mystery and allure.

4. "as the curtains of Solomon."

•**"as the curtains of Solomon":** This refers to the luxurious, richly woven curtains associated with King Solomon's palace, often made of fine materials and dyed with rich colors like purple and crimson.

•**Symbolism:** Comparing herself to Solomon's curtains suggests her inner beauty, richness, and value. It elevates her self-image, indicating that she sees herself as precious and regal, akin to the royal adornments of Solomon's court.

•**Contrast and Complement:** While the tents of Kedar highlight her dark beauty and resilience, the curtains of Solomon point to her inner nobility and splendor.

Summary:

In this verse, the bride confidently affirms her beauty despite societal perceptions linked to her dark skin. She uses poetic imagery to compare herself to the tents of Kedar—dark, sturdy, and exotic—and to the luxurious curtains of Solomon—rich, regal, and beautiful. Her words reflect a deep sense of self-worth and pride, celebrating her identity and beauty in a cultural context that values both humility and nobility.

Song of Solomon 1:6 (KJV):

"Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me, they made me the keeper of the vineyards; but my own vineyard have I not kept."

Verse-by-Verse Commentary:

1. "Look not upon me, because I am black,"

Explanation:

The bride is requesting others not to gaze at her with judgment or pity. Her "blackness" signifies her skin tone, which was likely darkened from working outdoors in the sun. This indicates her humble, laboring condition and perhaps her feelings of self-consciousness or shame about her appearance. It reflects her humility and acknowledgment of her physical state, which might be misunderstood or judged by others.

2. "because the sun hath looked upon me:"

Explanation:

The phrase emphasizes that her darkened skin is a result of sun exposure. In biblical times, outdoor labor was common, and darker skin was often associated with laborers or servants. The sun's "look" underscores her exposure and perhaps her suffering from hard work under the sun, which has left her skin tanned and dark.

3. "my mother's children were angry with me,"

Explanation:

This indicates familial or social tension. The "mother's children" could refer to her siblings or close relatives who might have been envious or critical of her. Their anger could be rooted in jealousy, rivalry, or social differences. It might also suggest that they disapproved of her or her circumstances, possibly because of her appearance or status.

4. "they made me the keeper of the vineyards;"

Explanation:

The bride's role was to tend vineyards, symbolizing her labor and perhaps her low social standing. In ancient times, vineyard work was demanding and labor-intensive, often assigned to servants or lower-class individuals. This detail highlights her humble position and the toil she endured.

5. "but my own vineyard have I not kept."

Explanation:

Here, she laments neglecting her personal or spiritual responsibilities, symbolized by her "own vineyard." The vineyard can represent her inner life, spiritual well-being, or personal responsibilities. Despite her external labor, she feels she has failed to care for her own needs or spiritual growth. This introspection introduces a theme of personal neglect and longing for fulfillment.

Summary:

This verse portrays the bride's humility and feelings of inadequacy, stemming from her physical appearance due to labor under the sun and her social position. It reflects themes of humility, labor, social dynamics, and personal neglect. Despite her outward circumstances, her inner longing and recognition of neglect suggest a desire for acceptance and spiritual fulfillment.

Song of Solomon 1:7 (KJV):

"Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon. For why should I be as one that turneth aside by the flocks of thy companions?"

1. "Tell me, O thou whom my soul loveth,"

The speaker, traditionally understood as the Shulammite bride, earnestly seeks her beloved, addressing him with tender affection. The phrase "whom my soul loveth" emphasizes deep, intimate love—more than mere physical attraction, it signifies a soulful, heartfelt devotion. She longs for reassurance and closeness, expressing her desire to be in communion with him.

2. "where thou feedest,"

She inquires about his whereabouts, specifically where he tends his flock. "Feedest" indicates not only where he is physically but also symbolizes his care and provision—she desires to be where he is, in his presence, and perhaps under his spiritual or pastoral guidance.

3. "where thou makest thy flock to rest at noon."

The mention of "noon" refers to the heat of the day—a time when shepherds often lead their flocks to rest in shaded or safe places. She is asking where he takes his flock to find refreshment and safety during the hottest part of the day, symbolizing her longing for a place of peace and security with him.

4. "For why should I be as one that turneth aside"

She expresses a concern of potential separation or neglect. "As one that turneth aside" signifies someone who strays or is distracted from her beloved, possibly feeling lonely or abandoned. She longs to be close and not to drift away or be left behind.

5. "by the flocks of thy companions?"

This phrase suggests she fears being sidelined among others—perhaps among the beloved's friends or rivals—feeling like an outsider or secondary. Her question highlights her desire for exclusive love and attention from her beloved, not to be just one among many.

Summary:

In this verse, the bride expresses her longing for her beloved's presence and guidance. She seeks reassurance about his care of the flock, which symbolizes his responsibilities and perhaps their relationship. Her question reveals her desire for intimacy and exclusivity, fearing that she might be neglected or overshadowed by others. This verse beautifully captures the tender longing and trust in love, with a desire for closeness, security, and faithfulness.

Song of Solomon 1:8 (KJV):

If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents.

1. "If thou know not, O thou fairest among women,"

Commentary:

The speaker begins with a gentle admonition, implying that the beloved might lack understanding of her own significance or place. "Fairest among women" suggests her exceptional beauty and worth. The phrase "If thou know not" indicates a gentle reminder or guidance, as if to say, "If you're unsure or unaware of your position or beauty." It highlights her unique status among women, emphasizing her value in the eyes of the beloved.

2. "go thy way forth by the footsteps of the flock,"

Commentary:

This part provides a direction or instruction. "Go thy way forth" encourages movement or action. "By the footsteps of the flock" suggests following the path of sheep, which are often symbols of vulnerability, guidance, and humility. The imagery implies that she should follow a humble, well-trodden path, perhaps indicating that she should join the ordinary, faithful followers of God or her community, or that she should seek her guidance from the example of others who are humble and obedient.

3. "and feed thy kids beside the shepherd's tents."

Commentary:

"Feed thy kids" refers to caring for the young goats, symbolizing nurturing and provision. "Beside the shepherd's tents" places her near the place where the shepherd resides, emphasizing proximity to leadership and pastoral care. It suggests that she should tend to her responsibilities in a humble, accessible environment, being close to spiritual or spiritual leaders. This also metaphorically encourages her to nurture her own inner qualities and care for her spiritual "children" or responsibilities, remaining close to divine guidance or community.

Overall Interpretation:

This verse functions as a gentle instruction from the beloved or perhaps from the Lord, encouraging the beloved to recognize her own worth ("fairest among women") and to follow a humble, faithful path—symbolized by following the flock and feeding the kids near the shepherd's tents. It emphasizes humility, guidance, and nurturing, urging her to stay close to the spiritual community and to walk in accordance with humble obedience.

Verse 9 (KJV):

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

Commentary:

1. "I have compared thee, O my love,"

•The speaker, traditionally understood as the bridegroom or the beloved, begins by expressing a personal and affectionate appraisal of his beloved. The phrase indicates a deliberate act of comparison,

emphasizing admiration and deep affection. The term "my love" highlights intimacy and endearment, establishing the tone of love and admiration that pervades the Song of Solomon.

2. "to a company of horses"

- The beloved is likened to a "company of horses," which suggests strength, beauty, agility, and nobility. Horses were highly valued in ancient times for their power and grace, often associated with kings and warriors. Comparing her to a "company" indicates her abundance, vibrancy, and perhaps her lively, spirited nature.

3. "in Pharaoh's chariots."

- Pharaoh's chariots symbolize royal power, grandeur, and military might. Chariots were expensive, prestigious, and a sign of wealth and dominance. By associating her with horses in Pharaoh's chariots, the speaker is elevating her status, beauty, and excellence to a royal and majestic level. It implies that she surpasses ordinary beauty, aligning her with the most impressive and noble imagery of the ancient world.

Summary:

This verse uses vivid imagery to express admiration. The beloved is compared to a splendid, powerful, and majestic procession of horses in a royal chariot, symbolizing her beauty, strength, and regal qualities. The comparison elevates her in the eyes of the lover, portraying her as an outstanding and noble figure worthy of admiration.

Song of Solomon 1:10 KJV

"Thy cheeks are comely with rows of jewels, thy neck with chains of gold."

Verse Breakdown and Commentary:

1. "Thy cheeks are comely with rows of jewels,"

- "**Thy cheeks**": Refers to the physical beauty and attractiveness of the beloved. In biblical poetry, cheeks often symbolize youth and vitality.
- "**are comely**": Means "beautiful" or "pleasing to behold." The term emphasizes the attractiveness of the cheeks.
- "**with rows of jewels**": A metaphorical description of adornment, suggesting that her cheeks resemble or are decorated with jewels. This could imply blushing or a radiant, glowing complexion, or the adornment of jewels placed upon her cheeks or face. It emphasizes her beauty and the preciousness of her appearance.

2. "thy neck with chains of gold."

- "**thy neck**": Symbolizes elegance, grace, and nobility. The neck often represents strength and beauty in poetic imagery.

- **"with chains of gold"**: Gold chains are symbols of wealth, honor, and divine beauty. They suggest that her neck is adorned with luxurious jewelry, enhancing her regal and precious appearance.
 - Alternatively, this could be a metaphor for her adorned elegance, implying she is as valuable as gold and as beautifully decorated as a prized jewel.
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Overall Interpretation:

This verse uses rich imagery to praise the beloved's physical beauty and adornment. The comparison of her cheeks to "rows of jewels" and her neck to "chains of gold" elevates her status to that of a treasured, valuable object. It highlights the admiration and love expressed by the lover, emphasizing her attractiveness and the adornments that enhance her natural beauty.

Song of Solomon 1:11 (KJV)

"We will make thee borders of gold with studs of silver."

Verse Breakdown and Commentary:

1. "We will make thee borders of gold"

Interpretation: The speaker (likely the bridegroom or lovers) promises to adorn the beloved with borders of gold. Gold symbolizes purity, value, and divine beauty. The "borders" could be a metaphor for adornment around clothing or perhaps a decorative marking of status and worth. It signifies a desire to embellish and honor the beloved with something precious and beautiful, emphasizing her value and desirability.

2. "with studs of silver."

Interpretation: The addition of "studs of silver" complements the gold borders, adding contrast and richness. Silver often symbolizes purity, redemption, and clarity. The "studs" may refer to decorative elements, studs or inlays embedded into the borders, enhancing their beauty and durability. Together with the gold, silver creates a luxurious and elegant image, symbolizing reverence and admiration.

Overall Commentary:

This verse depicts a poetic promise of adornment and honor. The lovers are expressing their intent to decorate the beloved with precious metals—gold and silver—symbolizing their deep appreciation of her beauty and worth. It reflects themes of admiration, admiration's desire to elevate and honor the beloved, and the richness of love expressed through valuable imagery. The use of precious metals also hints at the divine or sacred quality of love and beauty, aligning with the overall poetic and allegorical nature of the Song of Solomon.

Song of Solomon 1:12 (KJV)

"While the king sitteth at his table, my spikenard sendeth forth the smell thereof."

Verse Breakdown and Commentary:

1. "While the king sitteth at his table,"

•**Context:** The "king" here is often understood to symbolize Christ or the Bridegroom in the allegory of the Song of Solomon. The setting at the "table" suggests a moment of intimacy, fellowship, and royal hospitality.

•**Interpretation:** The verse indicates a time when the king is seated in a place of comfort and authority, possibly in a royal setting. For the bride, this moment reflects her presence close to the king, emphasizing her position of favor and intimacy with Him.

•**Significance:** The imagery of the king sitting at his table symbolizes an environment of peace, provision, and communion. It sets the scene for the bride's admiration and the manifestation of her love and devotion.

2. "my spikenard sendeth forth the smell thereof."

•**Spikenard:** A costly, fragrant ointment made from a rare root, symbolizing preciousness, devotion, and love. It was used in anointing and perfumes, often associated with deep affection and devotion.

•**"Sendeth forth the smell":** Indicates that the fragrance of her love (represented by spikenard) is perceptible and penetrating, even in the presence of the king. It signifies the outward expression of her inner love and dedication.

•**Interpretation:** The bride's love and devotion are so strong and genuine that they emit a fragrant aroma, noticeable to others, including the king. It highlights the beauty and value of sincere love and devotion in the spiritual or relational sense.

Overall Reflection:

This verse beautifully captures a moment of intimate fellowship between the bride and the king (Christ). The imagery of the fragrant spikenard signifies the bride's love, devotion, and worship rising up in His presence. The setting at the king's table underscores the privilege of closeness and communion with Him. The fragrant aroma symbolizes the pleasing nature of genuine love and devotion that emanates from a heart fully committed to Christ.

Verse 13 (KJV): *"A bundle of myrrh is my wellbeloved unto me: he shall lie all night betwixt my breasts."*

1. "A bundle of myrrh is my wellbeloved unto me:"

•**"A bundle of myrrh":** Myrrh was a precious aromatic resin, often used in perfumes, anointings, and embalming. It symbolizes beauty, fragrance, and the suffering associated with sacrifice. The image of a "bundle" suggests a carefully prepared, treasured gift—something valuable and fragrant.

• **"is my wellbeloved unto me"**: The speaker (the bride) declares that this bundle of myrrh represents her beloved, emphasizing the preciousness and intimacy of their relationship. The myrrh is not just a gift but a symbol of love's sweetness and the deep value she places on him.

2. **"he shall lie all night betwixt my breasts."**

• **"he shall lie all night"**: This indicates a desire for closeness and intimacy, emphasizing trust and affection. Nighttime connotes privacy, rest, and deep connection.

• **"betwixt my breasts"**: A poetic expression of closeness and tenderness. In biblical poetry, the breasts often symbolize nurturing, love, and affection. Lying between her breasts signifies a position of intimacy, security, and emotional closeness. It also suggests a resting place for the beloved, highlighting the deep affection and attachment between the lovers.

Overall commentary:

This verse poetically portrays the deep love and intimacy shared between the bride and her beloved. The "bundle of myrrh" signifies a treasured gift—symbolic of love's fragrance and sacrifice—while the imagery of lying between her breasts underscores the closeness, trust, and tenderness in their relationship. The verse communicates not only physical closeness but also emotional and spiritual intimacy, emphasizing the beauty and sacredness of their union.

Song of Solomon 1:14 (KJV):

"My beloved is unto me as a cluster of camphor in the vineyards of Engedi."

Verse Breakdown & Commentary:

1. **"My beloved is unto me"**

This opening phrase underscores the intimacy and personal affection the speaker (the bride) feels towards her beloved (the bridegroom). It highlights a sense of belonging and deep emotional connection, emphasizing that her beloved is precious and central to her life.

2. **"as a cluster of camphor"**

The imagery of a "cluster of camphor" refers to a bunch of fragrant, aromatic twigs or buds. Camphor was valued for its scent and medicinal properties. Comparing her beloved to a cluster of camphor suggests that he is fragrant, refreshing, and full of richness—something that is both pleasing to the senses and valuable.

3. **"in the vineyards of Engedi"**

Engedi was an ancient oasis city located near the Dead Sea, known for its lush vineyards and natural beauty. The mention of "vineyards" symbolizes fertility, abundance, and beauty, while Engedi's specific mention evokes a place of serenity and scenic splendor. Placing the camphor cluster "in the vineyards of Engedi" signifies that her beloved is nestled amidst beauty and vitality, enhancing his preciousness and desirability.

Overall Reflection:

This verse poetically expresses the bride's deep affection for her beloved, portraying him as a fragrant, valuable cluster of camphor situated within the lush, beautiful vineyards of Engedi. The imagery conveys both sensory delight and spiritual richness, emphasizing the beloved's treasured and refreshing presence in the bride's life.

Song of Solomon 1:15 (KJV):

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

Verse 1:15 Commentary

1. "Behold, thou art fair, my love;"

Explanation:

- The speaker, traditionally understood to be the bridegroom or the beloved, begins with an affectionate exclamation.
- "Behold" emphasizes admiration and draws attention to the beloved's beauty.
- "Thou art fair" means "you are beautiful" or "you are lovely." The term "fair" here signifies physical beauty and attractiveness.
- "My love" indicates intimacy, endearment, and a personal relationship. It underscores that the speaker is expressing heartfelt admiration directly to the beloved.

2. "behold, thou art fair:"

- Repetition of "behold" and "art fair" emphasizes the sincerity and intensity of the admiration.
- It highlights that the beauty of the beloved is so remarkable that it warrants repeated acknowledgment.
- This repetition is also poetic, creating rhythm and reinforcing the message.

3. "thou hast doves' eyes."

- This is a metaphor describing the beloved's eyes as "doves' eyes."
 - Doves are often symbols of purity, innocence, and gentleness.
 - The phrase suggests that her eyes are soft, gentle, and pure, adding to her overall beauty.
 - The comparison may also imply tenderness and a peaceful demeanor.
-

Summary:

In this verse, the beloved is praised for her physical beauty and gentle eyes. The use of "behold" underscores admiration, and the metaphor of "doves' eyes" enhances the imagery of purity and tenderness. The verse reflects love's appreciation for both outer beauty and inner virtues, as seen through poetic comparisons and heartfelt expressions.

Verse 16 (Song of Solomon 1:16):

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

1. "Behold, thou art fair, my beloved,"

Commentary:

The speaker, traditionally understood as the bride, is expressing admiration and love for her beloved. The word "behold" emphasizes the significance of her observation, inviting attention to his beauty. "Fair" indicates physical attractiveness, radiance, and loveliness. The term "my beloved" signifies intimacy and deep affection, highlighting the tender relationship between the bride and groom. This phrase reflects admiration and appreciation, acknowledging her beloved's outward beauty and the affection she feels.

2. "yea, pleasant:"

Commentary:

The word "pleasant" reinforces the idea of attractiveness but also adds a sense of joy, delight, and comfort in her beloved's presence. It suggests that he is not only beautiful but also brings pleasure and happiness. The colon indicates that the thought continues or that this is an added affirmation of his pleasing nature, both in appearance and perhaps in character.

3. "also our bed is green."

Commentary:

This phrase is poetic and symbolic. The "bed" refers to their intimate space or perhaps their union. The word "green" symbolizes freshness, vitality, fertility, and lushness—attributes associated with life and growth. In the cultural context of ancient Israel, a green bed could also symbolize fertility and abundance, emphasizing the freshness and vitality of their relationship. It may also evoke images of a lush, inviting resting place, symbolizing their union's vitality and natural beauty.

Summary:

Overall, Song of Solomon 1:16 is a poetic declaration of love, admiration, and the beauty of the beloved. The verse celebrates physical attractiveness, joy in the relationship, and the vitality of their union, using vivid imagery that emphasizes freshness and delight.

Song of Solomon 1:17 (KJV)

"The beams of our house are cedar, and our rafters of fir."

1. "The beams of our house are cedar,"

•**Explanation:** The "beams" refer to the main supporting structures of a dwelling, symbolizing strength, stability, and beauty. Cedar was highly valued in ancient Israel for its durability, pleasant aroma, and majestic appearance. It often represented prosperity and divine blessing.

•**Symbolism:** In this context, the "house" symbolizes the relationship or the community of believers. Describing the beams as cedar emphasizes the strength and enduring quality of their bond or spiritual

foundation. It suggests that their relationship is built on solid, noble, and lasting material, reflecting stability and divine favor.

2. "and our rafters of fir."

- Explanation:** Rafters are the sloping beams that support the roof. Fir was also a common and durable wood, though perhaps less prestigious than cedar. Using fir for the rafters indicates a continuation of quality and strength in the construction.

- Symbolism:** The choice of fir for the rafters complements the cedar beams, illustrating a well-constructed, harmonious structure. It symbolizes that the foundation (beams) and the supporting elements (rafters) work together to uphold the "house." Spiritually, this can be seen as a metaphor for a relationship or community founded on firm, noble principles, with all parts working together to sustain it.

Overall Reflection:

This verse poetically describes a sturdy and beautiful dwelling, which in the context of the Song of Solomon, is often interpreted as a metaphor for the love and union between the bride and bridegroom, or more broadly, between Christ and His church. The choice of precious and durable woods underscores the strength, stability, and divine blessing inherent in their relationship, emphasizing that it is built on noble and lasting material—qualities that should characterize true love and spiritual community.

CHAPTER 2:

Song of Solomon 2:1 (KJV):

"I am the rose of Sharon, and the lily of the valleys."

Commentary:

1. "I am the rose of Sharon,"

- "I am"** indicates the speaker's declaration of identity and beauty.

- "the rose of Sharon"**: The term "rose" symbolizes beauty, love, and purity. Sharon was a fertile plain in ancient Israel, renowned for its lush, fragrant flowers, especially roses. Calling oneself the "rose of Sharon" suggests a figure of exceptional beauty and grace, distinguished among others. In a spiritual sense, it can be seen as a metaphor for Christ's own beauty or the beloved's unique loveliness in the eyes of the lover.

- Significance:** This phrase highlights the speaker's confidence in their unique beauty and significance, often interpreted as a reference to Christ's divine beauty or the beloved's cherished identity.

2. "and the lily of the valleys."

- "the lily"**: Often associated with purity, innocence, and beauty. Lilies are delicate yet striking flowers that symbolize grace.

• **"of the valleys"**: Valleys are low-lying areas, often fertile and lush, but also sometimes shaded and hidden. Describing oneself as "the lily of the valleys" emphasizes a gentle, pure beauty that flourishes even in humble or lowly places.

• **Significance**: This phrase complements the first, emphasizing humility, purity, and a natural, unpretentious beauty. It suggests that true beauty and worth are not necessarily found in grandeur but also in simplicity and purity.

Overall Reflection:

This verse is a poetic self-description that encapsulates beauty, purity, and humility. It uses natural imagery—roses and lilies—to symbolize the beloved's qualities, setting a tone of admiration and affection. In a spiritual context, many interpret this as Christ proclaiming His own divine beauty or the church (beloved) identifying herself as pure and cherished by Him.

Verse 2: "As a lily among thorns, so is my love among the daughters."

1. "As a lily among thorns,"

The lily here symbolizes purity, beauty, and delicacy. In the cultural context, lilies are often associated with grace and elegance. Comparing the beloved to a lily suggests her exceptional beauty and purity that stand out distinctly against the "thorns," which symbolize roughness, obstacles, or perhaps others who are less pure or attractive. The metaphor emphasizes her uniqueness and the contrast between her and the less refined or less beautiful surroundings.

2. "so is my love among the daughters."

Here, the speaker (likely the bridegroom or the beloved) is expressing that his love is as distinguished and precious as a lily. Among all the "daughters" (likely representing other women or maidens), his love is like the lily—set apart, special, and pure. It highlights the exclusivity and the high regard he has for her, emphasizing her exceptional status among her peers.

Summary:

This verse uses natural imagery to depict the beloved's beauty and purity, setting her apart from others. It reflects the theme of admiration and the valuing of true love, which stands out brightly amid potential distractions or rivals.

Song of Solomon 2:3 (KJV):

As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

Verse 1:

"As the apple tree among the trees of the wood, so is my beloved among the sons."

Commentary:

- The comparison begins with the apple tree standing out among other trees in the forest. The apple tree is often associated with beauty, fruitfulness, and delight.
 - The "beloved" is likened to this prominent, attractive tree, emphasizing His uniqueness, desirability, and prominence among others.
 - The phrase "among the sons" indicates that among many suitors or people, the beloved is distinguished and special.
 - This metaphor highlights the beloved's distinctiveness and value, suggesting that the lover finds him incomparable and outstanding in beauty and worth.
-

Verse 2:

"As the lily among thorns, so is my love among the daughters."

Commentary:

- Here, the imagery shifts to a lily among thorns, symbolizing purity, beauty, and delicacy amidst surrounding hardships or unattractive elements.
 - The "lily" represents the beloved's purity and grace, standing out among less refined or less beautiful counterparts ("thorns").
 - The "daughters" could refer to other women or maiden figures, with the lover emphasizing the beloved's exceptional qualities among many.
 - This comparison underscores the beloved's purity and attractiveness amid potential obstacles or less admirable influences.
-

Verse 3:

"As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste."

Commentary:

- The repetition of the apple tree metaphor underscores the beloved's distinguished status.
 - The speaker (likely the bride or bridegroom) expresses a sense of comfort and joy in being close to the beloved ("sat down under his shadow"), indicating intimacy and protection.
 - "Great delight" shows the deep affection and satisfaction derived from this relationship.
 - The phrase "his fruit was sweet to my taste" symbolizes the pleasurable and fulfilling nature of the beloved's qualities—perhaps his words, actions, or presence—something deeply satisfying to the lover.
 - Overall, this verse paints a picture of love marked by admiration, comfort, and joy found in union with the beloved.
-

Summary:

Throughout this passage, the imagery of trees and plants from nature vividly illustrates the love relationship—highlighting themes of beauty, distinction, purity, delight, and satisfaction. The beloved is portrayed as exceptional and desirable, and the lover finds profound joy and comfort in being close to him. This poetic language emphasizes admiration and the deep emotional connection between the lovers.

Verse 4 (KJV):

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

Commentary:

1. "He brought me to the banqueting house,"

- This phrase depicts a divine or loving figure (often interpreted as Christ or the bridegroom) leading the beloved to a place of celebration and joy.
- The *banqueting house* symbolizes a place of fellowship, abundance, and delight—an environment where love and joy are celebrated.
- It emphasizes the idea of being led into a special place of intimacy, highlighting the love and care of the one who guides.

2. "and his banner over me was love."

- The *banner* signifies a symbol of identity, protection, and declaration. In ancient times, banners represented a tribe, nation, or allegiance.
 - Here, it symbolizes that love is the defining mark or insignia over the beloved—love is the banner under which she finds security and belonging.
 - The phrase underscores that love is the guiding and protecting principle in their relationship, and it publicly declares their union and affection.
-

Summary:

This verse beautifully illustrates a moment of divine or intimate communion, where the beloved is led into a joyful, celebratory setting, and love itself is the banner—an emblem of their relationship's identity and security. It underscores themes of divine guidance, love as a unifying symbol, and the joy of being in the presence of love's abundance.

Verse 5 (KJV):

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

Detailed Commentary:

1. "Stay me with flagons,"

- **"Stay me"**: The word "stay" here means to sustain, support, or strengthen. The beloved is expressing a desire to be kept or upheld, indicating her emotional or spiritual longing for reassurance.
- **"with flagons"**: A flagon is a large vessel or container used for holding wine or strong drink. In this context, it symbolizes abundant provision of wine or festive drink, representing joy, celebration, or comfort. The imagery suggests a desire for plentiful and satisfying nourishment, possibly symbolizing spiritual or emotional sustenance.

2. "comfort me with apples:"

- **"comfort me"**: The speaker requests comfort, emphasizing her need for reassurance and relief from her emotional state.
- **"with apples"**: Apples symbolize sweetness, pleasure, and sensual delight. In biblical imagery, apples can represent love, desire, or the sweet moments of affection. Here, the beloved seeks refreshment and soothing through these pleasant, desirable things, possibly indicating love's sweetness or the comfort found in companionship.

3. "for I am sick of love."

- **"sick of love"**: This phrase expresses an intense emotional longing or even a kind of spiritual or emotional illness caused by love. It indicates that her love is so profound that it causes her distress or longing that feels almost physical or overwhelming.
 - The phrase captures the depth of passionate love — so intense that it affects her like an illness. It may also suggest longing, yearning, or even a sense of being overwhelmed by love's power.
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Overall Interpretation:

This verse portrays the beloved's deep longing for comfort and sustenance in her love for her beloved. The imagery of flagons and apples highlights her desire for joy, nourishment, and sweetness, symbolizing the emotional and spiritual sustenance needed during times of longing. Her declaration that she is "sick of love" underscores the intensity of her feelings, emphasizing love's power to both uplift and cause profound yearning.

Song of Solomon 2:6 (KJV):

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

Verse Breakdown & Commentary:

1. "His left hand is under my head,"

- **Meaning & Imagery**: The imagery here portrays intimacy and tenderness. The bride describes the beloved's hand supporting her head, symbolizing care, protection, and affection. The left hand being placed beneath her head suggests a gentle, nurturing gesture, emphasizing trust and comfort.

•**Symbolism:** In biblical literature, the hand often symbolizes strength, authority, or affection. Placing his hand under her head indicates a desire to support and uplift her emotionally and physically. It also reflects a position of vulnerability on her part, which the beloved protects.

2. "and his right hand doth embrace me."

•**Meaning & Imagery:** The right hand, often associated with strength and action, is described as embracing her. This conveys a sense of closeness, security, and passionate love. The embrace signifies a deep connection, warmth, and the mutual affection shared between the lovers.

•**Symbolism:** An embrace suggests intimacy that is both emotional and physical. The use of "doth" (an archaic form for "does") emphasizes the ongoing, active nature of his love and care.

3. Overall Interpretation:

•The verse paints a picture of tender intimacy where the beloved is caring for the bride in a protective and affectionate manner. It underscores themes of love, trust, security, and mutual affection within their relationship.

•The placement of his hands signifies both physical closeness and emotional reassurance, illustrating the depth of their bond.

4. Contextual Significance:

•In the broader context of Song of Solomon, this verse highlights the beauty of love expressed through gentle, caring gestures. It emphasizes the tenderness of romantic love, which is both passionate and nurturing.

•The verse can also be viewed as symbolic of divine love—God's care and embrace for His people—though in the immediate context, it describes romantic love between the bride and groom.

Verse 2:7 (KJV):

"I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor wake my love, till he please."

Commentary:

1. "I charge you, O ye daughters of Jerusalem,"

The speaker, traditionally understood as the bridegroom or the bride herself in poetic dialogue, issues a solemn warning or "charge" to the women of Jerusalem. The term "charge" indicates authority and earnestness, emphasizing the importance of the instruction. The "daughters of Jerusalem" refers to the women of the city, perhaps friends or fellow maidens, who are present or being addressed collectively. The tone underscores the intimacy and seriousness of the message.

2. "by the roes, and by the hinds of the field,"

This phrase employs imagery from nature—specifically, graceful and swift animals like roes (deer) and hinds (female deer). Such animals symbolize gentleness, beauty, and swiftness. By invoking these creatures, the speaker appeals to their swiftness and delicate nature as a metaphor for the tenderness

and sensitivity required in the situation. It also suggests a sacred or binding oath, as they "swear" or "charge" by these creatures, emphasizing the solemnity of the request.

3. "that ye stir not up, nor wake my love,"

The command is clear: the women are to refrain from provoking or awakening the bridegroom's love prematurely. "Stir not up" and "wake" both imply disturbing or rousing something that should remain quiet or dormant. The "love" here refers to the bridegroom's affection, which should not be disturbed before its appointed time—perhaps referring to the period of courtship or waiting for the right moment for union.

4. "till he please."

The phrase indicates that the bridegroom's love or desire should only be awakened or stirred when he chooses or deems it appropriate. It underscores the theme of patience and respecting divine or natural timing in love and relationships. The phrase also reflects the idea that love should be cultivated gently and with mutual consent, not hurried or forced.

Summary:

This verse is a poetic admonition emphasizing patience and restraint in love. The speaker urges the daughters of Jerusalem to refrain from inciting the bridegroom's love prematurely, highlighting the importance of timing and gentle waiting in romantic relationships. The use of natural imagery and solemn language underscores the sacredness and beauty of love when experienced at the right time.

Verse 8 (KJV):

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

Commentary:

1. "The voice of my beloved!"

- The phrase indicates a personal and intimate communication. The speaker, traditionally understood as the bride, recognizes her beloved's voice, which symbolizes familiarity, love, and closeness. It suggests anticipation and joy at hearing him approach.

2. "behold,"

- A call for attention. It emphasizes the importance or suddenness of what is about to be described. The speaker is urging herself—and the reader—to observe and understand the significance of this moment.

3. "he cometh"

- This indicates the arrival of the beloved. The use of "cometh" (an archaic form of "comes") emphasizes the action happening presently or imminently. It conveys movement, purpose, and intent.

4. "leaping upon the mountains,"

•The imagery of leaping suggests agility, strength, and eagerness. Mountains symbolize obstacles or grandeur, and the beloved's leap over them portrays his vigor and determination to reach her. It also indicates that his approach is energetic and full of life.

5. "skipping upon the hills."

•"Skipping" further emphasizes joy and lightness. Hills are smaller elevations compared to mountains, but together with "leaping," the imagery paints a picture of someone moving swiftly and joyfully over the landscape. It signifies exuberance and an unstoppable zeal to be near the beloved.

Overall Reflection:

This verse paints a vivid picture of the beloved's enthusiastic and lively approach toward the beloved. It emphasizes strength, agility, and joy, symbolizing the passionate pursuit of love. The imagery of leaping and skipping over natural elevations conveys a sense of eagerness, vitality, and the unstoppable nature of love's approach. It encourages the reader to see love as dynamic, vibrant, and full of energy.

Song of Solomon 2:9 (KJV):

"My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice."

Verse 1. "My beloved is like a roe or a young hart:"

Commentary:

The speaker, often understood as the Shulammitte bride, describes her beloved using the imagery of a roe or a young hart (a deer). These animals symbolize agility, grace, and alertness. The comparison suggests that her beloved is swift, graceful, and full of life, evoking a sense of admiration and affection. The use of such imagery emphasizes the beloved's vigor and nobility, making him appear both majestic and approachable.

Verse 2. "Behold, he standeth behind our wall,"

Commentary:

This indicates that the beloved is present but somewhat hidden or distant, observing from behind the wall. The "wall" could symbolize physical barriers, separation, or perhaps emotional boundaries. Despite the physical separation, the beloved is attentive and present, watching over her, which reflects care and protectiveness. It also suggests intimacy—though separated by a wall, he remains close enough to observe her.

Verse 3. "He looketh forth at the windows,"

Commentary:

The imagery of looking forth at the windows reinforces the idea of observing from a concealed position. Windows are points of visibility, allowing one to see outside while remaining inside or behind a barrier. This suggests a gentle, respectful kind of love—one that observes with admiration from a distance rather than intrusive. It portrays a scene of longing and watchfulness, where love is expressed through discreet observation.

Verse 4. "Shewing himself through the lattice."

Commentary:

The beloved's act of showing himself through the lattice (a trellis or openwork screen) indicates a subtle, modest display of affection. The lattice allows glimpses of him without full exposure, symbolizing perhaps a love that is tender, cautious, and respectful. It highlights the delicacy and beauty of their relationship—love expressed through gentle glances and guarded closeness.

Overall Reflection:

This verse vividly depicts a scene of love characterized by admiration, reverence, and gentle longing. The imagery of animals, walls, windows, and lattices paints a picture of love that is both spirited and modest, emphasizing the beauty of observing and appreciating each other from a respectful distance. It also reflects the cultural context of modesty and decorum in expressing affection.

Song of Solomon 2:10 (KJV):

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

Commentary:

1. "My beloved spake,"

This opening indicates that the bridegroom (representing Christ or the beloved in the allegory) initiates communication. His words carry authority, affection, and a gentle call to his bride. It highlights the intimate relationship and the active role of the beloved in inviting the bride to respond.

2. "and said unto me,"

The Savior's words are directed personally to the bride, emphasizing the closeness and personal nature of this invitation. It underscores the relational aspect—this is not a distant call but a tender appeal directed specifically to her.

3. "Rise up, my love,"

The command "Rise up" suggests awakening, revival, and readiness. The beloved calls for the bride to awaken from her slumber or inactivity, symbolizing spiritual awakening or renewed commitment. "My love" is an intimate term, expressing deep affection and belonging.

4. "my fair one,"

This term emphasizes her beauty and worth. "Fair one" signifies her loveliness, purity, and desirability. It reminds the bride (and the reader) of her valued beauty in the eyes of her beloved, reinforcing her importance in the relationship.

5. "and come away."

This is an invitation to leave her current situation behind and join the beloved in a journey or a place of intimacy. It symbolizes a call to leave worldly concerns, comfort zones, or spiritual dormancy and move into a closer, more intimate fellowship.

Summary:

This verse is a tender, loving invitation from the beloved, calling the bride to awaken and respond to his love by leaving her current state and coming into closer communion. It reflects themes of love, awakening, and intimacy that are central to the overall message of the Song of Solomon, often seen as a poetic depiction of divine love and the believer's relationship with Christ.

Song of Solomon 2:11 (KJV):

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

Verse 1:

"For, lo, the winter is past,"

1. **"For, lo,"** – This phrase introduces a declaration or announcement, emphasizing the significance of what follows. It draws the reader's attention to a noteworthy change.
 2. **"the winter is past,"** – Winter symbolizes a time of coldness, hardship, barrenness, or dormancy. The phrase indicates that a period of difficulty or waiting has concluded. Spiritually, it can represent a time of spiritual winter—such as a season of trial, hardship, or stagnation—that has now come to an end, giving way to renewal and growth.
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Verse 2:

"the rain is over and gone;"

3. **"the rain is over"** – Rain often symbolizes blessing, renewal, or cleansing in biblical imagery. Its cessation suggests that the period of difficulty or testing has ended.
 4. **"and gone;"** – The imagery of the rain passing away and leaving no trace symbolizes the complete end of a difficult season, reinforcing hope and the promise of better days ahead.
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Overall Commentary:

This verse poetically paints a picture of transition and renewal. The speaker, often regarded as the bride or the beloved in the Song of Solomon, is expressing that the season of hardship—symbolized by winter and rain—has passed. It reflects a time of refreshing and new beginnings, emphasizing hope, restoration, and vitality. Spiritually, it encourages believers to recognize seasons of difficulty as temporary, with divine promise of renewal and joy following hardship.

Song of Solomon 2:12 (KJV):

The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.

Verse 1. "The flowers appear on the earth;"

Commentary:

This phrase symbolizes the arrival of spring or a new season of growth and beauty. Flowers blooming represent renewal, fertility, and the blossoming of love or joy. In a spiritual sense, it can signify the awakening or manifestation of God's blessings, beauty, and life in the hearts of His people. The imagery suggests a time of freshness and vitality, indicating that the season of love or fulfillment is at hand.

Verse 2. "the time of the singing of birds is come,"

Commentary:

The singing of birds is often associated with the joy of creation and the celebration of life. It signifies harmony, happiness, and the awakening of nature's beauty. This phrase emphasizes a joyful time when life is in full bloom, and the sounds of birdsong fill the air, symbolizing harmony between creation and the Creator. Spiritually, it can point to a season of praise, worship, and gladness.

Verse 3. "and the voice of the turtle is heard in our land."

Commentary:

The "turtle" here is typically understood as the turtle dove, a symbol of love, peace, and fidelity. Its call being heard signifies the presence or emergence of love, especially divine or romantic love, in the land. This can imply the deepening of affection, reconciliation, or the blossoming of a spiritual or marital relationship. The dove's call is gentle yet persistent, symbolizing hope and the assurance of love's renewal.

Overall Reflection:

This verse uses natural imagery—flowers, singing birds, and doves—to depict a season of renewal, joy, and love. It symbolizes an awakening, not only in nature but also in the spiritual or relational realm. The language evokes a sense of anticipation and celebration, suggesting that a time of blessing, harmony, and love is upon the land. It points to the beauty of new beginnings and the joy that comes with the fulfillment of love and divine blessing.

Verse 13 (KJV):

"The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."

1. "The fig tree putteth forth her green figs,"

Meaning: The fig tree blossoming with green figs symbolizes new growth and the promise of fruitfulness. In biblical symbolism, the fig tree often represents Israel or God's chosen people, but here, it also reflects the beauty and vitality of love and life at its budding stage. The green figs indicate freshness, hope, and the beginning of something wonderful. The imagery suggests that love or joy is emerging and becoming evident.

2. "and the vines with the tender grape give a good smell."

Meaning: The vines bearing tender grapes that emit a pleasant aroma evoke the sweetness and fragrance of love, intimacy, and harmony. The "tender grape" symbolizes delicate, youthful love, or the early stages of a romantic relationship. The good smell signifies the attractiveness and allure of love, emphasizing its pleasantness and desirability.

3. "Arise, my love, my fair one, and come away."

Meaning: This is an affectionate summons—an invitation from the beloved to her lover to rise and come away with her. It reflects intimacy, longing, and a desire for closeness. The phrases "my love" and "my fair one" denote tender endearments, emphasizing mutual affection and the desire to be together away from worldly distractions. It suggests a call to retreat into a private, joyful space where love can flourish.

Summary of the Verse:

This verse uses rich agricultural imagery—green figs and tender grapes—to symbolize freshness, new beginnings, and the fragrant sweetness of love. The invitation to "arise and come away" underscores the longing for intimacy and the desire to enjoy the beauty of love in private. Overall, it paints a picture of love's blossoming and the joyful anticipation of union.

Verse 14 (KJV):

"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."

Verse 14 Commentary:

1. "O my dove,"

- The speaker affectionately addresses the beloved as "dove," symbolizing purity, gentleness, and innocence. Doves are often used in biblical imagery to represent peace and the Spirit of God, highlighting the beloved's purity and the tenderness of the relationship.

2. "that art in the clefts of the rock,"

- This phrase suggests a place of safety, concealment, or refuge. The "clefts of the rock" evoke images of a hidden, secure place—perhaps representing the beloved's desire for privacy or her protected position. It may also symbolize the beloved being in a secure spiritual or emotional refuge, away from danger or scrutiny.

3. "in the secret places of the stairs,"

- The "secret places of the stairs" could refer to secluded or hidden spots, perhaps a metaphor for intimacy and privacy. It emphasizes a desire for closeness and private communion, away from the public eye.

4. "let me see thy countenance,"

- The speaker longs to behold the beloved's face, which signifies a desire for intimate connection and the joy of seeing her true self. In biblical poetry, "seeing the face" often symbolizes experiencing favor, blessing, or closeness.

5. "let me hear thy voice;"

- Hearing her voice is equally important as seeing her face, emphasizing the intimate communication between lovers. Voice in biblical poetry often symbolizes the expression of love, affection, and personal connection.

6. "for sweet is thy voice,"

- The beloved's voice is described as sweet, indicating that her words and speech bring pleasure and delight. It reflects the deep affection and admiration the speaker has for her.

7. "and thy countenance is comely."

- The beloved's appearance or presence ("countenance") is beautiful or pleasing ("comely"). This highlights her attractiveness and the pleasure the speaker derives from her visage, reinforcing the theme of admiration and love.

Overall Reflection:

This verse beautifully depicts a longing for closeness and intimate connection. The imagery of hiding in the "clefts of the rock" and "secret places" emphasizes privacy and sacredness in their relationship. The speaker's desire to see her face and hear her voice underscores the deep affection and admiration he feels, appreciating her beauty and voice as sources of joy and comfort.

Verse 15 (KJV):

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

Commentary:**1. "Take us the foxes,"**

The speaker (likely representing the bride or the beloved) is expressing a desire for the removal of small but destructive problems. The phrase "take us" signifies a plea or a request for intervention. The "foxes" symbolize minor but insidious threats or sins that can undermine the health of their relationship or spiritual life. These are not major issues but small, sneaky problems that can cause significant damage if left unaddressed.

2. "the little foxes,"

The term "little foxes" emphasizes that the issues are seemingly minor or insignificant in size but potentially very damaging. In biblical symbolism, foxes often represent cunning or crafty enemies, and their "little" nature suggests that small faults, overlooked sins, or petty disagreements can escalate if not managed. This highlights the importance of paying attention to the small things in life and relationships, as neglect can lead to bigger problems.

3. "that spoil the vines:"

Vines symbolize growth, fruitfulness, and beauty—often representing love, faith, or spiritual life in biblical imagery. The "foxes" spoil the vines, meaning they destroy or hinder the healthy growth of what is precious. In a spiritual sense, this could refer to unaddressed sins, misunderstandings, or complacency that threaten to damage the good and fruitful aspects of their relationship or faith.

4. "for our vines have tender grapes."

The phrase "tender grapes" describes the ripening, vulnerable state of their vines—delicate and easily harmed. This signifies that their relationship or spiritual life is in a sensitive, precious stage, requiring careful protection. The "tender grapes" symbolize the fruits of love, devotion, or spiritual blessings that need safeguarding from the destructive "little foxes."

Summary:

This verse uses the metaphor of small foxes threatening the vines to illustrate how minor issues or sins can jeopardize the health and beauty of love or spiritual life. The plea is for divine or mutual help to identify and eradicate these small but damaging problems before they spoil the "tender grapes" of their relationship or faith. It teaches the importance of vigilance and proactive care in maintaining what is valuable.

Song of Solomon 2:16 (KJV):

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

Verse Breakdown and Commentary:

1. "My beloved is mine,"

- Meaning:** The speaker (typically the bride or beloved) declares her exclusive belonging and intimate relationship with her beloved. It reflects a sense of security, possession, and mutual affection.
- Interpretation:** This phrase emphasizes the personal and intimate connection, symbolizing trust and belonging. It suggests that the beloved is not merely an admired figure but someone who belongs to her in a committed relationship.

2. "and I am his:"

- Meaning:** The reciprocal nature of their relationship is highlighted; she affirms her belonging to him as well.
- Interpretation:** This mutual declaration underscores the closeness and fidelity between the two lovers. It reflects a deep emotional and spiritual union where both parties acknowledge their exclusive bond.

3. "he feedeth among the lilies."

- Meaning:** The beloved is depicted as feeding or grazing among the lilies, which are often symbolic of purity, beauty, and love.
 - Interpretation:**
 - "Feedeth":** Suggests a gentle, tender care, possibly indicating nourishment, provision, or tending.
 - "among the lilies":** Lilies symbolize purity, innocence, and beauty; the imagery suggests that the beloved dwells in or is surrounded by purity and grace.
 - Overall:** This phrase evokes a peaceful, idyllic setting where the beloved is enjoying or tending to beauty and innocence. It might also reflect the beloved's environment of love and purity, emphasizing the tender care and serenity of their relationship.
-

Summary:

This verse beautifully encapsulates mutual love, belonging, and purity. The speaker affirms her exclusive relationship with her beloved, and he, in turn, is portrayed as dwelling amidst beauty and innocence. The imagery of lilies enhances the themes of purity and divine love, making this verse a poetic expression of intimate devotion and trust.

Song of Solomon 2:17 (KJV):

"Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether."

Verse-by-Verse Commentary:

1. "Until the day break, and the shadows flee away,"

This phrase signifies a time of waiting and anticipation. The "day break" symbolizes dawn or the

arrival of brightness and clarity, often representing hope, renewal, or divine presence. The "shadows" fleeing away suggest the departure of darkness, confusion, or obstacles. Together, it implies a period of longing until the fullness of time when hope and love will be fully realized. In a spiritual sense, it reflects patience and trust in God's timing, waiting for the light of His promises to shine.

2. "turn, my beloved,"

The speaker addresses her beloved, expressing a desire for him to turn or return. This could symbolize a call for mutual affection or a plea for unity. It also reflects the intimacy and longing characteristic of the Song of Solomon, emphasizing the personal relationship between the lovers. Spiritually, it can suggest turning one's heart toward love, righteousness, or God.

3. "and be thou like a roe or a young hart"

The comparison to a roe (a small antelope) or a young hart (a young deer) evokes images of agility, grace, and alertness. These animals are swift, lively, and sensitive to their surroundings. The imagery suggests that the beloved should be lively, spirited, and free — perhaps to be active and responsive in love, or to be swift in pursuit of the beloved.

4. "upon the mountains of Bether."

The "mountains of Bether" refers to a specific place, historically associated with division or separation (as "Bether" means "division" or "separation" in Hebrew). It may symbolize a spiritual or emotional high place, a realm of challenge or pursuit. The imagery of the mountains suggests elevation, strength, and majesty. The beloved is encouraged to be like a nimble animal moving across these elevated terrains, emphasizing freedom and vitality in the pursuit of love.

Overall Reflection:

This verse poetically captures the longing and hope of lovers awaiting reunion or the fulfillment of love's promise. It emphasizes patience ("until the day break"), the desire for movement and responsiveness ("turn...like a roe or a young hart"), and the setting of elevated, perhaps challenging, terrain ("mountains of Bether"). Spiritually, it can symbolize waiting for divine deliverance or the fulfillment of God's promises, with an emphasis on active pursuit and readiness to respond when the time is right.

CHAPTER 3:

Song of Solomon 3:1 (KJV):

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

Verse 1 Commentary:

1. "By night on my bed I sought him whom my soul loveth:"

- **"By night"** indicates a time of solitude, reflection, or perhaps longing during darkness. Nighttime often symbolizes a period of waiting, searching, or spiritual introspection.
 - **"on my bed"** suggests intimacy and comfort, but also vulnerability. The bed, a place of rest, becomes the setting for seeking love, symbolizing perhaps a desire for closeness or communion.
 - **"I sought him whom my soul loveth:"**
 - The speaker is actively searching for her beloved, emphasizing a deep, soulful love.
 - The phrase **"whom my soul loveth"** indicates a love that is profound and spiritual, not merely physical. It reflects an intimate relationship that transcends superficial attraction, emphasizing genuine affection and longing.
-

Overall Analysis:

This verse captures a moment of longing and earnest pursuit of love during the night, illustrating the depth of the bride's desire for her beloved. The imagery of seeking during the night underscores themes of patience, yearning, and the intimate nature of their relationship. It hints at the spiritual dimension of love, where the search is both physical and soulful, emphasizing the importance of earnest seeking in love and devotion.

Verse 3:2 (KJV):

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

Commentary on Song of Solomon 3:2

1. **"I will seek him whom my soul loveth:"**

- The speaker expresses a determined resolve to search for her beloved, emphasizing the depth of her love and longing. The phrase "whom my soul loveth" indicates a profound, heartfelt affection—more than just physical attraction, it reflects a spiritual and emotional attachment.
- The use of "will seek" demonstrates her proactive approach, suggesting that love compels her to actively pursue her beloved, not merely wait passively.

2. **"I sought him,"**

- The repetition of her action underscores her earnestness. She has already begun her search, highlighting her commitment and urgency.
- The past tense "sought" indicates that her search has been ongoing, possibly with some frustration or difficulty, which adds emotional depth to her expression.

3. **"but I found him not."**

- Her search has not yet yielded success; she has not yet found her beloved. This introduces a tone of longing, yearning, and perhaps even a sense of temporary separation or unfulfilled desire.
- The phrase also underscores the theme common in love poetry: the pursuit of love involves effort, longing, and sometimes waiting, emphasizing the intensity of her devotion.

Overall Reflection:

This verse vividly captures the passionate pursuit characteristic of love poetry. The speaker's declaration to seek her beloved reveals her unwavering devotion. The acknowledgment of not finding him yet adds a layer of emotional tension, portraying love as a journey of pursuit that involves hope, perseverance, and longing. It reflects the human experience of love—the desire to find and be with the one loved, despite obstacles or delays.

Song of Solomon 3:3 (KJV):

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

Verse 1

(Note: The verse is not present here; the verse of interest is Verse 3. If you'd like a commentary on the entire chapter or surrounding verses, please specify!)

Verse 3:

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

Detailed Commentary:

1. "The watchmen that go about the city..."

- Context:* In ancient Jerusalem, watchmen were guard soldiers or sentinels who patrolled the city walls during the night to keep watch for any dangers or intruders.
- Symbolism:* They represent authority figures or guardians who oversee the safety and order of the city. Metaphorically, they can symbolize spiritual guardianship or divine protection.
- In this verse:* The bride mentions that these watchmen "found" her, implying that she was seeking her beloved and was aided in that search by these guardians or those responsible for her safety.

2. "...found me:"

- Implication:* The bride is lost or searching, and the watchmen have encountered her. Her statement indicates a moment of discovery or recognition.
- Tone:* There is a sense of vulnerability, as she is relying on others to help her find her beloved. It also suggests a moment of hope or relief upon being found.

3. "to whom I said,"

- Action:* The bride addresses the watchmen directly, indicating an interaction or inquiry.
- Significance:* She is actively seeking her beloved, demonstrating her longing and earnest desire to find him.

4. "Saw ye him whom my soul loveth?"

- *Question:* She asks if the watchmen have seen her beloved, emphasizing her deep affection ("whom my soul loveth").
 - *"My soul loveth":*
 - *Expression of deep love:* The phrase underscores the intensity of her love — it's not superficial but heartfelt and spiritual.
 - *Spiritual connection:* The wording highlights the profound emotional and possibly spiritual attachment she feels towards her beloved.
-

Overall Reflection:

This verse captures a moment of longing and pursuit. The bride is actively seeking her beloved, with the watchmen serving as helpers in her quest. Her question reflects her deep love and desire, illustrating the theme of pursuit and affection that runs throughout the Song of Solomon. The imagery emphasizes a sense of vulnerability, hope, and devotion, portraying love as a quest that involves seeking and finding with the help of guardians or watchmen.

Song of Solomon 3:4 (KJV):

"I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me."

1. "I found him whom my soul loveth:"

The speaker, traditionally understood as the Shulammitte bride, expresses a moment of joyful discovery. The phrase "whom my soul loveth" indicates a deep, heartfelt affection—an intimate love that surpasses superficial attraction. It suggests that her love is spiritual and genuine, rooted in a profound connection with her beloved. The act of finding signifies a moment of fulfillment and relief after searching or longing, emphasizing the value she places on her beloved.

2. "I held him, and would not let him go,"

This line depicts a tender, possessive, and intimate act. The bride's holding onto her beloved symbolizes her desire for closeness and assurance of their relationship. It also reflects her earnest longing to keep him near, to cherish and protect this precious moment of union. The phrase conveys both physical closeness and emotional clinginess, emphasizing the depth of her love and attachment.

3. "until I had brought him into my mother's house,"

This indicates her intention or act of bringing her beloved into a safe, familial space. The "mother's house" can symbolize a place of comfort, acceptance, and legitimacy. It may also represent the idea of establishing their union in a context of familial blessing or public acknowledgment. This act might symbolize the desire for their relationship to be recognized and rooted within the community or family structure.

4. "and into the chamber of her that conceived me."

The "chamber" here is often interpreted as a private, intimate space—possibly a bridal chamber or a

secret room of love and trust. Mentioning "her that conceived me" references the bride's own mother, linking her origins to her family and lineage. It underscores the importance of the family and heritage in the relationship, and perhaps signifies the transition from personal love to a more formal or recognized union.

Overall Commentary:

This verse beautifully captures the bride's passionate love and her desire for union with her beloved. It reflects themes of discovery, intimacy, and the longing to secure their relationship within the safety and legitimacy of family and tradition. The imagery of bringing her beloved into her mother's house and the private chamber underscores the sacredness and closeness of their bond, emphasizing love's deep roots in family, trust, and personal devotion.

Song of Solomon 3:5 (KJV):

"I charge you, O daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please."

1. "I charge you, O daughters of Jerusalem,"

Explanation: The speaker, likely the bride or the beloved, addresses the daughters of Jerusalem—representing the community or fellow women—calling them to attention with a serious admonition. The word "charge" indicates a solemn command or warning, emphasizing the importance of what follows.

2. "by the roes, and by the hinds of the field,"

Explanation: The phrase uses animals—"roes" (young deer) and "hinds" (female deer)—as symbols of gentleness, delicacy, and natural beauty. These creatures are often associated with grace and innocence. By invoking them, the speaker appeals to the gentle and pure qualities of these animals as witnesses, emphasizing the seriousness and sacredness of her plea.

3. "that ye stir not up,"

Explanation: The command here is to refrain from awakening or arousing something. In the context of love, it suggests not to disturb or provoke feelings prematurely or unnecessarily. It can also imply a caution against causing unrest or agitation that might disturb the beloved's peace or the progress of their love.

4. "nor awake my love,"

Explanation: The phrase emphasizes the desire to keep love dormant until the right time. "Awake" here symbolizes stirring up passion or longing. The speaker is requesting that others do not incite or hasten love's awakening prematurely, which could lead to complications or unrest.

5. "till he please."

Explanation: The closing words underscore that love should only be awakened at the appropriate time, according to the beloved's own will. It highlights patience, restraint, and respect for divine or natural timing in matters of love and affection.

Summary:

This verse is a poetic and tender admonition to wait patiently for love to blossom naturally and at the right time. It underscores themes of patience, respect, and reverence for love's divine timing. The invocation of gentle animals as witnesses adds a sacred tone, elevating the act of waiting to a moral and spiritual principle.

Song of Solomon 3:6 (KJV):

"Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?"

Verse 6 Breakdown and Commentary:

1. "Who is this that cometh out of the wilderness"

Explanation:

This opening phrase introduces a figure approaching from the wilderness, symbolizing a journey through a place of desolation or testing. The wilderness often represents a place of spiritual trial or separation. The "who" indicates curiosity or admiration, emphasizing the significance of the approaching figure. In the context of the Song, it likely alludes to the bridegroom making a majestic entrance, symbolizing Christ or the bridegroom's divine and noble arrival.

2. "like pillars of smoke"

Explanation:

The imagery of "pillars of smoke" evokes the appearance of grandeur and mystery. In biblical symbolism, pillars often represent stability and divine presence (e.g., the cloud pillar guiding Israel in the wilderness). The smoke adds an element of majesty, perhaps reminiscent of the cloud of God's glory or the ascent of incense. It underscores the awe-inspiring nature of the figure, blending divine power with a sense of mystery.

3. "perfumed with myrrh and frankincense"

Explanation:

The mention of "myrrh" and "frankincense" highlights the richness and sacredness of the procession. Both are precious spices used in worship, representing purity, sacrifice, and divine favor. Their presence suggests that the figure is not only regal but also associated with holiness and reverence. This also foreshadows the gifts brought to Jesus at His birth, emphasizing His kingly and divine nature.

4. "with all powders of the merchant"

Explanation:

This phrase points to a variety of fragrant spices and perfumes brought by merchants, symbolizing wealth, trade, and the spreading of precious fragrances. It indicates that the procession is not only divine but also celebrated and adorned with valuable offerings. The "powders of the merchant" contribute to the overall aromatic and opulent imagery, portraying the arrival as a majestic and highly honored event.

Overall Reflection:

This verse vividly portrays the arrival of a majestic, divine figure emerging from the wilderness, characterized by awe-inspiring imagery of smoke and rich fragrances. It emphasizes themes of divine glory, sacredness, and celebration. The imagery invites readers to see the bridegroom as a divine king, whose arrival is both mysterious and glorious, clothed in symbols of holiness and majesty.

Song of Solomon 3:7 (KJV):

"Behold, his bed, which is Solomon's, threescore valiant men are about it, of the valiant of Israel."

Verse 1. "Behold, his bed, which is Solomon's,"

Commentary:

The verse begins with the word "Behold," inviting attention to the scene being described. The "his bed" refers to the place where the bride and bridegroom, Solomon, are resting or perhaps where Solomon is resting. The phrase "which is Solomon's" emphasizes the sovereignty and ownership of the space, symbolizing royal authority, comfort, and splendor associated with Solomon's palace and his royal status. The bed here can also symbolize intimacy, security, and union.

Verse 2. "Behold, his bed, which is Solomon's, threescore valiant men are about it,"

Commentary:

This line repeats the opening to reinforce the significance of the setting. The "threescore valiant men" (which translates to 60 mighty men) surround the bed, highlighting the protection, strength, and loyalty that accompany the king. These valiant men symbolize strength and guardianship, ensuring the safety and honor of Solomon's royal household. Their presence indicates the importance of the scene, emphasizing that it is a royal and protected space.

Verse 3. "Of the valiant of Israel."

Commentary:

This phrase clarifies that these 60 valiant men are not just any soldiers but are specifically "of the valiant of Israel," meaning they are elite, courageous warriors from Israel itself. Their loyalty to Solomon and Israel underscores the unity and strength of the nation, and their presence at the royal bed signifies the king's power and the security of his reign.

Overall Reflection:

This verse uses imagery of royal splendor, strength, and security to portray Solomon's authority and the protection surrounding him. It also hints at the intimacy and honor associated with the bride's

relationship with the king, emphasizing that she is entering a space guarded by mighty warriors, highlighting the significance and majesty of the scene.

Song of Solomon 3:8 (KJV):

"They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night."

Verse 8 Breakdown and Commentary:

1. "They all hold swords,"

This phrase indicates that the group (likely the bridegroom's attendants or guards) are armed with swords. The swords symbolize strength, readiness, and protection. They are prepared for battle, emphasizing vigilance and the importance of security.

2. "being expert in war:"

This highlights their proficiency and experience in warfare. Their expertise suggests discipline, training, and capability to defend themselves and their master. It also underscores the seriousness and preparedness of these guards, conveying that they are not novices but seasoned warriors.

3. "every man hath his sword upon his thigh"

The image of each man having his sword upon his thigh indicates readiness and a stance of alertness. The thigh was a traditional place to carry a sword, signifying that they are prepared for immediate action at any moment. It also symbolizes authority and power, as the sword is both a weapon and a symbol of sovereignty.

4. "because of fear in the night."

The reason for their armed state is the fear of danger during the night. Nighttime often symbolizes darkness, uncertainty, and potential threats. Their vigilance is driven by the awareness that danger can come unexpectedly in the dark, so they are equipped and alert to defend against possible enemies or threats.

Summary:

This verse paints a vivid picture of guards or warriors prepared for defense, emphasizing their expertise and readiness, especially in the face of the uncertainties and dangers that come with the darkness of night. It reflects themes of protection, vigilance, and the seriousness with which they approach their duties.

Song of Solomon 3:9 (KJV):

"King Solomon made himself a chariot of the wood of Lebanon."

1. "King Solomon"

Commentary: The verse begins by identifying the figure as King Solomon, renowned for wisdom,

wealth, and splendor. His mention emphasizes authority, grandeur, and the royal nature of what is about to be described. Solomon often symbolizes divine wisdom and the ideal king in biblical imagery, and here, his involvement underscores the importance of the scene.

2. "made himself"

Commentary: The phrase suggests intentionality and craftsmanship. It indicates that Solomon personally took part in the creation or commissioning of this chariot, highlighting his active role in orchestrating beauty and grandeur. This phrase also emphasizes craftsmanship and the value placed on the object.

3. "a chariot"

Commentary: The chariot symbolizes majesty, power, and mobility. In biblical times, chariots were symbols of kingship and military strength, but they also represented splendor and prestige. Here, it is a royal vehicle, used to honor or carry someone of high importance.

4. "of the wood of Lebanon."

Commentary: Lebanon was famed for its high-quality cedar wood, prized for its durability, fragrance, and beauty. Mentioning Lebanon's wood signifies luxury, strength, and divine blessing. The choice of this wood underscores the richness and splendor associated with the chariot, fitting for a king.

Summary of the verse:

This verse depicts King Solomon constructing a magnificent, regal chariot made from Lebanon cedar. It reflects themes of royalty, craftsmanship, and splendor—elements that symbolize the grandeur of the king's authority and the beauty that embodies the royal court. The imagery sets the tone for the grandeur and majesty associated with Solomon, which also metaphorically alludes to the royal bride or the divine bridegroom in the Song of Solomon.

Song of Solomon 3:10 (KJV):

"And he made the pillars thereof, he made the pillars thereof, silver, and the bottom thereof, gold, and the covering thereof, purple, and the midst thereof, being paved with love, for the daughters of Jerusalem."

Verse 10 - Detailed Commentary

1. "And he made the pillars thereof,"

- The phrase indicates that the structure described is carefully constructed and ornamented. The "he" most likely refers to the bridegroom or the builder, symbolizing careful craftsmanship and significance.
- The "pillars" symbolize strength, support, and beauty, often representing stability and foundational truths. In biblical symbolism, pillars can also signify spiritual support or divine grace.

2. "he made the pillars thereof, silver,"

- Silver is a precious metal, symbolizing purity, value, and divine qualities. Its use for the pillars suggests the importance and worth of the structure or the foundation of love and relationship being described.
- Silver's reflective quality can also symbolize clarity or righteousness.

3. "and the bottom thereof, gold,"

- The "bottom" or base being gold signifies the highest value and purity at the foundation. Gold, in biblical symbolism, often represents divine nature, kingship, and eternal value.
- The use of gold at the base emphasizes that the foundation of love or relationship is built on divine or noble principles.

4. "and the covering thereof, purple,"

- Purple dye was expensive and associated with royalty, nobility, and majesty. Its use as a covering suggests dignity, sovereignty, or a regal quality surrounding the structure.
- The covering being purple could symbolize that the entire edifice or love is crowned with majesty and honor.

5. "and the midst thereof, being paved with love,"

- The heart of the structure is "paved with love," indicating that love is the core or most precious element of the whole construction.
- Paving with love signifies that love is the foundation and the central element that adorns and sustains the relationship or the spiritual dwelling.

6. "for the daughters of Jerusalem."

- The phrase refers to the women of Jerusalem, representing the community, or possibly the bride's audience or companions.
- It suggests that this beautiful, symbolic structure is meant to be admired and appreciated by others, serving as an example of love and beauty.

Summary

This verse poetically describes a beautifully crafted structure, decorated with precious materials—silver, gold, and purple—symbolizing purity, value, and royalty. At its core, love is the paving that holds everything together, emphasizing that love is the foundation of true beauty and strength. The mention of the daughters of Jerusalem highlights that this beauty and love are meant to be observed and celebrated within the community.

Song of Solomon 3:11 (KJV):

"Behold, the the princesses walk in the beautiful of the king, with cords upon their heads, and crowns upon their heads."

Verse 11 Commentary:

1. "Behold,"

•**Attention to Revelation:** The word "Behold" is a call for the reader or listener to pay close attention. It signals that what follows is of great significance, inviting us to observe and reflect on the scene about to be described.

2. "the princesses walk"

•**Royalty and Elegance:** The "princesses" refer to the daughters of the king (possibly representing the bride or noble maidens). Their walking signifies their presence and participation in the royal procession. It emphasizes grace, dignity, and beauty associated with those of noble status.

3. "in the beautiful of the king,"

•**In the beauty of the king:** This phrase highlights that the princesses are adorned with the splendor and majesty that belong to the king himself. It suggests that their beauty is reflective of the king's glory, or that they are dressed in royal adornments befitting the king's court.

4. "with cords upon their heads,"

•**Adornment or symbolic meaning:** The "cords" could refer to various adornments like ribbons, sashes, or crowns that are tied around their heads. It may symbolize their status, their readiness for a ceremonial or formal occasion, or their connection to royal authority.

5. "and crowns upon their heads."

•**Royal crowns:** The crowns are direct symbols of sovereignty, victory, and honor. Their placement upon the heads of the princesses signifies their nobility, dignity, and the honor bestowed upon them as members of the royal family or as representatives of beauty and virtue.

Overall Reflection:

This verse paints a vivid picture of royal elegance and splendor. The princesses walking in the "beauty of the king" with cords and crowns emphasize their noble status, their adornment with royal symbols, and possibly their readiness for a regal event or celebration. Symbolically, it can also reflect the bride's beauty and honor in relation to Christ, the King, highlighting themes of divine royalty, dignity, and divine adornment.

CHAPTER 4:

Song of Solomon 4:1 (KJV):

"Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats that appear from mount Gilead."

Verse 1 Commentary:

1. "Behold, thou art fair, my love;"

- "**Behold**" indicates an exclamation of admiration and attention. The speaker is drawing the beloved's attention to her beauty.
- "**thou art fair**" means "you are beautiful" or "you are lovely." This is a compliment emphasizing her physical attractiveness.
- "**my love**" is an endearing term, showing deep affection and intimacy. It also signifies the personal and tender relationship between the speaker and the beloved.

2. "behold, thou art fair;"

- The repetition of "behold" and "thou art fair" emphasizes the sincerity and intensity of admiration. It underscores that her beauty is undeniable and worthy of repeated praise.
- This repetition may also serve to reinforce the speaker's admiration, making it clear that her beauty is the central focus of his affection.

3. "thou hast doves' eyes within thy locks:"

- "**thou hast doves' eyes**" is a poetic way of describing the beloved's eyes as gentle, pure, and delicate, similar to doves, which symbolize innocence and peace.
- "**within thy locks**" refers to her hair, suggesting that her eyes are framed by her hair, emphasizing her gaze and the tenderness of her expression.
- The description conveys a sense of innocence, sweetness, and beauty in her eyes.

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

- "**thy hair**" describes her hair, which is often a symbol of beauty and fertility in biblical poetry.
- "**as a flock of goats**" is a poetic simile implying that her hair is abundant, lively, and perhaps curly or wavy. Goats are known for their lively, sometimes curly hair.
- "**that appear from mount Gilead**" refers to the region of Gilead, known for its highlands and lush pastures, symbolizing richness and vitality.
- Overall, this metaphor suggests her hair is plentiful, rich, and attractive, reminiscent of a thriving flock emerging from a fertile region.

Summary:

In this verse, the speaker passionately admires the beloved's beauty, emphasizing her physical features with poetic imagery. The focus on her eyes and hair highlights her innocence, charm, and vitality, setting the tone for an intimate and poetic depiction of love and admiration.

Verse 4:2 (KJV):

"Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them."

Commentary:

1. "Thy teeth are like a flock of sheep that are even shorn,"

The comparison of teeth to a flock of sheep emphasizes their uniformity, whiteness, and neatness. Sheep that are "even shorn" suggests cleanliness and proper grooming, symbolizing purity and attractiveness. The imagery indicates that the beloved's teeth are orderly, well-maintained, and pure—attributes that enhance her beauty.

2. "which came up from the washing;"

This phrase underscores the idea of cleanliness. The sheep are freshly washed, implying that her teeth are similarly pristine and spotless. It suggests freshness and purity, reinforcing the idea that her beauty is not only natural but also well-kept.

3. "whereof every one bear twins,"

This illustrates abundance and perfect reproduction. Each sheep bearing twins symbolizes fertility, vitality, and the idea that each part of her beauty is rich and plentiful. It conveys that her beauty is not sparse but overflowing with qualities that multiply and complement each other.

4. "and none is barren among them."

This emphasizes completeness and perfection. Just as no sheep is barren, indicating fertility and productivity, the beloved's teeth are perfect and complete—without flaws or deficiency. It implies that her beauty is flawless and fully developed.

Summary:

This verse uses pastoral imagery to depict the beloved's teeth as pure, well-maintained, and abundant, emphasizing her overall beauty and perfection. The comparison to a flock of shorn sheep that are clean, fruitful, and flawless is a poetic way of praising her physical attractiveness and inner virtue.

Verse 4:3 (KJV):

Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks.

Verse Numbering and Commentary:

1. "Thy lips are like a thread of scarlet,"

•**Explanation:** The lips symbolize beauty and sensual appeal. Comparing them to a "thread of scarlet" emphasizes their vivid, alluring color—scarlet being a rich, deep red associated with passion, love, and vitality. The imagery suggests that her lips are not only beautiful but also evocative of passionate love.

2. "and thy speech is comely:"

•**Explanation:** "Comely" means pleasant, attractive, or beautiful. Her speech being described as "comely" indicates that her words are charming and gracious, contributing to her overall attractiveness.

It also suggests that her language and manner of speaking are pleasing to the lover, reflecting her inner beauty and refinement.

3. "thy temples are like a piece of a pomegranate within thy locks."

•**Explanation:** The temples are the sides of the forehead, often associated with beauty and grace. Comparing them to a "piece of a pomegranate" highlights the richness and vibrant color of her skin or complexion there. Pomegranates symbolize fertility, beauty, and abundance in biblical imagery. The "within thy locks" indicates that this part of her face is framed by her hair, emphasizing her natural elegance and the harmony of her features.

Summary:

This verse vividly describes the beloved's physical beauty through poetic and symbolic language. The lips, like scarlet threads, evoke passion; her speech is attractive and charming; and her temples are as richly colored as pomegranate sections, accentuated by her hair. These images collectively celebrate her allure, both physical and verbal, within the context of love and admiration.

Song of Solomon 4:4 (KJV):

*Thy neck is as a tower of ivory:**

*Thine eyes are as the pools in Heshbon,
by the gate of Bath-rabbim:*

Thy cheeks are as a bed of spices, as sweet flowers:

thy lips like a thread of scarlet, and thy speech like sweet pomegranates.

Verse-by-Verse Commentary:

1. "Thy neck is as a tower of ivory:"

•**Imagery and Symbolism:** The neck symbolizes strength, beauty, and elegance. Comparing it to a "tower of ivory" emphasizes purity, grace, and preciousness. Ivory, being valuable and smooth, suggests the lady's neck is both noble and beautifully shaped.

•**Cultural Context:** Ivory was highly prized in ancient times, often associated with royalty and wealth.

2. "Thine eyes are as the pools in Heshbon,"

•**Imagery and Symbolism:** The "pools in Heshbon" refer to large, clear, and refreshing water sources. Eyes are often described as windows to the soul, and here they are likened to tranquil pools—signifying clarity, depth, and serenity.

•**Cultural Context:** Heshbon was a well-known city with notable water sources, symbolizing abundance and beauty.

3. "by the gate of Bath-rabbim:"

•*Geographical Reference*: Bath-rabbim was an ancient city gate, possibly symbolizing a place of entry or significance. Placing the pools "by the gate" may suggest that the lady's eyes are visible and accessible, emphasizing openness or transparency.

•*Symbolic Meaning*: The location accentuates the idea of beauty being prominent and accessible, much like a city's gate.

4. "Thy cheeks are as a bed of spices, as sweet flowers:"

•*Imagery and Symbolism*: Cheeks are associated with freshness and vitality. Comparing them to a "bed of spices" and "sweet flowers" evokes a sense of fragrance, softness, and pleasantness. It suggests beauty that is both visual and sensuous.

•*Sensory Appeal*: The aroma of spices and flowers enhances the idea of attractiveness that appeals to the senses.

5. "Thy lips like a thread of scarlet,"

•*Imagery and Symbolism*: Scarlet lips symbolize passion, desire, and beauty. A "thread of scarlet" emphasizes slenderness, precision, and vibrancy, highlighting the attractiveness and allure of the lips.

•*Cultural Context*: Scarlet often signifies love and passion, reinforcing the romantic tone.

6. "And thy speech like sweet pomegranates."

•*Imagery and Symbolism*: Pomegranates are associated with fertility, abundance, and sweetness. Comparing speech to "sweet pomegranates" suggests that her words are pleasing, rich, and delightful—like the fruit's taste and symbolism.

•*Tone*: The comparison elevates her speech as not only beautiful but also nourishing and desirable.

Summary:

This verse uses rich, sensual imagery to portray the beloved's physical beauty and charm. It emphasizes purity (ivory), clarity (pools), fragrance (spices and flowers), passion (scarlet lips), and sweetness (pomegranates). The language is poetic and evocative, celebrating love and admiration through vivid descriptions rooted in nature and precious materials.

Song of Solomon 4:5

"Thy two breasts are like two young roes that are twins, which feed among the lilies."
(KJV)

Verse Breakdown and Commentary:

1. "Thy two breasts are like two young roes that are twins,"

•*Imagery of 'two young roes'*: The comparison to two young, swift, and graceful animals (roes or deer) emphasizes their beauty, delicacy, and vitality. Roes are often associated with agility and elegance.

- **'That are twins':** The twins symbolize harmony and perfect unity, reflecting the completeness and balance of her beauty. It also signifies intimacy and closeness, reinforcing the bond between the lovers.
- **Cultural significance:** In biblical poetry, the breasts often symbolize nourishment, tenderness, and love. Comparing them to young roes highlights their freshness, youthfulness, and attractiveness.

2. "Which feed among the lilies."

- **'Feed among the lilies':** Lilies are symbols of purity, beauty, and innocence. The imagery suggests that her breasts are nestled among pure and beautiful surroundings, emphasizing her chastity and divine beauty.
 - **Connotation:** The lilies also evoke a sense of tranquility and harmony in nature, mirroring the serenity of her beauty and the peacefulness of love.
-

Overall Interpretation:

This verse uses poetic and natural imagery to depict the beloved's physical beauty and purity. The comparison to youthful, swift animals among delicate lilies captures both her vitality and innocence, emphasizing the admiration and affection the lover feels. The imagery is tender and respectful, celebrating her beauty in a way that elevates her dignity and the intimacy of their relationship.

Song of Solomon 4:6 (KJV):

"Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense."

Verse 6 Commentary:

1. "Until the day break,"

This phrase signifies a time of waiting or anticipation. The imagery of "day break" suggests dawn or the coming of a new day, symbolizing hope, renewal, or divine fulfillment. The lover expresses patience, waiting until a new beginning or divine timing arrives for union or blessing.

2. "and the shadows flee away,"

Shadows often symbolize darkness, fear, or obstacles. The phrase indicates a desire for darkness or difficulty to pass, seeking clarity, peace, and the presence of light—possibly representing spiritual enlightenment or the absence of trouble before moving forward.

3. "I will get me to the mountain of myrrh,"

The "mountain of myrrh" is a poetic image; "myrrh" was a precious, fragrant resin used in perfumes, anointings, and sacrifices. The mountain signifies a place of elevation, separation, or spiritual ascent. The lover's intention to go to this mountain symbolizes a pursuit of sacred or fragrant experiences—perhaps a desire for divine intimacy or purification.

4. "and to the hill of frankincense."

Frankincense, another precious aromatic resin, was used in worship and offerings to God. The "hill of

frankincense" emphasizes a sacred place associated with worship, prayer, and divine presence. Together, these images evoke seeking spiritual elevation, purity, and communion with the divine through fragrant offerings.

Summary:

In this verse, the bride expresses patience and anticipation for divine timing ("until the day break" and "shadows flee away") before she ascends to sacred, fragrant places—"the mountain of myrrh" and "the hill of frankincense"—symbolizing her longing for spiritual intimacy, purification, and worship. It reflects a longing to reach a place of divine presence after a period of waiting and darkness.

Song of Solomon 4:7 (KJV):

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

1. "Thou art all fair, my love;"

Explanation:

This opening phrase is a tender and poetic declaration of the beloved's beauty. The term "all fair" emphasizes complete perfection and purity, suggesting that there is no flaw or blemish in her appearance or character. The phrase "my love" indicates a deep affection and intimate love, highlighting the personal and affectionate tone of the verse. It reflects admiration and adoration, portraying the beloved as the epitome of beauty in the eyes of the lover.

2. "there is no spot in thee."

Explanation:

This part reinforces the previous statement by affirming that the beloved is entirely pure and without fault. The word "spot" symbolizes a blemish or imperfection, often used in biblical imagery to denote sin, guilt, or moral imperfection. Here, it signifies that she is spotless and pure—both physically and morally—highlighting her perfection in the lover's eyes. It also suggests the idea of complete sanctity and innocence, emphasizing her worthiness and unblemished nature.

Overall Commentary:

Verse 7 is a poetic expression of love and admiration, portraying the beloved as perfect and pure. The language reflects a deep appreciation for her beauty and moral integrity, symbolizing her as an ideal figure of love and purity. In the context of the Song of Solomon, this verse celebrates the beauty and perfection of the beloved, often seen as an allegory for the love relationship between Christ and His church, where Christ views His bride as spotless and pure through His grace.

Verse 8 (KJV):

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

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

Commentary:

1. "Come with me from Lebanon, my spouse,"

This opening phrase is an invitation from the bridegroom (symbolizing Christ or the divine love) to the bride (representing the church or the believer). Lebanon, a region known for its majestic and lofty mountains, symbolizes grandeur, strength, and spiritual elevation. The call to "come" signifies a desire for the bride to ascend into higher spiritual realms or deeper intimacy. It also reflects a divine summons to leave worldly or mundane pursuits behind and to draw nearer to the divine presence.

2. "with me from Lebanon:"

The repetition emphasizes the importance of leaving the familiar or earthly to attain a higher spiritual state. Lebanon's mountains also symbolize stability and steadfastness, suggesting that true spiritual elevation involves steadfastness and strength found in divine connection.

3. "look from the top of Amana,"

Amana was a mountain or a region in the biblical landscape, often associated with heights and divine revelation. "Look from the top" implies gaining a broader, higher perspective—seeing clearly from a vantage point of spiritual insight. It encourages the bride to elevate her view, seeking understanding and divine perspective.

4. "from the top of Shenir and Hermon,"

Shenir and Hermon are prominent mountain ranges known for their height and majesty. Mount Hermon is particularly noted as the highest peak in the region, often associated with divine encounters. The mention of these mountains underscores the theme of ascending to places of divine revelation and glory. It signifies the pursuit of spiritual heights and the desire to experience divine majesty.

5. "from the lions' dens,"

This phrase introduces an element of danger or challenge—lions symbolizing fierce enemies or spiritual obstacles. The call to look from the lions' dens suggests that spiritual elevation involves confronting and overcoming fears, dangers, or temptations. It indicates that true intimacy with God requires courage and strength to face and conquer adversities.

6. "from the mountains of the leopards."

Leopards, known for their stealth and agility, represent cunning or hidden dangers. Mountains of leopards symbolize places where spiritual threats may lurk. Looking from these dangerous terrains signifies a fearless pursuit of divine closeness, even in the face of spiritual threats or trials.

Overall Reflection:

This verse beautifully illustrates the call to spiritual ascent—leaving the worldly, ascending to divine heights, and confronting spiritual challenges along the way. It emphasizes that genuine closeness with

God involves a deliberate pursuit of higher realms of understanding, strength, and divine communion, despite obstacles and dangers. The imagery of mountains, lions, and leopards vividly portrays the spiritual journey's majesty and peril, encouraging believers to seek higher ground with faith and courage.

Song of Solomon 4:9 (KJV):

"Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with the string of thy necklace."

Verse Breakdown and Commentary:

1. "Thou hast ravished my heart,"

- Expression of Intense Love:* The bridegroom (or bride, depending on interpretation) expresses that his beloved has captured his deepest affections completely. The word "**ravished**" suggests being overwhelmed or carried away—it's a poetic way of saying her love has captivated him entirely.
- Emotional Power:* This indicates the profound impact of love, implying that his heart is no longer his own but has been seized by her love.

2. "my sister, my spouse;"

- Terms of Endearment and Intimacy:* Using "**sister**" and "**spouse**" together reflects both familial tenderness and sacred marriage.
- Cultural Context:* In Hebrew poetry, calling someone a "sister" signifies close kinship, purity, and intimacy, emphasizing the deep bond and trust. "Spouse" confirms the committed, covenantal relationship.
- Dual Relationship:* The combination suggests a relationship that is both spiritually close and physically intimate, highlighting purity and sanctity.

3. "thou hast ravished my heart" (repetition for emphasis)

- Reinforcement of Love's Power:* The repetition underscores the depth and strength of the lover's feelings, indicating that her love has utterly overwhelmed him.

4. "with one of thine eyes,"

- Symbolism of the Eye:* Eyes are powerful symbols in biblical poetry, representing beauty, attraction, and insight.
- The Power of a Glance:* A single eye, or more specifically a loving glance, can captivate and enchant. The phrase suggests that her mere look has deeply moved him.
- Poetic Expression of Attraction:* It emphasizes that even a small, subtle gesture—like a look—can have profound emotional and romantic significance.

5. "with the string of thy necklace."

- Adornment as Symbol of Beauty:* The necklace is an ornament that enhances her beauty.

- *Metaphor for Attraction:* The "string" could symbolize the delicate, alluring line or chain that binds or highlights her beauty.
 - *Intimate Detail:* This detail brings a tactile and visual element, emphasizing her adornment and the effect it has on him.
 - *Possible Symbolism:* Some interpret this as referring to the necklace's beauty or even its symbolic meaning—perhaps representing connection, unity, or spiritual adornment.
-

Overall Interpretation:

This verse vividly depicts the immense love and admiration between the lovers. The imagery of being "ravished" highlights the depth of their mutual affection, and the poetic focus on the eye and necklace underscores how even small gestures and adornments can evoke intense emotional responses. It celebrates the beauty, intimacy, and sacredness of love within the context of a committed relationship.

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Song of Solomon 4:10 (KJV):

***"How fair is thy love, my sister, my spouse! how much better is thy love than wine!
and the smell of thine ointments than all spices!"***

Verse 1:0 - *"How fair is thy love, my sister, my spouse!"*

•**Commentary**: The bridegroom expresses admiration for the bride's love, describing it as "fair" or beautiful. The terms "my sister" and "my spouse" reflect intimacy and closeness—"sister" indicating kinship and pure affection, "spouse" emphasizing union. This duality highlights both familial affection and romantic love, signifying the depth and purity of their relationship.

Verse 1:1 - *"how much better is thy love than wine!"*

•**Commentary**: The love of the bride surpasses the value of wine, which in biblical times symbolized joy, celebration, and luxury. Comparing love to wine emphasizes its richness and desirability, but stating it is "better" underscores that love is more precious than material pleasures or intoxicating delights.

Verse 1:2 - *"and the smell of thine ointments than all spices!"*

•**Commentary:** The fragrance of her ointments is superior to all spices, which were highly valued for their aroma and use in perfumes and rituals. This metaphor illustrates the exceptional sweetness and desirability of her presence, suggesting that her love and beauty are fragrant and captivating beyond worldly possessions.

Summary:

In this verse, the bridegroom marvels at the incomparable beauty and value of the bride's love. He elevates her love above material pleasures like wine and fragrant spices, emphasizing its supreme worth and divine sweetness. The metaphors used convey that true love surpasses fleeting worldly delights, being more enduring and precious.

Verse 11 (KJV):

"Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue, and the smell of thy garments is like the smell of Lebanon."

Commentary with Numbered Points:

1. "Thy lips, O my spouse,"

- *Addressing the bride (the spouse), the verse begins by focusing on her lips.*
- *Lips symbolize speech, words of love, and tenderness.*
- *The term "my spouse" indicates a personal, intimate relationship, emphasizing love and closeness.*

2. "drop as the honeycomb:"

- *The imagery of honeycomb suggests sweetness and richness.*
- *"Drop" implies that her words or speech are sweet, soothing, and desirable—like honey flowing from a comb.*
- *Honey in biblical symbolism often represents sweetness, pleasure, and the richness of love.*

3. "honey and milk are under thy tongue,"

- *This phrase continues the imagery of sweetness and nourishment.*
- *"Honey and milk" symbolize abundance, nourishment, and delight.*
- *Being "under her tongue" suggests these blessings are readily available or flowing from her speech and expression.*
- *It also indicates that her words are not only sweet but also nourishing to the soul—bringing comfort and joy.*

4. "and the smell of thy garments is like the smell of Lebanon."

- *Lebanon, known for its fragrant cedar and aromatic trees, symbolizes a rich, pleasing aroma.*
- *The "smell" of her garments indicates her presence, purity, and the fragrance of her character.*
- *This comparison suggests that her entire being exudes a delightful, pleasing aroma—symbolic of virtue, beauty, and desirability.*

•It may also imply that her beauty and virtues are as enduring and majestic as Lebanon's mountains and forests.

Summary:

This verse poetically describes the beloved's speech and presence using rich, sensory imagery. Her lips are likened to honeycomb, emphasizing sweetness and tenderness. Her words are nourishing, like honey and milk, providing comfort and delight. Her garments' fragrance reflects her inner virtues and beauty, likened to Lebanon's aromatic landscape, symbolizing strength, majesty, and purity. Overall, the verse celebrates the beloved's sweetness, virtue, and captivating presence in a romantic and poetic manner.

Verse 12 (KJV):

A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed.

Commentary on Song of Solomon 4:12

1. "A garden enclosed is my sister, my spouse;"

•*Symbolism of the Garden*: The "garden enclosed" represents a protected, pure, and intimate space. In biblical symbolism, a garden often signifies beauty, fertility, and divine blessing. Here, it underscores the exclusivity and sanctity of the relationship between the bride (the church or the believer) and the bridegroom (Christ).

•*"My sister, my spouse"*: The use of familial and marital terms emphasizes closeness and unity. Calling her "sister" indicates kinship and affection, while "spouse" signifies union and commitment. Together, it highlights the dual nature of their relationship—both familial and romantic—emphasizing trust, intimacy, and fidelity.

2. "A spring shut up, a spring shut up,"

•*"Spring"*: Symbolic of life, freshness, and sustenance. It suggests a source of spiritual nourishment or blessing.

•*"Shut up"*: Implies exclusivity and protection. The spring is not accessible to outsiders, symbolizing God's or the lover's desire to keep the relationship pure and private. It also signifies reserved blessings meant solely for the beloved.

•*Repetition*: The phrase's repetition emphasizes the importance of preservation and sanctity, indicating that the relationship and the blessings associated with it are carefully guarded.

3. "A fountain sealed."

•*"Fountain"*: Similar to a spring, it symbolizes spiritual nourishment and life-giving water.

•*"Sealed"*: Conveys exclusivity, privacy, and protection. It suggests that this source of life and blessing is not to be opened or shared indiscriminately.

•*Implication*: The sealed fountain signifies the deep, sacred union that is not to be profaned or exposed to outside influences, reinforcing the theme of sanctity and exclusivity in the relationship.

Overall Reflection

This verse poetically describes the purity, sanctity, and exclusivity of the lover's relationship, portraying it as a guarded, sacred garden and fountain. It reflects the idea of a divine or intimate union that is preserved from external corruption, emphasizing trust, sanctification, and the special nature of the relationship between the believer and Christ or between spouses. The imagery encourages believers to cherish and protect their spiritual and marital relationships, keeping them pure and dedicated.

Song of Solomon 4:13 (KJV):

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

1. "Thy plants are an orchard of pomegranates,"

Commentary:

The "plants" here symbolize the beloved's qualities or virtues, often interpreted as her inner beauty and character. Referring to her as an "orchard of pomegranates" suggests richness, fertility, and abundance. Pomegranates are symbols of fertility, prosperity, and beauty in biblical imagery. The orchard metaphor indicates that her qualities are cultivated, fruitful, and diverse, creating a lush, thriving environment of virtue.

2. "with pleasant fruits;"

Commentary:

This phrase emphasizes that her qualities or virtues produce "pleasant fruits," which can be understood as desirable qualities such as kindness, love, humility, and faithfulness. The use of "pleasant" highlights the attractiveness and sweetness of her character, drawing others towards her virtues, much like sweet, desirable fruits attract those who seek goodness.

3. "camphire,"

Commentary:

Camphire (or "cypress" in some translations) was a fragrant, aromatic plant or resin. It symbolizes fragrance, purity, and perhaps spiritual sweetness. Its inclusion suggests that her virtues not only are substantial but also have an aromatic, pleasing quality, filling her environment with a sweet scent that signifies purity and attractiveness.

4. "with spikenard,"

Commentary:

Spikenard was a costly fragrant oil used in perfume and anointing. Its presence here underscores the preciousness and value of her virtues. Spikenard signifies devotion, humility, and spiritual richness. In

biblical symbolism, spikenard often depicts deep love and devotion, indicating that her qualities are not superficial but deeply rooted and costly in value.

Overall Reflection:

Verse 13 paints an image of the beloved's inner virtues as an abundant, fragrant orchard filled with precious and desirable fruits, representing her virtues and character traits. The imagery of pomegranates, camphire, and spikenard collectively conveys richness, beauty, purity, and spiritual devotion, illustrating the admiration and love the speaker feels towards her.

Song of Solomon 4:14 (KJV):

"Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:"

1. "Spikenard and saffron;"

Commentary:

- Spikenard:** A highly valued, fragrant oil derived from a mountain plant, often used in perfumes and anointing. It symbolizes deep love, devotion, and preciousness.
- Saffron:** A costly spice derived from crocus flowers, associated with luxury and richness. Its inclusion emphasizes the preciousness and desirability of the beloved's qualities, likening her to treasured spices.

2. "calamus and cinnamon,"

Commentary:

- Calamus (also called sweet flag):** A fragrant reed used in perfumes and incense, symbolizing sweetness and aroma.
- Cinnamon:** A fragrant, sweet spice obtained from bark, representing warmth and pleasantness.
- Together, these spices evoke the idea of sweet fragrance and delightful aroma, symbolizing the sweetness of love and the beloved's appealing qualities.

3. "with all trees of frankincense;"

Commentary:

- Frankincense:** A resin used in incense and perfumes, associated with worship and prayer. Mentioning "all trees of frankincense" emphasizes abundance and the richness of the beloved's virtues.
- Symbolically, frankincense points to holiness, spirituality, and the divine aroma of genuine love.

4. "myrrh and aloes,"

Commentary:

- Myrrh:** A resin used for embalming and perfumes, symbolizing suffering, sacrifice, and purity.
- Aloes:** A fragrant, resinous substance used in perfumes and ointments, symbolizing soothing and healing qualities.
- These spices suggest the depth of love, including aspects of sacrifice, healing, and purity.

5. "with all the chief spices:"

Commentary:

- This phrase indicates the inclusion of the most valuable and esteemed spices, representing the richness and completeness of the beloved's virtues and the lover's admiration.
 - It underscores the idea that the beloved's qualities are as precious and fragrant as the finest spices, filling the air with an aroma that is both pleasing and divine.
-

Overall Commentary:

This verse richly describes the beloved using a bouquet of the most exquisite and costly spices, emphasizing her beauty, virtues, and the depth of love she inspires. Each spice symbolizes different qualities: luxury, sweetness, spirituality, purity, sacrifice, and healing. Together, they evoke a sense of divine beauty and the incomparable nature of true love, likening the beloved to a fragrant garden filled with the most precious scents.

Song of Solomon 4:15 (KJV):

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

Verse Numbered and Explained:

1. "A fountain of gardens,"

- Meaning:** The phrase likens the beloved's presence or love to a *fountain*—a continuous, life-giving source—set within *gardens*, which symbolize beauty, fertility, and paradise.
- Interpretation:** This suggests that her love and virtue are pure, abundant, and nurturing, much like a fountain that sustains the beauty and growth of the garden. It emphasizes vitality, refreshment, and the idea that her love is a source of life and joy.

2. "a well of living waters,"

- Meaning:** The *well* signifies a deep, reliable source of *living waters*, which often symbolize spiritual vitality, eternal life, and refreshment.
- Interpretation:** This metaphor indicates that her love or presence is not stagnant but alive, constantly providing renewal and sustenance. It underscores the idea of spiritual sustenance that comes from her, portraying her as a vital, life-giving source.

3. "and streams from Lebanon."

- Meaning:** Lebanon, known for its majestic and abundant cedar forests, symbolizes strength, grandeur, and the source of plentiful water streams in biblical imagery.
 - Interpretation:** The *streams from Lebanon* evoke images of powerful, flowing waters originating from a mighty and noble mountain range. It suggests that her qualities or love flow from a place of strength and nobility, spreading outward and enriching everything around.
-

Overall Commentary:

This verse vividly portrays the beloved as a divine and life-sustaining source—comparable to a lush fountain, a vital well, and mighty streams—all symbols of vitality, purity, and strength. The imagery draws a picture of love or virtue that is pure, enduring, and abundant, flowing from a noble and strong source (Lebanon). It emphasizes the richness and life-giving power of the beloved's qualities, inspiring admiration and reverence.

Song of Solomon 4:16 (KJV):

“Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. let my beloved come into his garden, and eat his pleasant fruits.”

Verse 1: "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out."

Commentary:

1. "**Awake, O north wind; and come, thou south**" – The speaker is calling both the north and south winds to awaken and come forth. In biblical symbolism, the winds often represent forces of nature or divine activity. The north wind can symbolize harshness or judgment, while the south wind often signifies warmth and blessing. Together, the call for both winds suggests a desire for a full and balanced divine influence—both cleansing and blessing.
 2. "**blow upon my garden**"** – The "garden" here symbolizes the beloved's soul, heart, or inner life—beautiful and fruitful, cultivated with love and devotion. The winds are asked to stir this garden, implying a desire for spiritual revival or awakening.
 3. "**that the spices thereof may flow out**"** – Spices symbolize fragrance, beauty, and pleasantness. The speaker desires the sweet aroma of virtues, love, or spiritual blessings to be released and spread out. This can also reflect a longing for the divine presence to bring forth spiritual fragrance and fruitfulness.
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Verse 2: "Let my beloved come into his garden, and eat his pleasant fruits."

Commentary:

4. "**Let my beloved come into his garden**" – The "beloved" refers to the bridegroom (often interpreted as Christ or divine lover), and "his garden" symbolizes the bride's heart or spiritual life. The speaker longs for the divine to enter fully into her inner sanctuary, emphasizing intimacy and communion.
 5. "**and eat his pleasant fruits**" – The "fruits" are the fruits of the Spirit, virtues, or blessings that result from divine presence and favor. The desire is for the beloved (God) to enjoy the fruits of the bride's spiritual life, symbolizing mutual enjoyment and fulfillment in their relationship.
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Overall Reflection:

This verse is a poetic plea for divine awakening and blessing. The imagery of winds blowing upon the garden signifies spiritual stirring, renewal, and openness to divine influence. The mutual desire expressed—the bride longing for her beloved to come into her garden and enjoy its fruits—illustrates a deep longing for intimacy, divine favor, and the manifestation of spiritual blessings.

CHAPTER 5:

Verse 1: "I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved."

Commentary:

1. "I am come into my garden, my sister, my spouse:"

•*Interpretation:* The speaker, traditionally understood as the bridegroom (Christ) or the bride (the church), declares that he has entered into his "garden," symbolizing a place of beauty, intimacy, and nourishment—often representing the soul or the relationship with God.

•*Significance:* The terms "my sister" and "my spouse" emphasize both kinship and deep love, indicating closeness and unity. The language suggests a sacred, familial bond that underscores the intimacy of the relationship.

2. "I have gathered my myrrh with my spice;"

•*Interpretation:* "Gathered my myrrh" refers to collecting a fragrant, valuable resin used for perfume and anointing, symbolizing preparation, purity, and sacrifice. "My spice" adds to the imagery of fragrant offerings, possibly representing the sweet sacrifices or delights offered in the relationship or worship.

•*Significance:* The act of gathering these spices indicates intentionality in preparing something sacred or beautiful, highlighting the bridegroom's care and dedication.

3. "I have eaten my honeycomb with my honey;"

•*Interpretation:* Consuming honey and honeycomb symbolizes sweetness, pleasure, and nourishment. Honey is often associated with divine sweetness and joy in Scripture.

•*Significance:* This suggests a fulfillment of desire and the enjoyment of divine blessings or the delights of communion with Christ or the beloved.

4. "I have drunk my wine with my milk:"

•*Interpretation:* Drinking wine and milk symbolizes nourishment, celebration, and sustenance. Wine often signifies joy or the Spirit, while milk can represent spiritual nourishment or innocence.

•*Significance:* The combination points to abundant provision, joy, and spiritual sustenance in the relationship.

5. "eat, O friends; drink, yea, drink abundantly, O beloved."

•*Interpretation:* A call to friends and the beloved to partake in the feast of love, joy, and divine blessing. "Eat" and "drink" are invitations to enjoy the fullness of the relationship and the blessings available.

•*Significance:* The phrase emphasizes abundance—there is enough for everyone to partake and rejoice. It reflects a communal celebration of love, intimacy, and divine grace.

Song of Solomon 5:2 (KJV):

"I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night."

Verse 1:

"I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have filled my belly with wine and my myrrh; I have drunken my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved."

(Note: This verse is often considered part of the previous chapter, but some traditions include it here. It signifies the bride's personal declaration of her love and joy in her beloved.)

Verse 2:

"I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled:"

Commentary:

- "I sleep, but my heart waketh"**: The bride is physically resting but her inner heart or spirit remains alert and attentive. This suggests a heightened sense of awareness or longing, possibly indicating spiritual wakefulness or deep emotional engagement.
 - "it is the voice of my beloved that knocketh"**: The bride hears her beloved calling to her, symbolized by knocking. The knocking indicates a desire for intimacy and communion.
 - "saying, Open to me"**: The plea for entrance suggests a desire for closeness or reconciliation. It may symbolize Christ's call to His church or the soul's longing for divine fellowship.
 - "my sister, my love, my dove, my undefiled"**: These endearing terms emphasize intimacy, purity, and affection. "Sister" and "love" denote close kinship and romance, "dove" symbolizes peace and purity, and "undefiled" underscores innocence and sanctity.
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Verse 3 (Contextual, not in this verse but relevant):

- This verse often follows in the narrative, showing the bride's response or the ongoing dialogue.

Summary:

In this verse, the bride describes her state of being—resting yet alert—when she perceives her beloved's voice calling to her. The imagery of knocking and the tender titles used reflect intimacy, longing, and the desire for union. It may also symbolize spiritual yearning, where the soul is at rest but remains attentive to God's call.

Song of Solomon 5:3 (KJV):

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

Commentary:

1. "I have put off my coat;"

- The speaker (the bride) indicates that she has removed her outer garment or covering. In the cultural context, this could symbolize a sense of vulnerability or intimacy—she is no longer dressed in her formal or guarded attire. It might also reflect a moment of preparation or transition, perhaps indicating her readiness to meet her beloved or to be in a state of openness.

2. "how shall I put it on?"

- This rhetorical question suggests hesitation or a sense of unworthiness. She questions how she can resume wearing her coat after having removed it, implying feelings of shame, guilt, or unpreparedness. It reflects a state of spiritual or emotional vulnerability, possibly indicating that she feels unable to return to her previous state of dignity or protection because of her current feelings or situation.

3. "I have washed my feet;"

- Washing the feet was a customary act of cleanliness and humility, often associated with hospitality or preparation for intimacy. The bride's statement emphasizes her efforts to purify herself, perhaps symbolizing repentance or a desire to be clean before her beloved.

4. "how shall I defile them?"**

- Again, she questions how she can allow her feet to be defiled after having washed them. This reflects her concern about purity and integrity, possibly indicating her feelings of guilt or unworthiness. She perceives that her current state might defile her cleanliness or spiritual purity, highlighting her inner conflict.

Overall Reflection:

This verse portrays a moment of vulnerability, introspection, and emotional tension. The bride reflects on her state—having shed her defenses and purified herself—but feels uncertain about how she can re-engage or approach her beloved without losing her sense of purity or dignity. It underscores themes of purity, shame, and the desire for acceptance despite feelings of inadequacy.

Verse 4:

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

Commentary:

1. **“My beloved put in his hand by the hole of the door,”**

•*Context & Imagery:* The beloved (the bridegroom) is attempting to gain access to the bride, who appears to be hesitant or asleep. The phrase “put in his hand by the hole of the door” suggests a gentle, tentative approach—perhaps the bride is aware of his presence but is unsure or reluctant to fully open herself. The “hole of the door” can be seen as a small opening or a crack, symbolizing an initial attempt at connection or communication.

•*Symbolism:* This action may symbolize Christ’s persistent love—He often seeks to draw near to His bride, gently reaching out despite her hesitations. It reflects intimacy and the desire for closeness, as well as the tenderness involved in seeking relationship.

2. **“and my bowels were moved for him.”**

•*Literal & Figurative Meaning:* The phrase “my bowels were moved” is an ancient expression indicating deep emotion, compassion, or inner stirring. In the biblical context, it signifies a profound emotional or spiritual response—possibly love, longing, or even a sense of vulnerability.

•*Symbolism:* The “bowels” (or intestines) in biblical language often represent the innermost feelings or core of one’s being. The bride’s inner being is stirred at the sight or action of her beloved, emphasizing a profound emotional or spiritual reaction to his gentle approach.

•*Implication:* This reaction underscores a moment of intimate vulnerability and affection, illustrating the depth of the bride’s feelings and the emotional impact of Christ’s gentle pursuit.

Overall Reflection:

This verse captures a tender moment of longing and pursuit. The beloved’s subtle attempt to reach the bride through a small opening signifies patience and gentle love. The bride’s visceral emotional response (“my bowels were moved”) highlights the deep, heartfelt connection and the transformative power of love—whether divine or human—when approached with tenderness and sincerity. It encapsulates themes of pursuit, intimacy, vulnerability, and emotional depth that are central to the poetic beauty of the Song of Solomon.

Verse 5 (KJV):

“I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet-smelling myrrh, upon the handles of the lock.”

Detailed Commentary:

1. "I rose up to open to my beloved;"

- The bride describes her action of rising to open the door to her beloved. This indicates a moment of anticipation and willingness to receive him. It reflects her readiness and eagerness to be with the one she loves. Her action shows intimacy and devotion, emphasizing her desire for closeness and connection.

2. "and my hands dropped with myrrh,"

- Her hands are described as being "dropped with myrrh," which suggests she was anointed or perfumed with myrrh, a fragrant resin symbolizing beauty, purity, and sometimes suffering or sacrifice. This detail highlights her adornment and the tenderness of her preparation for her beloved. It also signifies her fragrant, consecrated love.

3. "and my fingers with sweet-smelling myrrh,"

- Her fingers, like her hands, are also fragrant with myrrh. The repetition emphasizes the richness of her love and the sensory experience associated with her devotion. It portrays her as fragrant and desirable, and her love as sweet and pleasing.

4. "upon the handles of the lock."

- The myrrh is on the handles of the lock, meaning she is applying her fragrance right where she will open the door. This symbolizes her intention to make herself appealing and pleasing to her beloved. It also suggests preparation and care in her love, making herself attractive and welcoming.

Summary:

This verse beautifully captures the bride's act of preparation and anticipation for her beloved. Her use of fragrant myrrh signifies her love's sweetness and her desire to present herself beautifully. The imagery conveys intimacy, affection, and the act of welcoming with love and tenderness. The verse emphasizes the emotional and physical readiness to reunite with her beloved, reflecting the deep love and longing expressed throughout the Song of Solomon.

Song of Solomon 5:6 (KJV):

"I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer."

Verse-by-Verse Commentary:

1. "I opened to my beloved;"

The speaker (the bride) indicates that she has opened the door or her heart to her beloved, signaling readiness and openness to communion. This act symbolizes her desire for closeness and her willingness to engage in intimate relationship. It also reflects a moment of anticipation, perhaps after waiting or longing.

2. "but my beloved had withdrawn himself, and was gone:"

Despite her openness, the beloved has retreated or moved away suddenly. This withdrawal can symbolize a moment of spiritual or emotional distance, perhaps representing times when God's presence seems to withdraw from us, or when love feels silent. It introduces a tone of longing and disappointment, emphasizing the fleeting nature of closeness in love and spiritual experience.

3. "my soul failed when he spake:"

The phrase "my soul failed" (or "fainteth") expresses deep emotional distress and longing. When the beloved spoke, the bride's soul was overwhelmed—perhaps with hope, love, or the pain of separation. It highlights the intensity of her feelings and the depth of her desire for communion.

4. "I sought him, but I could not find him;"

Her earnest pursuit of her beloved underscores her persistent love and longing. Despite her efforts to locate him, he remains elusive. This may symbolize the believer's pursuit of God, who sometimes seems distant or hidden, testing faith and patience.

5. "I called him, but he gave me no answer."

Her calls go unanswered, intensifying her sense of abandonment and spiritual longing. The silence of the beloved could reflect divine silence at times in our spiritual journey, where prayers seem unanswered, and the soul feels forsaken.

Overall Reflection:

This verse captures a moment of deep longing, disappointment, and spiritual tension. It vividly portrays the bride's love and desire to be united with her beloved, alongside the painful experience of feeling distant or unheard. In a spiritual context, it can illustrate the believer's experience of seeking God during times of spiritual dryness or testing, emphasizing perseverance and faith even when God's presence feels hidden.

Song of Solomon 5:7 (KJV):

**"The keepers of the city have caused me to cease:
they have made me to go in circles:
they have taken away my veil,
away my coat,
away my mantle."**

Verse-by-Verse Commentary:

1. "The keepers of the city have caused me to cease:"

This opening line depicts the beloved as being hindered or restrained by the city's guards or watchmen. The "keepers of the city" likely symbolize external forces—perhaps societal forces, jealous rivals, or guardians of honor—who prevent her from approaching or being with her beloved. The phrase "caused

me to cease" suggests a forced pause or stoppage, indicating that her pursuit or desire has been interrupted, leading to feelings of frustration or suppression.

2. "they have made me to go in circles:"

This imagery portrays a sense of confusion, frustration, and lack of progress. Going in circles emphasizes that efforts to reach her beloved or to find peace are futile—she is wandering without direction, caught in a cycle of despair or longing. It reflects her emotional state—trapped in a situation where movement or resolution seems impossible.

3. "they have taken away my veil,"

The veil traditionally symbolizes modesty, beauty, or a barrier that conceals or reveals. The act of removing her veil can be interpreted as a loss of privacy or dignity, or perhaps an exposure of her vulnerability. It might also signify that her guardedness has been stripped away, leaving her open to judgment or shame.

4. "away my coat,"

The coat (or robe) signifies protection, warmth, or status. Its removal indicates exposure and vulnerability. Such loss could symbolize shame, disgrace, or the stripping of her external adornments, leaving her defenseless before her enemies or observers.

5. "away my mantle."

The mantle often represents authority, dignity, or status. Its removal suggests a further diminishment of her outward dignity or social standing, possibly indicating humiliation or loss of honor. The sequence of removing her veil, coat, and mantle paints a picture of her being stripped of all coverings—both physical and symbolic—highlighting her vulnerability and the severity of her predicament.

Overall Interpretation:

This verse vividly describes the beloved's feelings of helplessness and exposure caused by external forces ("the keepers of the city"). The imagery of being made to go in circles and being stripped of her coverings conveys her sense of being trapped, humiliated, and powerless. It reflects a moment of intense emotional distress, possibly during a time of conflict or shame, where her dignity and security are forcibly taken from her.

Song of Solomon 5:8 (KJV):

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

Verse 8:

"I charge you, O daughters of Jerusalem,"

Explanation:

The bride, in her longing and love-sick state, appeals directly to the "daughters of Jerusalem," who are likely her friends or fellow women of Jerusalem. Here, she issues a formal appeal or command ("I

charge you"), emphasizing the importance and seriousness of the request. She seeks their help in locating her beloved, highlighting her deep emotional attachment.

Verse 8 (continued):

"if ye find my beloved,"

Explanation:

She asks the daughters of Jerusalem to assist in the search for her beloved. Her use of "if ye find" indicates that she is uncertain of his whereabouts, and she relies on their aid. The phrase underscores her vulnerability and dependence on others to help her reconnect with her love.

Verse 8 (continued):

"that ye tell him,"

Explanation:

She instructs them to inform her beloved of her condition—her love-stricken state. This shows her desire for her beloved to know how deeply she longs for him and perhaps to reassure him of her affection, or to prompt him to come to her.

Verse 8 (continued):

"that I am sick of love."

Explanation:

The phrase "sick of love" is a poetic and vivid expression of her intense emotional and perhaps physical longing. It conveys that her love is so consuming that it causes her distress—her love has become a kind of illness that affects her deeply. This phrase emphasizes the depth of her passion and the pain of separation.

Overall Summary:

In Song of Solomon 5:8, the bride pleads with the women of Jerusalem to help her find her beloved, expressing her profound longing and emotional suffering due to love. Her appeal underscores her vulnerability, her dependence on others for assistance, and the intensity of her love, which she describes as a sickness. The verse captures the passionate and poetic nature of love that is central to the Song of Solomon.

Song of Solomon 5:9 (KJV):

"What is thy beloved more than another beloved, O thou fairest among women?"

1. "What is thy beloved more than another beloved,"

•**Explanation:** The bride is asking the daughters of Jerusalem what makes her beloved stand out above all others. She is seeking to articulate the unique qualities and virtues that distinguish her beloved from other men. This reflects a moment of reflection and admiration, emphasizing that her love is special and rooted in unique attributes.

2. "O thou fairest among women?"

•**Explanation:** The phrase addresses the daughters of Jerusalem directly, calling them "fairest among women," which could imply that they are admired or esteemed. The bride is indirectly asking: among all women, what makes her beloved the most beautiful or the most desirable? Alternatively, it could be a rhetorical question, highlighting the esteemed status of her beloved in her eyes, setting him apart from others.

Additional insights:

- This verse captures a common poetic theme in Song of Solomon: the admiration and exaltation of the beloved's qualities.
- The question emphasizes the exclusivity and uniqueness of the bride's love, suggesting that her beloved's virtues surpass mere physical beauty—they could include moral qualities, character, or spiritual attributes.
- It also reflects the poetic style of the Song of Solomon, where questions and comparisons are used to praise and elevate the beloved.

Song of Solomon 5:10 (KJV):

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

Verse 10 Commentary:

1. "My beloved is white and ruddy,"

- "My beloved"** refers to the bride's description of her beloved, who is often understood to be Christ or her bridegroom.
- "White"** symbolizes purity, holiness, and righteousness. White is frequently used in Scripture to denote cleanliness and divine perfection.
- "Ruddy"** indicates a reddish hue, often associated with vitality, strength, and health. The reddish color can also symbolize the blood of Christ, emphasizing sacrifice, love, and redemption.
- Together, "white and ruddy" portray the beloved as a figure of divine purity combined with strength and vitality, highlighting His perfect and powerful nature.

2. "the chiefest among ten thousand."

- "Chiefest"** means the most excellent, the foremost, or the most distinguished.
- "Among ten thousand"** signifies a multitude—here, possibly symbolizing a vast assembly of people or qualities.

•The phrase emphasizes that the beloved surpasses all others in excellence, beauty, and distinction. It underscores His uniqueness and preeminence among many.

Summary:

This verse paints a vivid picture of the bride's admiration for her beloved, portraying Him as pure, strong, and incomparable. The imagery emphasizes His divine perfection, vitality, and unmatched superiority over all others.

Song of Solomon 5:11 (KJV):

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

Verse 11 Breakdown and Commentary:

1. "His head is as the most fine gold,"

•**Meaning:** The "head" symbolizes the man's dignity, nobility, and preciousness. Comparing his head to "the most fine gold" signifies purity, value, and brilliance. Gold often represents worth and divine beauty in biblical symbolism.

•**Implication:** The beloved views the man as someone of great integrity, high standing, and beauty—precious and radiant like refined gold.

2. "his locks are bushy,"

•**Meaning:** "Locks" refer to his hair. Describing them as "bushy" suggests fullness, richness, and perhaps a natural, untamed beauty.

•**Implication:** This detail emphasizes masculinity and vitality. It also conveys a sense of natural attractiveness, unpretentious and vigorous.

3. "and black as a raven."

•**Meaning:** The color black as a raven's feathers signifies deep, lustrous darkness.

•**Implication:** The darkness of his hair enhances his striking appearance, symbolizing mystery, depth, or even a form of nobility. Black hair is often associated with strength and elegance in biblical poetry.

Overall Interpretation:

This verse highlights the physical beauty and noble qualities of the beloved man through rich, poetic imagery. The description uses precious metals and natural elements to emphasize his admirable qualities—his dignity, strength, and attractiveness. The imagery also reflects admiration and deep affection, portraying him as a rare and precious treasure.

Song of Solomon 5:12 (KJV):

"His cheeks are as a bed of spices, as sweet flowers: his lips are like lilies, dropping sweet smelling myrrh."

Verse 12 Commentary:

1. "His cheeks are as a bed of spices,"

- The imagery here portrays the beloved's cheeks as lush and fragrant, like a "bed of spices."
- Spices in biblical times were highly valued for their pleasant aroma and symbolic of beauty, luxury, and delight.
- This description emphasizes the attractiveness and the richness of his appearance, suggesting a sense of warmth, vitality, and sensory pleasure.
- The comparison also alludes to the idea that his face is a source of comfort and sweetness, much like fragrant spices that soothe and delight the senses.

2. "as sweet flowers:"

- The "sweet flowers" further reinforce the notion of fragrance and beauty, indicating that his cheeks are as lovely and fragrant as blooming flowers.
- Flowers symbolize freshness, purity, and attractiveness, emphasizing the beloved's gentle and appealing nature.
- The simile suggests that his presence is as pleasing and uplifting as the aroma of a garden in bloom.

3. "his lips are like lilies,"

- Lips are often associated with speech, love, and tenderness. Comparing them to lilies suggests purity, beauty, and delicacy.
- Lilies are often symbols of beauty and innocence, indicating that his words or expressions are pure and lovely.
- The imagery enhances the idea of gentleness and sweetness, implying that his words or kisses are as tender and beautiful as the flowers.

4. "dropping sweet smelling myrrh."

- Myrrh was a precious resin with a rich, sweet aroma, often used in perfumes and anointing oils.
 - The phrase "dropping myrrh" suggests that his lips exude or produce a sweet, fragrant aroma, symbolizing the sweetness of his speech or affection.
 - It also alludes to the idea of his words or presence being richly pleasing, aromatic with love and tenderness.
-

Summary:

This verse vividly depicts the beloved's physical and possibly spiritual attractiveness through rich, fragrant imagery. The use of spices, flowers, and myrrh emphasizes beauty, purity, and sweetness,

highlighting the deep affection and admiration expressed by the speaker. The sensory language invites the reader to imagine not just visual beauty but also the fragrant, almost tangible aura of love and desirability surrounding the beloved.

Verse (KJV):

5:13 *His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh.*

Verse-by-verse Commentary:

1. "His cheeks are as a bed of spices,"

•**Imagery of Spices:** The comparison of the cheeks to a "bed of spices" evokes a sense of richness, aroma, and attractiveness. Spices were highly valued in biblical times for their fragrance and rarity, symbolizing something pleasing and desirable.

•**Symbolism of the cheeks:** The cheeks, often associated with beauty and health, are depicted here as fragrant and inviting, emphasizing the beloved's attractiveness and vitality.

•**Connotation:** This suggests that the beloved's face radiates beauty and a pleasing fragrance, contributing to the overall appeal and allure described in this poetic depiction.

2. "as sweet flowers:"

•**Comparison to Flowers:** The mention of "sweet flowers" enhances the imagery of fragrance and beauty. Flowers symbolize delicacy, freshness, and natural charm.

•**Symbolism of sweetness:** Indicating that his cheeks not only look beautiful but also emit a sweet aroma, reinforcing the idea of attractiveness that is both visual and olfactory.

3. "his lips like lilies,"

•**Lily imagery:** Lilies are often associated with purity, elegance, and beauty.

•**Lips as lilies:** Portraying the lips as lilies suggests softness, purity, and a gentle allure. Lilies are also fragrant, so this continues the theme of pleasant aroma and beauty.

•**Poetic device:** The comparison elevates the aesthetic value of the beloved's lips, emphasizing their delicate and appealing nature.

4. "dropping sweet smelling myrrh."

•**Myrrh symbolism:** Myrrh was a valued resin with a strong, sweet aroma, used in perfumes and incense, and also had symbolic significance in biblical contexts, representing suffering, beauty, and aromatic richness.

•**Dropping myrrh:** The phrase indicates that his lips are so fragrant that they seem to be releasing or "dropping" this sweet substance, emphasizing their seductive and pleasant nature.

•**Sensory appeal:** This enhances the imagery by engaging the sense of smell, suggesting that the beloved's presence is both beautiful and intensely fragrant.

Summary:

In this verse, the beloved's features are poetically described using rich imagery of fragrance and beauty. The cheeks and lips are compared to fragrant spices, lilies, and myrrh, emphasizing their attractiveness, purity, and delightful aroma. The verse combines visual and olfactory imagery to portray the beloved as irresistibly charming and fragrant, aligning with the overall poetic celebration of love and admiration in the Song of Solomon.

Song of Solomon 5:14 (KJV):

"His hands are as gold rings in myrrh, set about with sapphires."

Detailed Commentary:

1. "His hands are as gold rings in myrrh,"

•Symbolism of Hands:

The "hands" of the bridegroom represent strength, action, and tenderness. They are often associated with work, protection, and love.

•Gold Rings:

Gold symbolizes purity, value, and divine quality. Rings are circular, symbolizing eternity, completeness, and unending love. When described as "gold rings," it emphasizes the preciousness and enduring strength of His touch or His actions.

•In Myrrh:

Myrrh was a fragrant resin used in perfumes, anointings, and burial spices. It symbolizes sweetness, suffering, and sacrifice. The presence of myrrh suggests that His hands are not only valuable but also associated with suffering and sacrifice, reflecting Christ's love that was demonstrated through His suffering.

2. "set about with sapphires."

•Sapphires:

Sapphires are precious blue gemstones, often symbolizing divine favor, heaven, and spiritual truth. They evoke imagery of the heavens and divine knowledge.

•Set About With:

This phrase indicates adornment or decoration, suggesting that His hands are beautifully decorated with sapphires, highlighting their divine and majestic nature.

•Overall Imagery:

The combination of gold rings in myrrh and sapphires paints a picture of beauty, divine worth, and sacrificial love. It suggests that His actions are both precious and divine, intertwined with suffering and sacrifice but also with divine splendor.

Summary:

This verse poetically describes the Lord's hands as extraordinarily valuable and beautiful, adorned with precious materials symbolizing divine qualities, sacrifice, and eternal love. The imagery emphasizes His divine nature, His sacrificial love, and the beauty of His actions toward the bride.

Verse 15 (KJV):

“His legs are as pillars of marble, set upon sockets of gold: his countenance is as Lebanon, excellent as the cedars.”

Commentary

1. “His legs are as pillars of marble,”

•**Imagery and symbolism:** The comparison of Christ's (or the beloved's) legs to “pillars of marble” emphasizes strength, stability, and beauty. Marble is a noble, enduring material, symbolizing durability and divine strength.

•**Spiritual significance:** The legs support the entire structure, illustrating stability and firmness in His character and authority. It suggests that the Savior's foundation is unshakeable and majestic.

2. “set upon sockets of gold:”

•**Imagery:** Gold represents purity, royalty, and divine majesty. Sockets of gold imply that His legs are firmly anchored in divine splendor and sovereignty.

•**Spiritual significance:** The golden sockets suggest that His strength is divinely appointed and eternally secure, emphasizing His regal authority and divine nature.

3. “his countenance is as Lebanon,”

•**Imagery:** Lebanon, famous for its majestic, tall, and resilient cedars, symbolizes grandeur, strength, and beauty. The “countenance” (face or appearance) being likened to Lebanon conveys dignity and nobility.

•**Spiritual significance:** This indicates that His presence and face are awe-inspiring, majestic, and full of grandeur, inspiring reverence and admiration.

4. “excellent as the cedars.”

•**Imagery:** Cedars are known for their tallness, durability, and fragrance. Describing His appearance as “excellent as the cedars” highlights excellence, resilience, and splendor.

•**Spiritual significance:** The comparison underscores the divine excellence and majestic beauty of His visage, suggesting that His presence commands admiration and respect.

Summary:

This verse poetically describes the majesty, strength, and divine splendor of Christ or the beloved. The imagery of marble pillars and golden sockets for His legs emphasizes stability and divine authority, while the comparison to Lebanon and cedars highlights nobility, grandeur, and resilience. Overall, it portrays a majestic, powerful, and noble figure worthy of admiration and reverence.

Song of Solomon 5:16 (KJV):

"His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."

Verse-by-Verse Commentary:

1. "His mouth is most sweet:"

- Literal meaning:* The speaker is expressing the sweetness and pleasantness of her beloved's speech or words. It suggests that his words are satisfying, appealing, and delightful, much like something sweet to the taste.
- Spiritual/figurative meaning:* This can symbolize the attractiveness of Christ's words—His teachings, promises, and presence are inherently sweet and desirable to the believer. It highlights the loving communication and the comfort found in His speech.

2. "yea, he is altogether lovely."

- Literal meaning:* The beloved is completely admirable, perfect in every way, and fully lovable.
- Spiritual/figurative meaning:* This emphasizes the completeness and perfection of Christ or the beloved. Every aspect of Him is attractive—His character, His actions, His love, and His beauty. It is a declaration of total admiration and love.

3. "This is my beloved,"

- Literal meaning:* The speaker refers affectionately to her beloved, affirming her love and devotion.
- Spiritual/figurative meaning:* This can represent the believer's declaration of love for Christ, acknowledging Him as the beloved—one whom she deeply cherishes and desires.

4. "and this is my friend,"

- Literal meaning:* She also considers her beloved as her friend—someone close, familiar, and trusted.
- Spiritual/figurative meaning:* This underscores the intimacy and personal relationship believers have with Christ. He is not just a distant figure but a friend who shares a close, personal bond.

5. "O daughters of Jerusalem."

- Literal meaning:* She addresses the women of Jerusalem, inviting them to observe and consider her beloved.
 - Spiritual/figurative meaning:* This can be seen as an invitation for others to behold the beauty and loveliness of Christ or the beloved. It emphasizes admiration and the desire to share the joy of this relationship with others.
-

Summary:

Song of Solomon 5:16 is a poetic declaration of love and admiration. The speaker vividly describes the beloved's speech as sweet, his overall character as altogether lovely, and affirms her deep love and

friendship toward him. Addressing the daughters of Jerusalem, she invites others to recognize his beauty and worth, symbolizing the admiration of Christ's character and the joy of a loving relationship with Him.

CHAPTER 6:

Song of Solomon 6:1 (KJV):

"Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside, that we may seek him with thee?"

Verse Breakdown and Commentary:

1. "Whither is thy beloved gone,"

•**Analysis:** The verse begins with a question directed at the "fairest among women," who is typically understood to be the bride or beloved. The question "Whither is thy beloved gone" indicates a sense of longing or concern, as others inquire about the whereabouts of her beloved. It suggests that her beloved has departed or is elsewhere, prompting others to seek him.

•**Deeper meaning:** The phrase reflects the recurring theme in the Song of Solomon of love and separation. It emphasizes the desire to find and reunite with the beloved, highlighting the intimacy and importance of the relationship.

2. "O thou fairest among women?"

•**Analysis:** This phrase is an address or a form of endearment, praising the bride as the "fairest among women." It underscores her beauty and uniqueness.

•**Significance:** The compliment sets a tone of admiration and affection, reinforcing her esteemed position among women and her beloved's love for her.

3. "whither is thy beloved turned aside,"

•**Analysis:** The question continues, asking where her beloved has "turned aside" or gone. The phrase suggests that he has diverted from his usual path or place, possibly indicating movement away from her or a change in his location.

•**Implication:** The emphasis on "turned aside" may also symbolize a moment of temporary separation, prompting others to help in the search.

4. "that we may seek him with thee?"

•**Analysis:** The final part indicates a collective desire to seek the beloved "with thee," implying that others are also interested in finding him and are willing to join her in the search.

•**Tone:** This shows community support, love, and shared longing, illustrating that the love and concern extend beyond just the bride and her beloved, encompassing friends or witnesses.

Overall Commentary:

This verse captures a moment of longing and curiosity, illustrating the deep affection between the bride and her beloved. The questions reveal the universal human experience of missing someone dearly and the desire to reunite. The mention of seeking him "with thee" underscores a shared love and communal effort to restore the relationship. It also reflects the tenderness and devotion that characterize the Song of Solomon, emphasizing love's intimate and communal dimensions.

Verse 6:2 (KJV):

"My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies."

Verse 6:2 - Detailed Commentary

1. "My beloved is gone down into his garden,"

Commentary:

The "beloved" refers to the bride's beloved, often interpreted as Christ or the bridegroom in the allegorical sense. His "going down into his garden" signifies a deliberate, intimate retreat into a place of beauty and nourishment. Gardens in biblical imagery symbolize paradise, spiritual abundance, and divine communion. The act of "going down" may imply humility or a purposeful descent into a sacred or private space for communion, refreshment, or tending to the beauty of the relationship.

2. "to the beds of spices,"

Commentary:

The "beds of spices" evoke fragrant, aromatic places where spices are cultivated or gathered. Spices symbolize attraction, sensuality, and the richness of love, both physical and spiritual. It suggests that the beloved seeks out fragrant, pleasing experiences—perhaps representing the richness of divine love or the sweet intimacy of the relationship. The imagery emphasizes pleasure, aroma, and the sensory delights associated with love and divine fellowship.

3. "to feed in the gardens,"

Commentary:

"To feed" indicates nourishment, sustenance, and fulfillment. The gardens are places of growth and vitality, reinforcing the idea that the beloved finds sustenance and sustains others through these divine or sacred spaces. It signifies ongoing care, nurturing, and enjoyment of the beauty and bounty provided in the divine or relational garden.

4. "and to gather lilies."

Commentary:

Lilies are symbols of purity, beauty, and renewal in biblical imagery. Gathering lilies suggests the

pursuit of purity and the appreciation of divine beauty. It may also symbolize gathering the virtues or qualities of love, such as innocence and holiness. The act of gathering lilies highlights intentionality in seeking spiritual beauty and purity within the relationship or divine communion.

Summary:

In this verse, the beloved's journey into his garden symbolizes a retreat into a sacred, fragrant space for nourishment, intimacy, and appreciation of divine or spiritual beauty. The imagery of spices, feeding, and lilies emphasizes pleasure, purity, and growth in the relationship—whether between lovers or between the soul and God. This verse portrays a deliberate pursuit of spiritual richness and purity, underscoring the importance of retreat and reflection in cultivating love and divine fellowship.

Verse (KJV):

6:3 "I am my beloved's, and my beloved is mine: he feedeth among the lilies."

Commentary:

1. "I am my beloved's,"

- This phrase expresses a deep personal belonging and mutual love between the speaker (the bride) and her beloved (the bridegroom). It signifies a committed relationship where the bride recognizes herself as belonging to her beloved, emphasizing intimacy, trust, and exclusive devotion. It reflects the biblical theme of belonging and being cherished by the beloved.

2. "and my beloved is mine:"

- Here, the bride affirms not only her belonging to her beloved but also that her beloved reciprocates this love and devotion. This mutual possession underscores the unity and reciprocal affection in their relationship. It highlights a bond of deep mutual love and security, reinforcing the covenant of love between them.

3. "he feedeth among the lilies."

- This poetic metaphor paints a serene and idyllic picture. "He feedeth" suggests that the beloved is caring for or tending his bride, possibly implying guiding, nourishing, and protecting her.
- "Among the lilies" symbolizes purity, beauty, and grace. Lilies often represent innocence and divine beauty in biblical imagery. The setting among lilies evokes a peaceful, lush, and beautiful environment, emphasizing the purity and sanctity of their love.
- Alternatively, some interpret "feeding" as the bridegroom tending to his bride like a shepherd, providing for her spiritual and emotional needs amidst beauty and tranquility.

Summary:

Verse 6:3 beautifully encapsulates the mutual love and devotion between the bride and bridegroom, emphasizing their personal belonging to each other. The imagery of the beloved feeding among lilies

enhances the purity, serenity, and divine beauty of their relationship, portraying love as both nurturing and sacred.

Song of Solomon 6:4 (KJV):

"Thou art beautiful, O thou fair one, as Tirtzah, comely as Jerusalem, terrible as an army with banners."

Verse Breakdown and Commentary:

1. "Thou art beautiful, O thou fair one,"

This opening line is a direct and tender affirmation of the beloved's beauty. The speaker, traditionally understood as the bridegroom or the lover, is emphasizing her attractiveness and inner loveliness. The use of "beautiful" and "fair one" underscores her grace, elegance, and the esteem in which she is held.

2. "as Tirtzah,"

Tirtzah was an ancient city, believed to be associated with beauty and perhaps a place of celebration or significance in Israel. By comparing her to Tirtzah, the speaker elevates her beauty to the level of a notable and admired place. This metaphor suggests her attractiveness is as captivating as the well-known city, highlighting her exceptional allure.

3. "comely as Jerusalem,"

Jerusalem, the holy city, is often used symbolically in Scripture to represent purity, majesty, and divine favor. Comparing her to Jerusalem presents her as noble, revered, and spiritually significant. It also evokes a sense of stability and sacredness, emphasizing her worthiness and the deep admiration she commands.

4. "terrible as an army with banners."

This phrase introduces a striking contrast. While the earlier metaphors depict her beauty and nobility, this line emphasizes her strength, power, and awe-inspiring presence. An army with banners suggests majesty, discipline, and the ability to command respect or even invoke fear. It portrays her as formidable and majestic, not just beautiful but also commanding and impressive.

Overall Commentary:

This verse celebrates the multifaceted beauty of the beloved — her physical attractiveness, noble stature, and commanding presence. The metaphors from ancient cities evoke admiration and respect, while the army imagery underscores her strength and majesty. The verse beautifully combines tender affection with reverence and awe, illustrating that true beauty encompasses both inner nobility and powerful dignity.

Song of Solomon 6:5 (KJV):

****"Turn away thine eyes from me, for they have overcome me: *
they have made me sick."***

Verse Breakdown and Commentary:

1. "Turn away thine eyes from me,"

Explanation:

The speaker is requesting that the beloved avert her gaze from him. This suggests a sense of shyness, humility, or perhaps an overwhelming feeling of love and admiration. Turning away the eyes can also imply a desire to avoid being consumed or overwhelmed by intense feelings or beauty, acknowledging the power of visual attraction.

2. "for they have overcome me:"

Explanation:

The phrase indicates that the beloved's eyes possess a potent power over the speaker. The word "overcome" suggests that her gaze has subdued him entirely, overpowering his emotional or spiritual defenses. It highlights the strength of love's influence and the intense effect of physical attraction or admiration.

3. "they have made me sick."

Explanation:

This expression conveys that the effect of her eyes is so profound that it causes a kind of emotional or physical distress, metaphorically making him "sick." It illustrates the idea that love and longing can be so intense that they produce a kind of suffering or weakness, emphasizing love's power to deeply affect the human spirit.

Overall Reflection:

This verse captures the overwhelming power of love and attraction. The beloved's eyes are depicted as irresistible and potent enough to cause emotional turmoil. The speaker's plea to turn away signifies humility and recognition of love's intense grip. It reflects the mutual vulnerability and the deep emotional connection expressed throughout the Song of Solomon.

Verse 6: "Thy stature is like to a palm tree, and thy breasts to clusters of grapes."

Verse 6 Commentary:

1. "Thy stature is like to a palm tree,"

Meaning: The comparison of the bride's stature to a palm tree emphasizes grace, elegance, and strength. Palm trees are tall, straight, and graceful, symbolizing nobility and beauty. This imagery highlights her uprightness and stature, suggesting she stands tall and proud, yet graceful—qualities admired in biblical poetry.

Symbolism: In biblical symbolism, the palm tree often signifies victory, righteousness, or beauty. Here, it underscores her admirable physical stature.

2. "and thy breasts to clusters of grapes."

Meaning: The breasts are likened to clusters of grapes, a symbol of fertility, abundance, and sweetness. Grapes are often associated with joy and blessing, and their depiction here suggests the beauty and richness of her body.

Symbolism: Grapes also point to the fruitfulness and desirability of the bride, emphasizing her attractiveness and the life-giving qualities she possesses.

Overall Reflection:

This verse beautifully depicts the bride's physical beauty using natural imagery rich in symbolism. The comparison to a palm tree elevates her stature, suggesting dignity and strength, while the grapes symbolize fertility, sweetness, and blessing. The poetic imagery conveys admiration and love, celebrating both her physical form and the virtues associated with her.

Verse 6:7 (KJV):

"As a piece of a pomegranate are thy temples within thy locks."

Verse 6:7 - Detailed Commentary

1. "As a piece of a pomegranate"

•**Imagery:** The comparison to a pomegranate suggests something small, round, and richly colored. Pomegranates are known for their vibrant red hue and abundance of seeds, symbolizing beauty, fertility, and abundance.

•**Symbolism:** The "piece" indicates a small, precious part of something larger. In this context, it emphasizes the delicacy and beauty of the woman's temples, highlighting their attractiveness and perhaps their preciousness in the eyes of the lover.

2. "are thy temples"

•**Temples:** The temples are the sides of the forehead, often associated with beauty, grace, and delicacy in biblical poetry. They are considered an intimate and sensitive part of the face, symbolizing inner beauty and appeal.

•**Personal and Intimate:** The mention of temples underscores the focus on the woman's face, emphasizing her inner and outer attractiveness, which captivates the lover.

3. "within thy locks."

•**"Within thy locks":** This phrase indicates that the temples are nestled or hidden within the woman's hair. The "locks" refer to her hair, symbolizing her beauty and grace.

•**Cultural Significance:** In biblical times, hair often represented beauty and strength. The phrase suggests that her temples, the delicate parts of her face, are framed and protected by her hair, adding to her allure.

Overall Interpretation:

This verse poetically describes the woman's temples as small, beautiful, and richly colored like a piece of a pomegranate, nestled within her flowing hair. It emphasizes her physical beauty and the intimate nature of her allure, highlighting the lover's admiration for her delicate features. The imagery evokes a sense of preciousness and attraction, portraying her as a treasured and captivating figure.

Verse 8 (KJV):

"There are threescore queens, and fourscore concubines, and virgins without number."

Commentary:

1. "There are threescore queens,"

- Meaning:* The term "threescore" means sixty. The mention of "queens" indicates a multitude of noble and highly esteemed women who are part of the royal court or the bride's recognition of her grandeur.
- Significance:* This highlights the vast number of women who surround the king or ruler, emphasizing his royal status and the multitude of relationships or alliances. It also sets a tone of abundance and majesty, illustrating the splendor and the extensive court life.

2. "and fourscore concubines,"

- Meaning:* "Fourscore" means eighty, referring to the number of concubines.
- Interpretation:* Concubines were women who had a recognized, though subordinate, relationship with the king, often with fewer privileges than the queens. Their large number signifies the king's wealth, power, and the cultural context of polygamy prevalent in ancient monarchies.
- Implication:* The verse emphasizes the abundance of women associated with the king, symbolizing worldly riches, status, and perhaps the worldly allure that can distract from spiritual devotion.

3. "and virgins without number."

- Meaning:* An indefinite, vast number of young virgins—women who are pure and youthful.
 - Symbolism:* These could represent the many young women who are eligible or attracted to the king, symbolizing beauty, innocence, and the allure of worldly pleasures.
 - Poetic Effect:* The phrase "without number" underscores the limitless or overwhelming nature of the court's beauty and attraction.
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Overall Significance:

This verse paints a picture of abundance and splendor, illustrating the many layers of beauty, status, and worldly attraction surrounding the king. In the context of the Song of Solomon, which celebrates love, beauty, and the bride's unique relationship with the beloved, this verse may serve as a contrast or as a depiction of worldly allure compared to the unique love and beauty of the bride. It highlights the

richness and complexity of the scene, emphasizing that the bride's love is distinctive amid many other attractions.

Song of Solomon 6:9 (KJV):

"My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and her concubines, and they praised her."

Verse-by-Verse Commentary:

1. "My dove, my undefiled is but one;"

- **"My dove"**: The dove symbolizes purity, innocence, and beauty. The beloved is being affectionately addressed as a gentle, pure bird.
- **"my undefiled"**: Emphasizes her purity and moral innocence, suggesting she is without blemish or defect.
- **"is but one"**: Indicates her uniqueness; she stands out as the singular, irreplaceable object of love. This phrase underscores her exclusivity and special status in the eyes of the lover, reflecting her singular importance.

2. "she is the only one of her mother,"

- This phrase signifies her singularity and exclusivity within her family lineage—she is the only one born of her mother, perhaps implying her uniqueness or her special position among her siblings or in her mother's eyes.
- It also suggests a sense of cherished rarity, highlighting her exceptional nature in her family context.

3. "she is the choice one of her that bare her."

- **"the choice one"**: She is the favorite or most prized among her mother's children or those who gave birth to her.
- This emphasizes her value, desirability, and distinguished status, possibly indicating her beauty, virtue, or favor in the eyes of her family or community.
- It also suggests she is selected or preferred, reinforcing her unique worth.

4. "The daughters saw her, and blessed her;"

- The "daughters" likely refer to other women or peers who observe her.
- Their blessing indicates recognition of her virtue, beauty, or worth. It can also imply admiration and approval from her peers, acknowledging her as an exemplar of beauty or virtue.

5. "yea, the queens and her concubines, and they praised her."

- The mention of queens and concubines points to a courtly or noble setting, emphasizing her esteemed status.
- The praise from such distinguished figures underscores her exceptional beauty and virtue, elevating her above others in rank and admiration.

- It highlights her reputation and the universal recognition of her excellence.
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Overall Summary:

This verse celebrates the uniqueness and purity of the beloved woman, portraying her as an exclusive, cherished jewel among many. She is admired not only by her lover but also by her peers, queens, and concubines, emphasizing her exceptional status and beauty. The language underscores her singularity—as the one and only—making her the object of universal admiration and praise.

Song of Solomon 6:10 (KJV)

“Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?”

Verse 10 Breakdown and Commentary

1. “Who is she that looketh forth as the morning,”

This opening phrase questions the identity of a woman described as radiant and noticeable. The imagery of “looking forth as the morning” suggests brightness, freshness, and newness—like the dawn of a new day. It portrays her as someone who appears openly and brightly, perhaps symbolizing purity, hope, or a new beginning.

2. “fair as the moon,”

The moon is often associated with beauty and light that reflects the sun’s glow. Describing her as “fair as the moon” emphasizes her radiant, gentle beauty—soft, luminous, and soothing. It can also suggest a certain serenity and calmness, as the moon’s light is gentle compared to the sun.

3. “clear as the sun,”

This phrase intensifies her brightness, comparing her to the brilliance and clarity of the sun at its zenith. It signifies perfection, strength, and unparalleled brilliance. The imagery highlights her as shining with an unmistakable, pure light that is unshadowed and pure.

4. “and terrible as an army with banners?”

The final part introduces a contrast: “terrible” in the sense of awe-inspiring or formidable. An “army with banners” symbolizes strength, unity, power, and the capacity to defend or conquer. The banners are symbols of authority and majesty. This description indicates that she isn’t just beautiful but also commands respect and awe, possessing a strength that can be intimidating.

Overall Interpretation

This verse describes a woman of extraordinary beauty and majesty, combining imagery of brightness, purity, and strength. The poetic language elevates her status, portraying her as both gentle and powerful—radiant like the morning, luminous like the moon, brilliant like the sun, and formidable like an army

with banners. It reflects a perfect harmony of grace and strength, possibly symbolizing the bride's divine beauty or the church's spiritual grandeur.

Verse 11 (KJV):

"I went down into the garden of nuts to see the fruits of the valley, and to see whether the vines flourished, whether the pomegranates budded."

Verse 11 Commentary:

1. "I went down into the garden of nuts"

- The speaker describes descending into a "garden of nuts," which likely refers to a cultivated garden or orchard filled with nut trees, such as almond or walnut trees.
- This imagery suggests a desire to observe growth, fertility, and the beauty of nature, symbolizing a place of nourishment and vitality.
- Spiritually, it can symbolize a journey into a fruitful, prosperous state — perhaps a reference to the soul's pursuit of spiritual fruitfulness.

2. "to see the fruits of the valley"

- The "fruits of the valley" indicates a region rich in produce, symbolizing abundance, blessing, and the results of cultivation or effort.
- The valley here might represent a fertile, low-lying area conducive to growth, symbolizing the fruitful outcome of divine blessing or diligent labor.

3. "and to see whether the vines flourished,"

- Vines often symbolize love, relationships, and spiritual growth in biblical imagery.
- "Flourished" suggests vitality, health, and productivity.
- The speaker is checking on the health and vibrancy of the vines, perhaps representing the strength and vigor of love or the spiritual state of the beloved or the community.

4. "whether the pomegranates budded."

- Pomegranates are symbols of fertility, abundance, and righteousness in biblical symbolism.
 - Budding indicates new growth or the beginning of fruitfulness.
 - Observing whether the pomegranates budded reflects an interest in seeing new life, hope, and the promise of future harvests or blessings.
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Overall Reflection:

This verse paints a picture of careful observation and longing for fruitfulness and vitality, both in nature and symbolically in relationships or spiritual life. The imagery of gardens, vines, and pomegranates emphasizes themes of growth, blessing, and the anticipation of fruitful outcomes. It suggests a period of inspection or assessment, perhaps indicating a desire to see how well love, faith, or divine blessings are developing.

Song of Solomon 6:12 (KJV):

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

Verse 12 Commentary:

1. "Or ever I was aware,"

- The phrase indicates a moment prior to full consciousness or realization. The speaker reflects on a time before she was fully aware of her surroundings or her own feelings—possibly a state of divine or spiritual awakening. It suggests a sudden or unexpected moment of insight or inspiration.

2. "my soul made me"

- The term "my soul" refers to her inner being, her spirit or essence. The phrase "made me" can be understood as an action of the soul, suggesting that her inner self was so moved or inspired that it caused her to become like something else—here, symbolically transformed or uplifted.

3. "like the chariots of Amminadib."

- The "chariots of Amminadib" are a poetic and somewhat mysterious reference. Historically, Amminadib is mentioned in the Bible as an ancestor of the tribe of Judah, but here, the phrase likely refers to a grand, magnificent chariot—possibly a poetic way to describe a divine or royal vehicle of splendor. Some scholars interpret "Amminadib" as a poetic term symbolizing nobility, beauty, or divine majesty.

- The imagery of chariots evokes movement, power, and grandeur. It might symbolize the soul being carried or elevated by divine beauty or glory, akin to how chariots would carry kings or gods in ancient imagery.

Overall Interpretation:

This verse captures a moment of divine revelation or inspiration where the soul, in awe or wonder, perceives itself as being transported or uplifted—like being carried in the majestic chariots of divine or noble origin. It emphasizes the transformative power of love, beauty, or spiritual awakening, elevating the individual to a state of grandeur and divine association.

Song of Solomon 6:13 (KJV):

"Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies."

1. "Return, return, O Shulamite;"

The repeated call to "return" emphasizes a heartfelt plea or longing. It suggests that the Shulamite woman has either moved away physically or perhaps emotionally distanced herself. The repetition

heightens the urgency and deep desire for her to come back or be restored. It could also symbolize the bride's longing to be reunited with her beloved or the community's desire to see her again.

2. "return, return, that we may look upon thee."

This line indicates a desire to behold her again. The phrase "look upon thee" signifies admiration, love, and perhaps a sense of longing to behold her beauty or presence. It underscores the value placed on her image and the importance of her return for the observers, possibly representing lovers, friends, or the community who cherish her.

3. "What will ye see in the Shulamite?"

Here, the question implies curiosity or anticipation about her appearance or state. It suggests that her return will reveal something significant—perhaps a transformation, a display of beauty, or a testimony of her character. The question invites reflection on what qualities or qualities she embodies that would be worth observing.

4. "As it were the company of two armies."

This vivid simile compares her appearance or presence to "the company of two armies." This could symbolize her grandeur, strength, or the commanding presence she holds. It might also imply that her beauty or stature is so impressive that it resembles a formidable gathering—two armies prepared for battle—highlighting her prominence, power, or the impact she makes upon her audience.

Summary:

In this verse, the lovers or friends eagerly request the Shulamite to return so they can behold her beauty once more. Her appearance is likened to two armies, emphasizing her majesty, strength, and commanding presence. The verse captures themes of longing, admiration, and the awe inspired by her character or beauty.

CHAPTER 7:

Song of Solomon 7:1 (KJV)

"How beautiful are thy feet with shoes, O prince's daughter! The joints of thy thighs are like jewels, the work of the hands of a cunning workman."

Verse 1 Commentary:

1. "How beautiful are thy feet with shoes,"

- Expression of admiration:** The verse begins with a poetic admiration of the beloved's feet, emphasizing their beauty. Feet in biblical poetry often symbolize movement, grace, and dignity.

- "with shoes":** Shoes or sandals in ancient times not only protected the feet but also signified status and beauty. The mention suggests that her feet are adorned and presentable, highlighting her elegance and nobility.

2. "O prince's daughter!"

- Title of nobility:** Refers to the beloved as a daughter of a prince, indicating her royal or noble status, adding majesty and dignity to her beauty.

- Endearment and honor:** The use of "O" conveys admiration and respect, elevating her stature in the eyes of the admirer.

3. "The joints of thy thighs are like jewels,"

- Physical description:** This line celebrates the beauty of her thighs, comparing the joints to jewels, which are precious, sparkling, and beautiful.

- Symbolism of strength and grace:** Joints connect parts of the body, symbolizing strength, flexibility, and grace. The comparison to jewels emphasizes their attractiveness and value.

4. "the work of the hands of a cunning workman."

- Artistic craftsmanship:** The jewels (or her thighs/joints) are the work of a skilled craftsman, indicating that her beauty is the result of divine or masterful creation — highlighting the divine or artistic origin of her perfection.

- Appreciation of beauty as crafted:** This phrase elevates her physical beauty from mere appearance to a work of art, emphasizing the skill involved in her creation.

Summary:

This verse poetically extols the beauty and nobility of the beloved, focusing on her elegant feet and the beauty of her thighs, comparing her physical features to precious jewels crafted by a skilled artisan. It reflects admiration, reverence, and appreciation of her divine-like beauty, fitting the lyrical and romantic tone of the Song of Solomon.

Song of Solomon 7:2 (KJV):

"Thy belly is like an heap of wheat set about with lilies."

Commentary:

1. "Thy belly"

- The verse begins by focusing on the beloved's midsection, symbolically highlighting her beauty and fertility. In poetic literature, the belly often signifies life, nourishment, and fertility, emphasizing the beloved's attractiveness and vitality.

2. "is like an heap of wheat"

- The comparison to an "heap of wheat" portrays abundance, richness, and prosperity. Wheat was a staple food, representing sustenance and divine provision. The imagery suggests that her form is bountiful, inviting, and fruitful, symbolizing abundance of life and beauty.

3. "set about with lilies."

- The lilies surrounding the heap of wheat enhance the imagery with purity, delicacy, and grace. Lilies are often associated with beauty and purity in biblical poetry. Their presence around the wheat heap suggests that her beauty is both abundant and pure, delicate yet strong.

Overall Interpretation:

This verse poetically describes the beloved's midsection as a symbol of fertility, beauty, and abundance. The imagery of wheat and lilies emphasizes her attractiveness, purity, and the life-giving qualities she embodies, aligning with the Song of Solomon's celebration of love and physical admiration within a sacred context.

Verse 3 (KJV):

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

Commentary:

1. "Thy two breasts"

- The phrase highlights the physical beauty and symmetry of the beloved's form. In biblical poetry, the breasts often symbolize fertility, nourishment, and beauty.
- The use of "two" emphasizes harmony and balance, reflecting the idealized perfection in love poetry.

2. "are like two young roes that are twins"

- The comparison to "two young roes" (young deer or antelopes) suggests grace, agility, and delicacy. Roes are often associated with swift movement and gentle elegance in biblical imagery.
- The mention of "twins" underscores perfect symmetry and unity, reinforcing the idea of harmony between the lovers—not just physically but symbolically in their relationship.

3. "which feed among the lilies"

- The lilies symbolize purity, beauty, and the idyllic setting of love. They also evoke a peaceful, natural environment—often used in biblical poetry to depict beauty and serenity.
- "Feed among the lilies" suggests a scene of gentle nourishment and tender intimacy, highlighting the delicacy and freshness of love.

Overall Interpretation:

This verse uses natural imagery to celebrate the beloved's physical beauty and the harmony of their love. The comparison to twin roes among lilies paints a picture of grace, innocence, and purity, emphasizing the tenderness and perfection of their relationship. The imagery evokes a sense of idyllic beauty, serenity, and mutual delight in each other's presence.

Song of Solomon 7:4 (KJV):

"Thine head upon thee is as Mount Carmel, and the hair of thine head is as purple; the king is held in the galleries."

Commentary:

1. "Thine head upon thee is as Mount Carmel,"

- Imagery & Significance:* Mount Carmel is a prominent and majestic mountain in Israel, symbolizing strength, beauty, and grandeur. Comparing the beloved's head to Mount Carmel emphasizes her stature and prominence, suggesting her noble and commanding presence. It also highlights her stability and grandeur, elevating her above the ordinary.

2. "and the hair of thine head is as purple;"

•*Imagery & Significance:* Purple dye was rare and expensive in ancient times, associated with royalty, dignity, and luxury. Describing her hair as purple conveys her regal beauty and high status. It also suggests richness and allure, emphasizing her attractiveness and nobility.

3. "the king is held in the galleries."

•*Imagery & Significance:* The "king" here can symbolize the bridegroom or Christ, depending on interpretive perspective. Being "held in the galleries" suggests that the king is captivated and admiring her from a place of honor—possibly a royal gallery or viewing platform—highlighting her beauty's power to attract admiration and attention. It also indicates a sense of admiration and esteem from the king.

Overall Reflection:

This verse poetically extols the beloved's majestic beauty, comparing her features to grand and regal symbols. The imagery elevates her status, portraying her as a figure of strength, nobility, and allure that commands admiration, including that of a king. The use of natural and royal imagery enhances the romantic and reverent tone of the Song of Solomon.

Song of Solomon 7:5 (KJV):

"Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries."

1. "Thine head upon thee is like Carmel,"

Commentary:

- The comparison of the woman's head to Mount Carmel evokes an image of grandeur and prominence. Mount Carmel was a notable mountain in Israel, known for its height and beauty.
- Symbolically, this may suggest that her head (her beauty, dignity, or presence) is lofty, impressive, and commanding, much like the majestic mountain. It highlights her nobility and stature.
- The phrase may also imply stability and strength, as mountains are steady and enduring.

2. "and the hair of thine head like purple;"

Commentary:

- Purple dye was rare and expensive in ancient times, associated with royalty, wealth, and nobility.
- The hair being likened to purple emphasizes richness, beauty, and royal distinction.
- It also suggests a sense of elegance and allure, as the woman's hair exudes a regal or distinguished quality.

3. "the king is held in the galleries."

Commentary:

- The "king" here can be interpreted as a symbol of love or royalty, possibly representing the beloved or the divine king (Christ) in poetic imagery.
- "Held in the galleries" indicates that the king (or the beloved) is kept or displayed in a place of honor, such as a royal gallery or courtyard.

- This phrase suggests that the object of affection (the woman) is so beautiful and noble that she is presented or admired publicly—she is a prized possession or treasure in the king’s court.
 - Alternatively, it might imply that her beauty draws admiration from the king, who holds her in high regard, viewing her as a royal or cherished presence.
-

Summary:

Verse 5 poetically describes the woman's noble beauty. Her head’s resemblance to Mount Carmel symbolizes majesty and stability; her hair’s comparison to purple signifies richness and regal elegance; and the mention of the king being held in the galleries underscores her valued and admired status. This imagery collectively elevates her as a figure of royal beauty and admiration.

Song of Solomon 7:6 (KJV):

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

Verse-by-Verse Commentary:

1. "How fair and how pleasant art thou,"

- The speaker, traditionally understood as the bridegroom or the beloved, expresses admiration for the bride's beauty.
- "*Fair*" emphasizes her external attractiveness—her appearance and grace.
- "*Pleasant*" highlights her inner qualities, charm, and the joy she brings.
- The repetition underscores the depth of admiration and affection.

2. "O love,"

- The term "*love*" here is a term of endearment, addressing the beloved directly.
- It signifies the deep emotional bond and intimacy shared by the lovers.
- The phrase elevates their relationship from mere physical attraction to a profound love.

3. "for delights!"

- The word "*delights*" suggests that the beloved is a source of joy, happiness, and pleasure.
 - It reflects the idea that love is not only beautiful but also delightful and fulfilling.
 - The exclamation mark emphasizes the speaker’s strong feelings of admiration and joy.
-

Overall Reflection:

This verse is a poetic declaration of love and admiration, celebrating the beloved's beauty and the joy she brings. The language is rich with affection, emphasizing both external beauty and inner delight. It captures the essence of romantic love—appreciating the beloved's physical attractiveness and the happiness she imparts.

Verse 7 (KJV):

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

Verse Breakdown and Commentary:

1. "This thy stature is like to a palm tree,"

- Comparison to a palm tree:* The speaker (the beloved) is being described with imagery that emphasizes height, grace, and elegance. Palm trees are tall, slender, and majestic, symbolizing strength and beauty.
- Implication:* The comparison highlights the beloved's graceful figure and stature, suggesting a sense of stature that is both impressive and refined. It also conveys a sense of stability and resilience, as palm trees are known for their durability.

2. "and thy breasts to clusters of grapes."

- Comparison to clusters of grapes:* The breasts are likened to bunches of grapes, which are plump, full, and luscious. This imagery emphasizes fertility, abundance, and sensual beauty.
 - Implication:* The description celebrates the physical attractiveness and fertility of the beloved, using the imagery of ripe grapes to evoke sweetness and richness.
-

Overall Commentary:

This verse employs poetic imagery to praise the beauty and stature of the beloved. The metaphor of the palm tree suggests elegance and strength, while the comparison of her breasts to clusters of grapes emphasizes fullness, fertility, and desirability. The verse reflects the Song of Solomon's overall theme of celebrating love, physical beauty, and intimate admiration between lovers.

Song of Solomon 7:8 (KJV):

"I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;"

Verse 1:

"I said, I will go up to the palm tree,"

Commentary:

The speaker (likely the beloved or the bridegroom) expresses a desire to ascend the palm tree, symbolizing a pursuit of beauty, strength, or intimacy. In ancient Near Eastern culture, the palm tree often represented victory and fertility. The act of "going up" signifies longing or intention to reach or attain something desirable—possibly the beloved's heart or presence.

Verse 2:

"I will take hold of the boughs thereof:"

Commentary:

This indicates a desire to grasp or embrace the branches of the palm tree, symbolizing a tender or intimate hold. It reflects a longing for closeness and connection, emphasizing the pursuit of love and intimacy. The "boughs" could also symbolize the beloved's physical beauty or the fruitfulness of their relationship.

Verse 3:

"Now also thy breasts shall be as clusters of the vine,"

Commentary:

Here, the comparison of the beloved's breasts to "clusters of the vine" emphasizes their richness, fertility, and desirability. Clusters of grapes are associated with abundance, pleasure, and sweetness. This metaphor highlights physical attraction and the beauty of the beloved's form, invoking a sense of sensuality within the poetic love song.

Verse 4:

"And the smell of thy nose like apples;"

Commentary:

The "smell of thy nose" being likened to apples suggests freshness, sweetness, or pleasant aroma. In poetic imagery, apples often symbolize temptation, sweetness, or desirable qualities. This comparison portrays the beloved as fragrant and appealing, enhancing the overall theme of love, beauty, and longing.

Summary:

In this verse, the speaker vividly depicts their desire to approach and embrace the beloved, using rich natural imagery such as palm trees, vines, and apples. The metaphors underscore themes of beauty, fertility, and sensual pleasure, reinforcing the romantic and intimate tone of the Song of Solomon.

Song of Solomon 7:9 (KJV)

"And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak."

Verse 9 Commentary:

1. "And the roof of thy mouth like the best wine for my beloved,"

Explanation:

The "roof of thy mouth" refers to the palate or the upper part of the mouth. The comparison to "the best wine" suggests something highly pleasurable, rich, and desirable. Wine, especially the best kind, symbolizes sweetness, richness, and delight. Here, the beloved's mouth is being described as delightful and intoxicating, emphasizing the sweetness and allure of her speech or presence. The phrase "for my beloved" indicates the lover's admiration and deep affection for her, perceiving her presence as something that brings joy and pleasure.

2. "that goeth down sweetly,"

Explanation:

This phrase continues the metaphor, describing the wine as "going down sweetly." It suggests ease, smoothness, and pleasure in the experience. It might also imply that her words or her speech are gentle, pleasing, and delightful to listen to, much like a fine wine that smoothly passes down.

3. "causing the lips of those that are asleep to speak."

Explanation:

This part is poetic and somewhat mysterious. "Those that are asleep" could symbolize individuals in a state of rest or perhaps those unaware or silent. The beloved's speech or presence has the power to awaken or stir even those who are quiet or unaware, causing their lips to speak. It highlights the captivating, almost hypnotic effect she has—the ability to awaken speech and emotion even in silence or sleep, symbolizing her enchanting influence.

Summary:

In this verse, the lover describes the beloved's mouth and speech as an exquisite, sweet wine that is pleasurable and persuasive. The imagery emphasizes her irresistible charm and the profound effect she has on others, capable of stirring even the silent or unaware to speak. It captures the theme of love's sweetness, attraction, and the power of affectionate speech.

Verse 10 (KJV):

"I am my beloved's, and his desire is toward me."

Commentary:

1. "I am my beloved's,"

This phrase expresses a deep sense of belonging and intimacy. The speaker (likely the bride or beloved woman) affirms her exclusive relationship with her beloved (the bridegroom). It highlights mutual possession and devotion—she belongs to him, emphasizing fidelity and love. In biblical imagery, belonging signifies trust, commitment, and a personal bond that transcends superficial attraction. It also reflects her confidence in her relationship, acknowledging her place as the beloved's chosen one.

2. "and his desire is toward me."

This part reveals the mutual affection and longing between the two. The beloved (the bridegroom) desires her, indicating passion, love, and longing. The phrase "his desire" suggests active longing and

affection directed toward her. It emphasizes that the love is reciprocal; not only does she belong to him, but he also longs for her, affirming the strength and mutuality of their relationship.

Overall Interpretation:

This verse encapsulates the intimate bond between the lovers, emphasizing mutual belonging and desire. It portrays a relationship rooted in love, fidelity, and longing—an ideal of romantic and spiritual union. The verse also emphasizes that true love involves both belonging and desire, which are vital components of a profound connection.

Verse 11 (KJV):

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

Verse Breakdown and Commentary:

1. "Come, my beloved,"

- Addressing the Beloved:** The speaker (likely the bride or bridegroom) warmly invites their beloved to join them. The term "beloved" reflects deep affection, love, and intimacy. It indicates a desire for closeness and shared experiences.

- Tone:** The tone is inviting and tender, emphasizing the intimacy of their relationship and the desire to spend quality time together.

2. "let us go forth into the field;"

- Go into the Field:** The "field" symbolizes a place of openness, natural beauty, and perhaps activity or harvest. Going into the field suggests a desire to enjoy nature, freedom, and perhaps the intimacy of outdoor settings away from the confines of a house or city.

- Symbolism:** Fields often symbolize fertility, abundance, and freedom in biblical imagery. It also may reflect a time of celebration or quiet enjoyment of creation.

3. "let us lodge in the villages."

- Lodging in the Villages:** The idea of staying overnight ("lodging") in the villages indicates a journey or adventure, perhaps a romantic retreat or a time of shared intimacy away from familiar surroundings.

- Imagery:** Villages represent community, simplicity, and a rural setting, adding to the pastoral and peaceful atmosphere. It suggests a desire for intimacy in humble, natural settings.

Overall Interpretation:

This verse depicts a romantic and poetic invitation for fellowship and intimacy between lovers. It emphasizes a desire to escape the ordinary and enjoy the beauty of nature and rural life together. The language reflects love, longing, and the joy of shared experiences in natural surroundings, symbolizing harmony and closeness.

Song of Solomon 7:12 (KJV):

"Let us arise, and go up to the vinyard of our God: I will go up to the myrrh tree, and to the big tree of frankincense."

1. "Let us arise, and go up to the vineyard of our God:"

Commentary:

In this opening phrase, the speaker, likely representing the beloved or the bride, expresses a collective resolve to rise and journey to the vineyard of their God. The phrase "let us arise" suggests a conscious decision to leave their current place and move forward. The "vineyard of our God" symbolizes Israel or God's chosen people, often depicted as a vineyard in Scripture (see Isaiah 5:1-7). It reflects a desire for spiritual renewal, growth, and intimacy with God. The act of going up indicates elevation, both physically and spiritually, emphasizing reverence and the sacredness of the journey.

2. "I will go up to the myrrh tree,"

Commentary:

The speaker commits personally to heading toward the "myrrh tree." Myrrh was a fragrant resin used in perfumes, ointments, and as a symbol of suffering and sacrifice in biblical times (notably in the anointing of Jesus). Going to the myrrh tree signifies seeking fragrant, spiritual qualities—perhaps seeking purification, healing, or the presence of divine grace. It might also symbolize the desire to experience the suffering or sacrifice associated with spiritual growth, recognizing that true beauty and closeness to God often involve sacrifice.

3. "and to the big tree of frankincense."

Commentary:

The reference to the "big tree of frankincense" emphasizes the importance and grandeur of the destination. Frankincense was highly valued as an aromatic used in worship, symbolizing prayer, praise, and the divine presence. The "big tree" suggests a prominent or significant place of worship or spiritual elevation. By mentioning frankincense, the speaker underscores the desire to approach God in reverence and adoration, offering fragrant prayers and worship, symbolized by the frankincense.

Summary:

This verse conveys a heartfelt commitment to spiritual ascent—both physically and spiritually—toward God's sacred presence. The imagery of vineyards, myrrh, and frankincense evoke themes of sacrifice, beauty, worship, and divine intimacy. It highlights a collective and personal desire to pursue closeness to God through reverent worship and sacrificial love.

Verse 13 (KJV):

"The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved."

Detailed Commentary

1. "The mandrakes give a smell,"

•**Mandrakes**: A plant known for its strong, sweet aroma and reputed medicinal and fertility properties. In biblical times, mandrakes were considered valuable and sometimes associated with love and fertility (see Genesis 30:14-16).

•**"Give a smell"**: This highlights the pleasant fragrance emanating from the mandrakes, symbolizing attraction, beauty, and the sweetness of love. The scent may also signify the fulfillment of love and desire, evoking a sense of longing and anticipation.

2. "and at our gates are all manner of pleasant fruits,"

•**"at our gates"**: This phrase suggests abundance and prosperity nearby—possibly the entrance to a garden or a place of gathering. It indicates that blessings and good things are within reach.

•**"all manner of pleasant fruits"**: Symbolic of abundance, fertility, and the richness of love and life. Fruits often represent fulfillment, joy, and the rewards of love in biblical poetry. The variety emphasizes richness and completeness.

3. "new and old,"

•**"new and old"**: This contrast signifies the freshness and enduring nature of love or blessings—cherishing both what is recent and what has stood the test of time. It suggests continuity, renewal, and the fullness of experience in love or life.

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

•**"laid up"**: Implies preparation and provision—like storing treasures or carefully reserving blessings for someone special. It signifies love's thoughtfulness and intentionality.

•**"for thee, O my beloved"**: Addresses the beloved directly, emphasizing intimacy, devotion, and the personal nature of love. The speaker has prepared and accumulated these blessings or symbols of love specifically for their beloved.

Summary:

In this verse, the beloved describes the richness and sweetness of love using imagery of fragrant mandrakes and abundant fruits. The mention of "new and old" emphasizes both freshness and permanence, while the act of laying up these blessings highlights love's thoughtful provision and desire for the beloved's happiness. Overall, the verse beautifully captures the themes of love's aroma, abundance, renewal, and devotion.

CHAPTER 8:

Song of Solomon 8:1 (KJV):

"O that thou wert as my brother, that sucked the breasts of my mother!"

Verse 1 Commentary:

1. "O that thou wert as my brother,"

- The speaker expresses a deep longing for closeness and intimacy, wishing the beloved could be like a brother to her. In the cultural context of ancient Israel, brotherly love connotes a pure, familial bond—free from the complications of romantic or sexual feelings.
- The desire for the beloved to be like a brother suggests a wish for a relationship characterized by familiarity, trust, and safety. It also reflects the speaker's desire for an unblemished, sincere connection.

2. "that sucked the breasts of my mother!"

- This phrase alludes to the earliest stage of life—infant dependency and intimate bonding between mother and child.
 - It emphasizes the depth of the speaker's longing for closeness, a desire to be as naturally and intimately connected as an infant is to their mother, symbolizing pure, unbroken affection and security.
 - The imagery evokes innocence and primal attachment, highlighting the profound yearning for an intimate relationship that surpasses even romantic love in its naturalness and sincerity.
-

Overall Reflection:

This verse vividly conveys the speaker's intense desire for a relationship marked by purity, familiarity, and deep bonds. The longing to be like a brother and to share the intimate act of suckling underscores her wish for a love that is natural, genuine, and free from superficiality or worldly complications. It also hints at the deep closeness and trust she desires with her beloved, wishing for a connection that is as innate and fundamental as the bond between mother and child.

Song of Solomon 8:2 (KJV):

"I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of my pomegranate."

Verse Breakdown and Commentary:

1. "I would lead thee, and bring thee into my mother's house,"

- Interpretation:* The speaker (often understood as the bridegroom or the bride in this poetic dialogue) expresses a desire to guide the beloved into a place of intimacy and safety—specifically, into the "mother's house."
- Significance:* The "mother's house" symbolizes a nurturing environment, perhaps representing the bride's family home or a place of spiritual and emotional nurturing. It suggests trust, guidance, and a desire to share intimate knowledge or traditions.
- Application:* This shows the importance of guidance and close companionship in love and spiritual journeying. It also reflects the desire to lead someone into a place of security and understanding.

2. "who would instruct me:"

- Interpretation:* The phrase indicates that the mother (or the maternal figure) would provide instruction, wisdom, or teachings to the speaker.
- Significance:* It emphasizes the value of mentorship, wisdom transfer, and learning within close relationships. It could also symbolize divine or spiritual instruction, where guidance comes from a nurturing authority.
- Application:* It highlights the importance of learning and guidance from those who have wisdom, especially in matters of love, life, or faith.

3. "I would cause thee to drink of spiced wine of my pomegranate."

- Interpretation:* The speaker desires to offer the beloved a special, flavorful drink—"spiced wine of my pomegranate."
 - Symbolism:*
 - Spiced wine* suggests richness, celebration, and a sensory experience that heightens joy.
 - Pomegranate* is a recurring symbol in biblical poetry, often representing fertility, abundance, love, and righteousness.
 - Application:* This imagery conveys a sense of sharing joy, richness, and intimate pleasure. The act of offering a special drink symbolizes the sharing of love, blessing, or spiritual abundance.
-

Overall Summary:

In this verse, the speaker expresses a heartfelt desire to guide the beloved into a place of familial or spiritual nurturing ("my mother's house"), where wisdom is imparted. The imagery of offering "spiced wine of my pomegranate" evokes themes of love, joy, richness, and intimacy. The verse underscores the importance of guidance, shared experience, and the deepening of love through nurturing and meaningful exchange.

Song of Solomon 8:3 (KJV):

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

Verse 1

"His left hand is under my head,"

Explanation:

This imagery suggests intimacy and trust. The "left hand" being under the speaker's head signifies a gentle, protective, and tender gesture, symbolizing closeness and care. It reflects a moment of comfort and tenderness, where the beloved holds the speaker gently, akin to a loving embrace that provides rest and security. This position also indicates a relaxed posture, showing mutual comfort and affection.

Verse 2

"and his right hand doth embrace me."

Explanation:

The "right hand" often signifies strength, honor, or active love. Here, the beloved's right arm is wrapped around the speaker, symbolizing a protective, reassuring, and affectionate embrace. It emphasizes a sense of security and deep intimacy, where both parties are fully engaged in a loving, tender embrace. The use of "embrace" underscores the closeness and union between them, illustrating the depth of their love.

Overall Reflection:

This verse beautifully captures the physical expression of love and intimacy. The tender positioning of the beloved's hands symbolizes trust, protection, and deep affection. It portrays a moment of peaceful closeness where love is expressed through gentle touch, emphasizing emotional security and mutual care. In the context of the Song of Solomon, it highlights the passionate yet tender love between the lovers, serving as a metaphor for divine love and the intimacy believers can have with God.

Song of Solomon 8:4 - *"I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, till he please."*

Verse Breakdown and Commentary:

1. "I charge you, O daughters of Jerusalem,"

- 1.1.** The speaker, traditionally understood as the bride or the bridegroom, addresses the "daughters of Jerusalem," symbolizing the women of Jerusalem or the community of believers.
- 1.2.** The word "**charge**" (or "adjure") indicates a serious, almost solemn plea or command, emphasizing the importance of what follows.
- 1.3.** This opening sets a tone of earnest instruction, highlighting the significance of the message concerning love and patience.

2. "that ye stir not up,"

- 2.1.** The phrase "**stir not up**" suggests a warning to avoid provoking or inciting something prematurely.
- 2.2.** It implies that love or passion should not be awakened or roused before the appropriate time, indicating the importance of patience and restraint in matters of love.

3. "nor awake my love,"

- 3.1.** The phrase "**awake my love**" emphasizes the desire to not disturb or prematurely excite love.
- 3.2.** The love here is personified—possibly representing the bride's love or the divine love between Christ and believers—highlighting the sacredness of love's timing.

•3.3. It underscores the importance of allowing love to develop naturally and in its own time rather than forcing or rushing the process.

4. "till he please."

•4.1. The phrase "till he please" indicates that love should not be awakened until the beloved chooses or is ready.

•4.2. It reflects a divine or respectful understanding of love's timing—trusting that love will flourish when conditions are right.

•4.3. This also hints at patience and reverence for divine timing—love's awakening is not to be hurried but waited for until it is proper or ordained.

Overall Reflection:

This verse emphasizes patience, restraint, and respect for divine timing in love. It serves as a reminder to believers to trust God's timing in the development of love, whether romantic or spiritual, and to avoid rushing or provoking love before it is ready to flourish. The instruction to not stir up love until "he please" encourages a mindset of patience and reverence, recognizing that love, in its proper time, is most beautiful and genuine.

Song of Solomon 8:5 (KJV):

Who is this that cometh up from the wilderness, leaning upon her beloved?

Verse 5 Commentary:

1. "Who is this that cometh up from the wilderness,"

•This opening phrase introduces a figure emerging from a desolate or challenging place—the wilderness. In biblical symbolism, the wilderness often represents a place of testing, trial, or spiritual pruning.

•The question implies curiosity or recognition about the identity and the significance of this person. It may also symbolize the bride coming through a period of hardship, emerging renewed or strengthened.

2. "leaning upon her beloved?"

•The phrase "leaning upon" indicates dependence, trust, and intimacy. It suggests that the bride is resting physically and emotionally on her beloved, emphasizing their close relationship.

•The use of "her beloved" underscores the mutual love and devotion between the bride and the bridegroom, symbolizing their unity and reliance on each other.

•This imagery reflects a deep sense of security, love, and comfort, illustrating the strength of their bond even after enduring hardships (the wilderness).

Overall Reflection:

This verse poetically captures the bride's journey from a place of struggle or testing (the wilderness) to a state of closeness and trust with her beloved. It highlights themes of endurance, faithfulness, and the

profound intimacy shared between the lovers, which can also symbolize God's relationship with His people or Christ's love for the church.

Song of Solomon 8:6 (KJV):

“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.”

Verse-by-verse Commentary:

1. “Set me as a seal upon thine heart, as a seal upon thine arm:”

•**Explanation:** The beloved is expressing a desire to be permanently marked or distinguished in the lover’s life. In ancient times, a seal was used to signify ownership, authenticity, and permanence—often stamped into wax or clay.

•**Meaning:** She longs to be inscribed deeply within his affections (“heart”) and to be visibly recognized by him (“arm”). It signifies a desire for an unbreakable bond, love that is both internal (heart) and external (arm), symbolizing loyalty, protection, and identity.

2. “for love is strong as death,”

•**Explanation:** Love is being compared to death because it can be all-consuming and unstoppable. Death is inevitable and final; likewise, true love can be overpowering and relentless.

•**Meaning:** The phrase emphasizes the intensity and seriousness of love, suggesting it possesses a strength that cannot be easily subdued or broken, highlighting its permanence and power.

3. “jealousy is cruel as the grave:”

•**Explanation:** Jealousy is depicted as harsh and relentless, comparable to the grave (sheol), which is unchangeable and inescapable.

•**Meaning:** Jealousy, when intense, can be destructive and unyielding, revealing the dangers of possessiveness within love. It underscores the depth of emotional investment and the potential for pain when love is threatened.

4. “the coals thereof are coals of fire, which hath a most vehement flame.”

•**Explanation:** The “coals” symbolize the burning passion and fervent emotions associated with love and jealousy. The phrase indicates that these feelings are not tame or mild but intensely fiery and uncontrollable.

•**Meaning:** The metaphor portrays love and jealousy as a consuming fire—powerful and passionate, capable of great warmth or destruction. The “most vehement flame” emphasizes the strength and intensity of these emotions.

Summary:

This verse poetically illustrates the profound, unbreakable nature of love—its strength parallels death, and its passions are fiery and intense. The beloved's plea to be "set as a seal" signifies a desire for eternal, binding love that withstands any challenge, emphasizing the depth and seriousness of their bond. It also hints at the complex emotions involved—fervent love intertwined with powerful jealousy—which, like fire, can be both beautiful and destructive.

Song of Solomon 8:7 (KJV):

Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

Verse Breakdown and Commentary:

1. "Many waters cannot quench love,"

- Meaning:** This opening phrase emphasizes the strength and resilience of love, suggesting that no matter how vast or powerful the waters are, they cannot extinguish or diminish true love.
- Interpretation:** Love, especially divine or genuine love, surpasses physical or material obstacles. It is persistent and enduring, capable of withstanding even the most overwhelming challenges.
- Application:** In spiritual terms, God's love for His people is unquenchable; it remains steadfast regardless of circumstances.

2. "neither can the floods drown it:"

- Meaning:** Floods symbolize overwhelming forces—potentially chaos, adversity, or tribulation—that might threaten to submerge or destroy love.
- Interpretation:** The metaphor reinforces the idea that love's strength is such that even natural disasters or calamities cannot drown or eradicate it.
- Application:** True love is invincible against external forces that seek to diminish or destroy it.

3. "if a man would give all the substance of his house for love,"

- Meaning:** This clause highlights the extreme value placed on love—so much so that someone might consider sacrificing all their material wealth or possessions for it.
- Interpretation:** It illustrates the incomparable worth of love, surpassing material riches or worldly possessions.
- Application:** True love is priceless; it cannot be bought or measured by material means.

4. "it would utterly be contemned."

- Meaning:** To "contemn" means to despise or scorn. This suggests that even if someone offers everything they possess in exchange for love, such an offer would be rejected or looked down upon.
- Interpretation:** Genuine love cannot be bought; it is not for sale. No amount of wealth can procure authentic love, and attempts to do so are futile or even contemptible.

•**Application:** The verse underscores the spiritual truth that love, especially divine love, is not transactional; it is given freely and cannot be purchased.

Overall Reflection:

This verse beautifully captures the enduring and priceless nature of love, emphasizing that it cannot be extinguished by external forces or bought with material wealth. It highlights the supreme value of love—particularly divine love—that surpasses all worldly measures and withstands any adversity. The imagery used encourages believers to cherish love for its intrinsic worth and resilience.

Song of Solomon 8:8 (KJV):

"We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?"

Verse 1

"We have a little sister,"

Commentary:

The phrase "we have a little sister" indicates a collective reference, likely representing the bride's family or community. The "little sister" symbolizes innocence, youth, or an early stage of love and relationship. It also emphasizes vulnerability and the need for protection.

Verse 2

"And she hath no breasts:"

Commentary:

This phrase points to youthfulness or perhaps immaturity, referencing a girl who has not yet fully developed physically. In biblical imagery, physical maturity often symbolizes readiness or completeness, so her lack of breasts could symbolize innocence or a state of unpreparedness for certain responsibilities or relationships.

Verse 3

"What shall we do for our sister in the day when she shall be spoken for?"

Commentary:

The "day when she shall be spoken for" refers to a future time when the sister will be courted or married—her "betrothal" or "engagement." The question reflects concern about how to prepare or protect her in that important moment. It suggests a sense of responsibility from the family or community to ensure her well-being and proper placement in society or in her future marriage.

Overall Context and Significance:

This verse is part of a poetic and allegorical dialogue often interpreted as representing the love relationship between Christ and His church, or the love story of Solomon and the Shulammitte bride. The "little sister" symbolizes innocence or the early stages of love, and the question about what to do when she is "spoken for" reflects themes of preparation, protection, and the transition from innocence to maturity.

Song of Solomon 8:9 (KJV):

"If she be a wall, we will build upon her a palace of silver: and if she be a door, we will enclose her with boards of cedar."

Verse Breakdown and Commentary:

1. "If she be a wall,"

Meaning/Interpretation:

The "she" here represents the beloved, often understood as the bride or the church. Comparing her to a "wall" suggests strength, protection, and stability. Walls in ancient times symbolized security and defense — a barrier that shields inner life or love from external threats. Alternatively, it can signify her being a stronghold of virtue or faith.

2. "we will build upon her a palace of silver:"

Meaning/Interpretation:

If she is a "wall," the lovers or builders are committed to enriching her, symbolized here by a "palace of silver." Silver signifies value, purity, and beauty. Building a palace upon her indicates a desire to elevate her status, adorn her with precious things, and strengthen her position of honor and love.

3. "and if she be a door,"

Meaning/Interpretation:

The alternative metaphor is that of the "door," which can symbolize openness, vulnerability, or access. A door is also a point of entry and exit, representing openness or receptiveness. This suggests that the beloved may be more accessible or inviting, or perhaps more vulnerable than a wall.

4. "we will enclose her with boards of cedar."

Meaning/Interpretation:

Cedar was valued in ancient times for its durability and fragrance. Enclosing her with cedar boards indicates a desire to protect her, preserve her integrity, and surround her with something strong yet pleasant. It signifies care, safeguarding her purity, and ensuring her security.

Overall Meaning:

This verse uses metaphors to express love's willingness to protect, honor, and elevate the beloved, regardless of her perceived role—whether as a "wall" (strong, protective) or a "door" (open, accessible). The imagery reflects a deep commitment to cherish and fortify her, whether through

building a noble palace (symbolizing honor and value) or enclosing her with cedar (symbolizing protection and preservation).

Song of Solomon 8:10 (KJV):

"I was a wall, and my breasts were like towers: then was I in his sight as one that found favour."

1. "I was a wall,"

Explanation:

The bride describes herself as a "wall," symbolizing strength, protection, and steadfastness. In ancient times, walls represented security and defense, suggesting she considers herself resilient and capable of guarding her love or herself. It may also imply a period of self-restraint or guarding her purity and virtue.

2. "and my breasts were like towers:"

Explanation:

Her physical beauty and femininity are likened to towers—tall, prominent, and commanding. Towers could symbolize nobility, strength, and admiration. This metaphor emphasizes her attractiveness and the respect she garners, possibly also reflecting her sense of worth or confidence in her beauty.

3. "then was I in his sight"

Explanation:

This phrase indicates a moment when she perceives herself as being noticed or acknowledged by her beloved. It suggests a sense of being seen with favor and attention, highlighting the importance of mutual recognition in their love relationship.

4. "as one that found favour."

Explanation:

The culmination of her self-assessment reflects feelings of being accepted, loved, and favored by her beloved. The phrase "found favour" echoes biblical language of divine or gracious acceptance, emphasizing the deep affection and approval she feels or desires from her lover.

Summary:

In this verse, the bride reflects on her self-perception, likening herself to a fortified wall and towering breasts, symbols of strength and beauty. Her confidence and worth are accentuated by her feeling that she is now in her beloved's sight with favor. The imagery underscores themes of beauty, strength, mutual recognition, and divine-like favor within their love relationship.

Song of Solomon 8:11 (KJV):

"Solomon had a vineyard at Baalhamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver."

Verse 1

"Solomon had a vineyard at Baalhamon;"

1. Solomon, the wise and wealthy king, is depicted as owning a vineyard, symbolizing prosperity, cultivation, and perhaps love or the fruitfulness of his reign or relationship.
 2. The location, Baalhamon, is a place name meaning "Baal is exalted" or "Baal is high," possibly indicating a site associated with idol worship or a significant geographic area. It may symbolize a fertile or strategic land.
 3. This imagery of a vineyard highlights the importance of agriculture and wealth in Solomon's kingdom, as well as the idea of cultivating something valuable, such as love or spiritual devotion.
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Verse 2

"He let out the vineyard unto keepers;"

4. Solomon entrusted the vineyard to keepers or caretakers—people responsible for its maintenance and harvest.
 5. The act of letting out or leasing the vineyard suggests management, stewardship, and the idea of others benefiting from what Solomon owns, perhaps symbolizing the relationship between the king and his subjects or between Christ and His followers.
 6. It also signifies the concept of shared responsibility and the importance of proper stewardship over what is valuable.
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Verse 3

"Every one for the fruit thereof was to bring a thousand pieces of silver."

7. The keepers or tenants were expected to give a fixed amount—"a thousand pieces of silver"—per harvest or per period, indicating a high value placed on the fruit of the vineyard.
 8. The "thousand pieces of silver" symbolize wealth, abundance, or the reward due for the labor and the produce. It emphasizes the worth of the vineyard's fruit and the importance of faithful stewardship.
 9. This could also metaphorically represent the return or reward for spiritual labor, love, or devotion—highlighting the value placed on what is cultivated, whether it be love, faith, or righteousness.
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Overall Reflection:

This verse uses the imagery of a vineyard owned by Solomon to illustrate themes of stewardship, value, and reward. In the context of the Song of Solomon, which celebrates love and intimacy, the vineyard can symbolize the beloved's qualities or the richness of love. The mention of Baalhamon adds a historical or geographical dimension, possibly contrasting worldly or pagan associations with divine or sacred love.

Song of Solomon 8:12 (KJV):

"My vineyard, which is mine, is before me: thou, O thou, that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it."

Verse 1:

"My vineyard, which is mine, is before me:"

•**Explanation:** The speaker, traditionally understood as the bride or the bridegroom, affirms ownership and intimacy with their “vineyard,” symbolizing their beloved or their own possessions or blessings. The phrase “which is mine” emphasizes personal possession and attachment. The “vineyard” often symbolizes love, beauty, or prosperity in biblical imagery.

•**Meaning:** This suggests that what belongs to the speaker (perhaps love, inheritance, or blessings) is clearly before them, accessible and under their care.

Verse 2:

"thou, O thou, that dwellest in the gardens,"

•**Explanation:** The beloved is addressed here. “Dwellest in the gardens” symbolizes a place of beauty, intimacy, and serenity—likely a metaphor for the beloved’s environment or status. The repetition “thou, O thou” adds emphasis and tenderness, highlighting the significance of the beloved.

•**Meaning:** The speaker recognizes the beloved as someone who resides in a beautiful, peaceful place, perhaps a symbol of their inner sanctum or a metaphor for their character or soul.

Verse 3:

"the companions hearken to thy voice:"

•**Explanation:** The “companions” could refer to friends, courtiers, or witnesses who listen or pay attention when the beloved speaks. It indicates that the beloved’s voice is influential or captivating enough to be heard and appreciated by others around her.

•**Meaning:** The beloved’s voice is powerful and alluring, attracting attention from those nearby, emphasizing her charm or significance.

Verse 4:

"cause me to hear it."

•**Explanation:** This is a plea or request from the speaker, asking the beloved to allow or enable them to hear her voice. It suggests a longing for connection, intimacy, or reassurance.

•**Meaning:** The speaker desires to be in close contact, to hear the beloved's voice directly, which could symbolize love, reassurance, or a desire for deeper intimacy.

Overall Reflection:

This verse reflects a desire for closeness and intimacy between the speaker and the beloved. The imagery of the vineyard symbolizes love and prosperity, while the mention of the beloved's voice and the companions' attention emphasizes admiration and longing for connection. The plea "cause me to hear it" underscores a deep yearning to be united and to experience the beloved's presence and affection.

Song of Solomon 8:13 (KJV):

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

Verse Numbering and Detailed Commentary:

1. "Thou that dwellest in the gardens,"

Interpretation:

The phrase "dwellest in the gardens" symbolizes a place of beauty, intimacy, and serenity. Gardens often represent paradise or a lush, protected space in biblical imagery. Here, the bride is depicted as living or residing in such a setting, emphasizing her closeness to beauty, peace, and perhaps divine favor. It can also symbolize her position of closeness to her beloved, in a private, cultivated environment of love.

2. "the companions hearken to thy voice:"

Interpretation:

"Companions" likely refer to friends, courtiers, or fellow lovers who are attentive listeners to the bride's voice. Their attention to her voice indicates her influence and the significance of her words or presence. It suggests that her voice is pleasant and captivating enough to command attention, and that her relationships or interactions are meaningful to those around her.

3. "cause me to hear it."

Interpretation:

This phrase expresses a desire for the beloved to allow or enable the speaker (possibly the bride herself or the lover) to hear her voice again. It reflects longing and yearning—an intimate request for connection and communication. The speaker is eager to listen, emphasizing the importance of her voice as a symbol of love, closeness, and emotional expression.

Overall Reflection:

This verse captures the intimate and tender nature of love as depicted in Song of Solomon. The imagery of living in gardens suggests beauty and peace, while the emphasis on hearing the beloved's voice

underscores the value of communication and emotional connection. The verse conveys longing and admiration, highlighting how the voice of the beloved is cherished and desired by others, and how it stirs affection and longing in the speaker.

Song of Solomon 8:14 (KJV):

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

1. "Make haste, my beloved,"

Explanation: The speaker, traditionally understood as the Shulammitte woman, is urgently appealing to her beloved (her lover or bridegroom). The word "make haste" indicates a desire for his swift return or presence. It reflects longing, impatience, and deep love, highlighting the intensity of her feelings and the importance of their reunion.

2. "and be thou like to a roe"

Explanation: She requests that her beloved be "like a roe" — a small, swift, and graceful deer. The roe symbolizes agility, speed, and alertness. By comparing him to a roe, she desires him to come quickly and with agility, emphasizing her eagerness to see him and her longing for his swift approach.

3. "or to a young hart"

Explanation: Alternatively, she wishes him to be "like a young hart" (a young deer or stag). The hart is also associated with grace, strength, and agility. The use of both animals underscores her desire for him to come swiftly and with vigor, reflecting her passionate yearning and admiration for his vitality.

4. "upon the mountains of spices."

Explanation: The "mountains of spices" can symbolize a fragrant, elevated, and perhaps distant place where fragrant herbs and spices grow, representing the exotic or sacred space of love and intimacy. It may also symbolize the height and richness of love's desire, suggesting her longing for him to come to her in a place of beauty, aroma, and significance. The imagery conveys a sense of elevation and preciousness, emphasizing the value she places on their union.

Overall Reflection:

This verse expresses a deep longing for reunion between lovers, using poetic and imagery-rich language. The imagery of swift animals on fragrant mountains accentuates the desire for love to be quick, lively, and full of vitality, set amidst a scene of beauty and aromatic richness. It highlights the passionate nature of love and the longing for closeness and intimacy.

CONCLUSION:

Chapter 1 Conclusion

The opening chapter unveils a passionate dialogue of longing and love between the bride and the bridegroom. The Shulammitte expresses her desire to be near her beloved, and he praises her beauty.

This chapter introduces the intimacy and deep emotional connection that sets the tone for the rest of the Song, reflecting both human love and, symbolically, Christ's love for His people.

Chapter 2 Conclusion

This chapter captures the joy and security of love in bloom. The bridegroom calls the bride to come away with him, symbolizing a call to deeper relationship and communion. The Shulammitte speaks of rest and delight in his presence. Their love is both tender and exclusive, echoing the invitation Christ extends to His beloved to rise above the winter of this world into the spring of divine fellowship.

Chapter 3 Conclusion

The bride searches anxiously for her beloved until she finds him and refuses to let him go. This chapter reflects the soul's yearning and the peace that comes with intimacy and reunion. The final verses portray Solomon's majestic procession, suggesting the strength, stability, and honor of a true covenantal relationship.

Chapter 4 Conclusion

The bridegroom lavishes praise upon the beauty of his bride, affirming her worth and purity. The garden imagery reflects pleasure, abundance, and sacred intimacy. As he calls her to open her garden to him, the chapter hints at the sacred union of hearts and lives, mirroring the complete surrender and joy found in divine love.

Chapter 5 Conclusion

The bridegroom comes to the garden, but the bride delays in opening to him, resulting in missed opportunity and sorrow. Her subsequent search for him leads to pain and longing. This chapter reveals the cost of spiritual complacency and the deep ache of separation from love. Yet, her admiration and recounting of his excellence shows enduring devotion and a heart that will not forget its first love.

Chapter 6 Conclusion

The bride is reunited with her beloved, and their love is once again affirmed. The beloved praises the uniqueness and virtue of the bride among all women. The chapter displays reconciliation, renewal, and the peace that follows restored intimacy. It speaks to the beauty of mutual pursuit and the strength of love that overcomes separation.

Chapter 7 Conclusion

The bridegroom continues to praise the physical and emotional beauty of his beloved in poetic detail. The bride responds with confidence and desire, ready to go with him to the countryside. This chapter celebrates mature, secure love and mutual delight. It reflects a relationship rooted in admiration, desire, and joyful unity—both marital and spiritual.

Chapter 8 Conclusion

The final chapter expresses the bride's longing to be close to her beloved without restraint. It affirms the power of love as strong as death, and its flames as fierce as fire. Love is described as priceless and unquenchable. The Song ends with a plea and a promise—a yearning for permanent union. This finale leaves the reader with a vision of eternal, faithful love—mirroring the unwavering bond between Christ and His Church.

Dr. Paul Crawford is more than just a Christian Author; His books are a source of inspiration and guidance on your spiritual journey. His books are created with a deep sense of faith and a desire to uplift and inspire all who read.