

Song of Solomon

The Hebrew name of this book, “Song of Songs,” remained the same in the Septuagint and the Latin Vulgate. The Song of Solomon is part of a collection of Old Testament books known as the “Megilloth” (scrolls). The other books that are included in this group are Ruth, Esther, Ecclesiastes, and Lamentations. The Song of Solomon is important in Jewish tradition because portions of it were sung at the annual Feast of Passover.

This book of songs was written by King Solomon of Israel (Song 1:1). One factor which substantiates this fact is that ancient Jewish tradition has held that he was the author. Furthermore, the style and vocabulary are very similar to the Book of Ecclesiastes, which was also written by Solomon. All the cities mentioned in the book point to an undivided kingdom, which continued only until just after Solomon’s death (Song 6:4). There are also references to horses, royal luxury, an abundance of wealth and numerous plants and animals from the area of Palestine, all of which seem to identify Solomon as the author of the book (1 Kgs. 4:27-33). The references to Solomon’s harem, which housed his wives and concubines (Song 6:8), would place the writing of the book at approximately 950 B.C.

The Song of Solomon has been the most misunderstood book in all of Scripture. Perhaps this is because it is the only book of Scripture in which the main plot is about “human love.” Some view the book as a literal, historical depiction of pure human love and marriage. They suggest that no figurative or allegorical meaning was ever intended. Within this group are those who say that Solomon was only writing a book of profane love and wedding songs that have little or no spiritual value. Another interpretation of the book is that its meaning is allegorical and that all that is said is figurative. Supporters of this view say that Solomon wrote under the inspiration of the Holy Spirit to show the Lord’s love for Israel and His love for the Church and each believer. As the “bride” of Christ, believers are required to return that love as if bound by wedding vows. The typical interpretation acknowledges the historical setting, but believes that the characters and relationships are typical of Christ and the Church.

Some suggest that the speakers are only Solomon and the Shulamite woman, a view rarely held. In contrast, most believe that there are three people involved in the narrative: Solomon, the Shulamite and the shepherd lover (Song 1:7; 4:7-15). The historical perspective is of importance in that Solomon and the Shulamite woman are describing the ramifications of pure love, while the shepherd is trying to turn the woman’s heart away from Solomon. It is the emphasis of the shepherd to show that the woman has been taken from her homeland to the palace of King Solomon as his bride, yet she would rather be at home with the shepherd, close to all that she holds dear. The typical aspect of the character revolves around the relationship of God with His people. Solomon represents God and Christ, and the Shulamite woman (as the bride) represents His chosen people (Is. 54:5, 6; Jer 2:2; Eph. 5:23-25). Finally, the shepherd lover is a picture of the world and its entrapments, which seek to destroy the bond that is formed between God and His people. (Key Word, page 847)

Chapter 1

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

The First Song

2 Let him kiss me with the kisses of his mouth: for thy love (*Heb. Thy loves*) is better than wine.

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

Ointments 8081, shemen, sheh'-men; from 8080; grease, especially liquid (as from the olive, often perfumed); (figurative) richness: -anointing, x fat (things), x fruitful, oil ([ed]), ointment, olive, + pine.

4 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 (*Or, they love thee uprightly*).

John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

John 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

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

Comely 5000, naveh, naw-veh'; from 4998 or 5116; suitable, or beautiful: -becometh, comely, seemly.

6 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* mine own vineyard have I not kept.

7 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 (*Or, as one that is veiled*) by the flocks of thy companions?

8 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 shepherds' tents.

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

John 15:

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

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

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

Ezekiel 16:

11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

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

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

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

Myrrh 4753, mor, more; or mowr, more; from 4843; myrrh (as distilling in drops, and also as bitter): -myrrh.

Mark 15:23 And they gave him to drink wine mingled with myrrh: but he received it not.

14 My beloved is unto me as a cluster of camphire (*Or, cypress*) in the vineyards of Engedi.

2 Chronicles 20:1 It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazontamar, which is Engedi.

15 Behold, thou *art* fair, my love (*Or, my companion*); behold, thou *art* fair; thou *hast* doves' eyes.

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

17 The beams of our house *are* cedar, and our rafters (*Or, galleries*) of fir.

Chapter 2

1 I *am* the rose of Sharon, and the lily of the valleys.

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

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 (*Hebr. I delighted and sat down*), and his fruit was sweet to my taste (*Hebr. Palate*).

Genesis 2:

15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

4 He brought me to the banqueting house (*Hebr. House of wine*), and his banner over me was love.

5 Stay me with flagons, comfort me with apples (*Hebr. Strew me with apples*): for I am sick of love.

Flagons 809, ashiyshah, ash-ee-shaw'; feminine of 808; something closely pressed together, i.e. a cake of raisins or other comfits: -flagon.

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

7 I charge you (*Hebr. I adjure you*), O ye 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.

The Second Song

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

9 My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing (*Hebr. Florishing*) himself through the lattice.

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

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

12 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;

13 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.

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

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

This verse is a warning not to allow little and seemingly insignificant sins to overtake one's life, robbing him or her of the joys of a pure relationship with the Lord. The "little foxes" are characteristic of those things that oftentimes come unawares and go unnoticed, and ultimately ruin a person's life. Christians need to learn from this passage not to be so proud in their own spirituality. Otherwise, they fail to guard against the attack of Satan on their lives. The term "tender grapes" suggests that these sins may become a problem while a person is still young and not yet able to determine the consequences of being overtaken by them. (Key Word, page 849)

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

17 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 (*Or, of division*).

The phrase (turn... upon the mountains of Bether" is a reference to the situation in which the believer has placed himself, and the prayer of that believer that Christ would come and remove the "mountains" or barriers that separate him from God. The word "Bether" is found only here as a proper name. It generally refers to a place of division

and the mention of mountains may suggest that it is a place of rough terrain and danger. God's hand of protection is there to guide the believer through the times of trial and danger. The "roe" (or gazelle) and the "young hart" (a young deer) are animals known for their quickness and agility. However, they tend to remain in places of danger, waiting for their rescue, which may, in fact, never come. These animals illustrate the need of believers to patiently walk in the mystery of providence within the world. They should anticipate the coming of the "dawn," that is, Christ's return. Christ desires to come to His own for fellowship, so that the blessings that He bestows will be shared with the ones He loves. These times of fellowship with the Lord should be the longing of the believer's heart. (Key Word, page 849)

Chapter 3

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

Isaiah 26:9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

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

Watchmen 8104, shamar, shaw-mar'; a primitive root; (properly) to hedge about (as with thorns), i.e. guard; (generally) to protect, attend to, etc.:

4 *It was* but a little that I passed from them, but 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.

5 I charge you, O ye 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.

Roes 6643, tsbiy, tseb-ee'; from 6638 in the sense of prominence; splendor (as conspicuous); also a gazelle (as beautiful): -beautiful (-ty), glorious (-ry), goodly, pleasant, roe (-buck).

The Third Song

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

Myrrh 4753, mor, more; or mowr, more; from 4843; myrrh (as distilling in drops, and also as bitter): -myrrh.

Matthew 2:11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

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

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

9 King Solomon made himself a chariot (*Or, a bed*) of the wood of Lebanon.

10 He made the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple, the midst thereof being paved *with* love, for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

Chapter 4

1 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 (*Or, that eat of*) mount Gilead.

2 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.

3 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.

4 Thy neck *is* like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

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

Proverbs 5:19 Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

6 Until the day break (*Hebr. Breathe*), and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

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

Ephesians 5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

8 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.

9 Thou hast ravished my heart (*Or, taken away my heart*), *my* sister, *my* spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 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!

11 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.

12 A garden inclosed (*Hebr. Barred*) is my sister, my spouse; a spring shut up, a fountain sealed.
13 Thy plants *are* an orchard of pomegranates, with pleasant fruits; camphire (*Or, cypress*), with spikenard,
14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:
15 A fountain of gardens, a well of living waters, and streams from Lebanon.

John 4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

John 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

16 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.

Chapter 5

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 (*Or, and be drunken with loves*), O beloved.

The Fourth Song

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: for my head is filled with dew, *and* my locks with the drops of the night.

Revelation 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

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

4 My beloved put in his hand by the hole *of the door*, and my bowels were moved for him (*Or [as some text read] in me*).

5 I rose up to open to my beloved; and my hands dropped *with* myrrh, and my fingers *with* sweet smelling myrrh (*Hebr. Passing or running about*), upon the handles of the lock.

Myrrh 4753, mor, more; or mowr, more; from 4843; myrrh (as distilling in drops, and also as bitter): -myrrh.

6 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.

7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

Watchmen 8104, shamar, shaw-mar'; a primitive root; (properly) to hedge about (as with thorns), i.e. guard; (generally) to protect, attend to, etc.:

8 I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him (*Hebr. what*), that I *am* sick of love.

Psalms 128:3 Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

9 What *is* thy beloved more than *another* beloved, O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?

10 My beloved *is* white and ruddy, the chiefest (*Hebr. a standardbearer*) among ten thousand.

The picture given in this verse is of one adorned with all the splendor and graces that exhibit one's physical beauty. The phrase "the chiefest among ten thousand" illustrates that none can be compared to her beloved's beauty. The expression "white and ruddy" notes the perfect nature of a person's complexion, one of healthiness and beauty. These terms are used in the description of David in his youth (1 Sam. 16:12). It is a fitting description of how Christ's Church will be presented as "glorious ... not having spot, or wrinkle ... and without blemish (Eph. 5:27). (Key Word, page 851)

11 His head *is* as the most fine gold, his locks *are* bushy (*Or, curly*), and black as a raven.

12 His eyes *are* as the eyes of doves by the rivers of waters, washed with milk, and fitly set (*Hebr. sitting in fullness, that is, fitly placed, and set as a precious stone in the foil of a ring*).

13 His cheeks *are* as a bed of spices, as sweet flowers (*Or, towers of perfumes*): his lips *like* lilies, dropping sweet smelling myrrh.

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

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

16 His mouth (*Hebr. His palate*) *is* most sweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

Chapter 6

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

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

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

The Fifth Song

4 Thou *art* beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as *an army* with banners.

The name “Tirzah” means “true beauty and delight.” This city was mentioned as one that was conquered by Joshua in the conquest of the Promised Land (Josh. 12:24). It was also the capital of the Northern Kingdom until the time of Omri (1 Kings 14:17; 15:21; 16:6), when the capital was moved to Samaria. The city of Tirzah represented all that was beautiful in royal splendor. Apparently, Solomon had erected magnificent structures there to display the majesty of his kingdom. For this reason also, Jerusalem is compared to the beauty of Solomon’s beloved. As the center of politics and religion in Israel, Jerusalem was the epitome of all the splendor that Solomon could display. The Lord compares His beloved to “a city that is set on an hill [which] cannot be hid” (Matt. 5:14). In the further description of the beloved one, he is depicted as “terrible as an army with banners.” This denotes the idea that when one appears in radiant beauty, the beholder becomes awe-struck. (Key Word, page 851)

5 Turn away thine eyes from me, for they have overcome me (*Or, they have puffed me up*): thy hair *is* as a flock of goats that appear from Gilead.

6 Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is* not one barren among them.

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

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

9 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 the concubines, and they praised her.

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

11 I went down into the garden of nuts to see the fruits of the valley, *and* to see whether the vine flourished, *and* the pomegranates budded.

12 Or ever I was aware (*Hebr. I knew not*), my soul made me *like* the chariots of Amminadib (*Or, set me on the chariots of my willing people*).

13 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 (*Or, of Mahanaim*).

Genesis 32:2 And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.

Chapter 7

1 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.

Psalms 45:13 The king's daughter is all glorious within: her clothing is of wrought gold.

2 Thy navel *is like* a round goblet, which wanteth not liquor (*Hebr.mixture*): thy belly *is like* an heap of wheat set about with lilies.

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

4 Thy neck *is* as a tower of ivory; thine eyes *like* the fishpools in Heshbon, by the gate of Bathrabbim: thy nose *is* as the tower of Lebanon which looketh toward Damascus.

5 Thine head upon thee *is* like Carmel (*Or, crimson*), and the hair of thine head like purple; the king *is* held (*Hebr. bound*) in the galleries.

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

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

8 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;

9 And the roof of thy mouth like the best wine for my beloved, that goeth *down* sweetly (*Hebr. straightly*), causing the lips of those that are asleep (*Or, of the ancient*) to speak.

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

Psalms 45:11 So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.

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

12 Let us get up early to the vineyards; let us see if the vine flourish, *whether* the tender grape appear (*Hebr. open*), and the pomegranates bud forth: there will I give thee my loves.

13 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.

Genesis 30:14 And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

Matthew 13:52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

Chapter 8

1 O that thou *wert* as my brother, that sucked the breasts of my mother! *when* I should find thee without, I would kiss thee; yea, I should not be despised (*Hebr. they should not despise me*).

2 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 the juice of my pomegranate.

Proverbs 9:2 She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

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

4 I charge you, O daughters of Jerusalem, that ye stir not up (*Hebr. why should ye stir up, Or why*), nor awake *my* love, until he please.

The Sixth Song

5 Who *is* this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth *that* bare thee.

6 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.

Haggai 2:23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.

7 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.

The “seal” mentioned in verse six is referring to the Jewish practice of wearing jewelry next to the heart with the name or portrait of a loved one or family member engraved on it. This represents the close relationship that existed between Solomon and his beloved. The phrase “seal upon thine arm” denotes the closeness when the beloved is embraced in the arms of Solomon. His statements that follow (i.e., “love is strong as death; jealousy is cruel as the grave”) reveal the desire that his beloved would remain faithful to him. The feelings expressed ere are similar to the one’s that prompted the revenge of Levi and Simeon in regard to the rape of their sister, Diana (Gen. 34:1-31). This is applied to Solomon’s situation to illustrate that there is nothing that can suppress this love. The last portion of the verse states that this love is an ignited flame of Jehovah. This is the only time the name of God is used in the Song of Solomon. The KJV uses the phrase “a most vehement flame” to describe the power of God when it is unleashed to its fullest extent (1 Kgs. 18:38). Verse seven states that the fires of pure love cannot be easily extinguished. The end of this verse reveals the futility of building one’s love on material things. (Key Word, pages 852-853)

Proverbs 6:35 He will not regard any ransom; neither will he rest content, though thou givest many gifts.

8 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?

Ezekiel 23:33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

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

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

11 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.

Matthew 21:

33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

12 My vineyard, which *is* mine, *is* before me: thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred.

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

14 Make haste (*Hebr. Flee away*), my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

Revelation 22:

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

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

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