

SONG OF SOLOMON

This book is also called the “Song of Songs” (SoS 1:1) and Canticles (the Latin word for “Song”)

The Song of Solomon is sexually charged material with much symbolism; Jewish Rabbis were prohibited from reading Song of Solomon until 30 years of age. Sexuality within marriage is blessed in Scripture, but on-going unlawful sexual practices are judged harshly (1 Cor 6:9, 10, Gal 5:19-21, Eph 5:3-5, Col 3:5-6, Rev 21:8, 22:15).

Greek Words/Types of Love		
1.	Eros	Sexual Love; Passionate; Sensual; Romantic - mentioned 6 times
2.	Agape	Commitment of Will; Given over to...; Unconditional Love (Matthew 5:44)
3.	Phileo	Natural Affection; Friendship (John 11:1,3)
4.	Storge	Family Love (not in New Testament)
Eros is the Type of Love Repeated in Song of Solomon		

“Solomon” is mentioned seven times in Song of Solomon. During Solomon’s reign over Israel (971 – 931 BC), he loved many women and was seduced away from the Lord (1 Kings 11:1-13).

The term “Shulamite” is the feminine rendering of “Solomon” (masculine) resulting in a common use such as “Mr. & Mrs. Solomon.”

Five speakers are recorded: The Beloved (Masculine), the Shulamite (Feminine), the young women of Jerusalem, the Narrator, and the Brothers.

Origen, one of the church founders (185AD-254AD) gave this caution concerning Song of Solomon: “I advise and counsel everyone who is not yet rid of vexations of the flesh and blood, and has not ceased to feel the passions of this bodily nature, to refrain from reading the book and the things that will be said about it.”

- (Origen later castrated himself out of misplaced devotion)
- Charles Spurgeon preached 59 sermons on SoS
- Bernard of Clairvaux preached 86 sermons on SoS chapters 1-2
- John Trapp (English Puritan) – The chief speakers are Christ and His church

Song of Solomon is a Lyric Poem	
Ch 1-2	Courtship
Ch 3-4	Wedding
Ch 5-7	Maturation in Wedding
Ch 8	Epilogue

Five Steps to the Jewish Wedding Custom
1. Betrothal & Building of House
2. “Surprise” Wedding Procession to Retrieve the Fiancé
3. Wedding Ceremony
4. Feast/Banquet
5. Wedding Night

Song of Solomon is Possible Allegory of Christ’s Love for the Church (Ephesians 5 :25-33)
1) Solomon leases Ephraim vineyard to Lady with 2 sons and 2 daughters
2) Brothers were demanding (SoS 2:15) making Shulamite girl do many chores and much of the work (SoS 1:6)
3) Shulamite encounters shepherd, falls for him, and he promises that he will return to make her his bride (SoS 2:1-14)
4) King sends his royal caravan (SoS 3:6-11) for the Shulamite girl and she complies (SoS 2:17-3:4)
5) When she obediently comes, she finds her shepherd is the Prince/Royalty

Song of Solomon is not quoted in the New Testament, but Idioms (Word Pictures) are used		
John 4	Well of Living Water	SoS 4:15
1 Cor 11	Veiled Woman	SoS 4:1; 4:3; 6:7
James 5:7	Precious Fruit	SoS 4:13; 4:16; 7:13
Eph 5:27	Spotless Bride	SoS 4:7
1 Cor 13:8	Unquenchable Love	SoS 8:6-7
John 15:13	Love as Strong as Death	SoS 8:6
John 12:3	Ointment Poured Forth	SoS 1:3
John 6:44	Draw Me	SoS 1:4

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The Shulamite girl might well be Abishag (1 Kings 1:1-15, 2:17-22) because the “L” and “N” are interchangeable in the word “Shulamite.” The location of Shunam is in the Valley of Megiddo. Solomon was from “Jeru-Shalam”

Read Song of Solomon 1:1-4... The Bride’s Love for the King

- **The Church’s Love for Christ**

1:1 This book is entitled “The Song of Songs” which surpasses (as a superlative) his other songs (as an opera) Solomon wrote 1,005 songs (1 Kings 4:32), and this is one of the few recorded (Psalm 72).

- Solomon is referenced by name seven times in the book. (SoS 1:1, 5, 3:7, 9, 11, 8:11-12)
- Just as “Holy of Holies” or “Lord of Lords” is a Hebrew way to emphasize the “most or greatest” – the “song of songs” infers the greatest of songs.

- Solomon had 700 wives and 300 concubines (1 Kings 11:3), so this song may have been written as to what should have been.
- 1:2 The poor girl wants His love. In Scripture, wine is symbolic for delight or joy.
- In SoS, the young woman talks more than any other character in SoS by a factor of nearly 2-to-1.
 - The woman knows what she wants, but also defers to her love to come to her.
 - She does not initiate the kiss although she asks him to kiss her.
- 1:3 A name represents Character (Eccl 7:1), so although she is physically attracted to him, he also has good character that others recognize as well. In Scripture, when someone is anointed with oil, it symbolizes being filled with the Holy Spirit.
- 1:4 The woman wants it to be the King's Initiative (John 6:44, 12:32, 21:6).
- She understands that other women desire to be with the King and for good reason.
 - Modern, secular daughters are frequently referenced as "Princess", and wives are sometimes referenced as "Queens", but rarely are husbands equated to "King"
 - This might be a summary of all the book as a prologue to the King bringing the poor field hand into his chambers.
 - **According to SoS 1:1, who is the author of this song?**
 - **Solomon**

Read Song of Solomon 1:5-7... She Confesses Lacking & Prays to Be Directed to His Flock

- 1:5 Tents of Kedar belonged to Arabian nomads who wove their tents from black goat's hair (still in use by Bedouins). The poor woman was possibly an outdoor worker with a tan. The Lord also makes his sinful church pure. (John 3:19-20; Job 24:16-17; Proverbs 2:12-15, 4:19; Isaiah 29:15; Matthew 6:23; Luke 22:53)
- 1:6 She is self-conscious of worthlessness in respect to the King's throne (Isaiah 6:5)
- Possibly half-brothers have given her so many chores that she hasn't been able to take care of herself
- 1:7 The young lady talks about him as a fellow shepherd instead of a King.
- She wants to know of her love's rest, yet she wears a veil as if ashamed (Genesis 3:9-10) or prostitute (Genesis 38:14).
 - The poor girl wants to be able to openly befriend her love instead of in a hidden way. The poor girl wants to be alone with her love, but she doesn't want to seem "cheap" or pushy.
 - In the New Testament culture, to be unveiled was to be a sexually active woman.
 - **According to SoS 1:5-6, what is the tint of the lady's skin color?**
 - **She is very dark.**
 - **According to SoS 1:6, how did her brothers treat her?**
 - **They were angry at her and forced her to work the vineyards.**
 - **According to SoS 1:7, what does the young woman believe that he does for a living?**
 - **She believes that he is a shepherd**

Read Song of Solomon 1:8-11... Guided to the Shepherd's Tents & He Gives Her Promises

1:8 He can be found with His sheep

1:9 Stallions were exalted to pull chariots and a mare among the Stallions would have excited them.

- One of Solomon's great loves were his horses; he even had more horses than concubines (1 Kings 4:26), and he imported the finest from Egypt (1 Kings 10:28; 2 Chronicles 1:16; 9:28)

1:10 The Targum (Jewish interpretation of Scripture) interprets ornaments as the words of the law (Proverbs 1:8; Ezekiel 16:11)

1:11 Although the King finds the working girl attractive, she doesn't find herself attractive. Others say that they will help her understand her attractiveness to the King by preparing her with gold (royalty) and silver (redemption – Lev 27:3)

- **According to SoS 1:9, what does the King compare with the young woman?**
 - **A mare among Pharaoh's chariots**

Read Song of Solomon 1:12-17... Both Find Each Other Attractive

1:12 Spikenard is sweet, expensive and arouses sexual passion (Mk 14:3, Jn 12:3)

1:13 Myrrh is a preparation oil (Prov 7:17). In ancient times, fragrances were not sprayed, but instead, women would sleep with a pouch of oil as a necklace, and the oils would seep into the lady's skin.

- As the myrrh rests on the heart, the heart must die to itself for the love of another.

1:14 The henna tree (Mehndi) was fragrant while En Gedi is a famous oasis where David hid from Saul (1 Sam 23:29). Henna dye is used as a tattoo design that women in the Mideast would mark on their hands for marriage.

1:15 Doves are symbols of peace, and they mate for life. A dove's eyes only focus on one object at a time, so he was saying that she only has eyes for him.

1:16-17 The bridal chamber is discussed with cedar (the "royal" wood) which is from Ephraim and is not native to Jerusalem.

- The luxuriant couch is green as if lying outdoors on the grass with the branches of the trees hanging over her as if beams of a mansion.
- **According to SoS 1:15, to what are the eyes compared?**
 - **The eyes are compared to doves.**

Read Song of Solomon 2:1-7... The Mutual Love of the King and His Bride

2:1 A "rose of Sharon" (not a modern rose) and a "lily of the valley" (not a modern lily) were a smaller, diminutive flowers which is to say that she felt common or small underneath the mighty tree, but "the Beloved" interrupted to reassure her (SoS 2:2). She feels that she is attractive in a simple way.

2:2 Lily (surpassing beauty where sheep are fed – SoS 2:16, 4:5, 6:2, 6:3) among the thorns (Biblical symbol of sin's consequences – Genesis 3:18). Beauty is relative, and a lily is exceptional among thorns.

2:3 The woman who described sitting under the mighty tree (SoS 2:1) is now sitting under the King. This is nearly Biblical erotica; however, this intimacy requires commitment – the same is true with communion

- 2:4 She imagines a banquet hall with a banner hanging from the rafters celebrating and proclaiming his love for her. “The banner” (SoS 2:4) may equate to conquest, albeit a loving conquest of her heart.
- 2:5 The woman acts as if her desire for him has made her ill, and she needs raisins/apples to restore her health.
- 2:6 The woman feels her companion embrace her with gentleness (left) and strength (right). As she desires to be held before marriage, she continues to desire after her marriage. (SoS 8:3)
- 2:7 The request is made to not arouse passion (“awaken love”) unless it can be righteously satisfied is made three times.
- Sexual guidelines are given in the Old Testament (Lev 18:6-23; 20:10-21; Prov 5:16-23). The act of sex is “God given”, and it must be “God guided.”
 - The woman should not be “sexually” awakened until the appropriate time.
 - “Attraction” (like “fear”) is not good or bad in-and-of themselves, but the source of attraction may very well be evil as may the consequences and outcomes of the feeling.
 - **According to SoS 2:1, to what does the woman compare herself?**
 - A “rose of Sharon” (not a modern rose) and a “lily of the valley” (not a modern lily) were a smaller, diminutive flowers
 - **According to SoS 2:7, what does the woman warn against?**
 - **Awakening passion**

Read Song of Solomon 2:8-13... The Hope and Calling of the Bride

- 2:8 The Bride is excited at the voice of the King whom she loves as he easily overcomes earthly authorities (represented as mountains and hills).
- 2:9 A gazelle was symbolic for sexual virility as well as grace; “gazelles” are mentioned 7 times in SoS while “The Beloved” is watching/admiring only his love
- 2:10 This is the engagement question as the King asks the Bride to come with him. The Bride would possibly elope or be raptured. The Bride must rise up from the restraints of the world.
- 2:11 The King references the Season of Spring after winter and rain.
- 2:12 The King emphasizes that now is the time for flowers to bud and for birds (the turtledove) to sing.
- 2:13 Fig tree represents the fruits of Israel while the clefts of the rock are a Biblical symbol of Jesus (1 Cor 10:4)
- **According to SoS 2:10, what does the King ask the woman?**
 - **The is the engagement question as the King asks the Bride to come with him. The Bride would possibly elope or be raptured. The Bride must rise up from the restraints of the world.**

Read Song of Solomon 2:14-15... The King’s Care for His Bride

- 2:14 Doves are symbols of peace, and they mate for life
- 2:15 Foxes are Biblical symbols of destroyers (Neh 4:3. Lam 5:18, Ez 14:4) in this case of relationships. Whatever could hurt the relationship must be removed.

Read Song of Solomon 2:16-17... The Bride’s Confession of Her Faith and Hope

- 2:16 Three times in SoS, loyalty is referenced (SoS 6:3, 7:10). The beloved of the woman is among other women (symbolized by “lilies”).
- 2:17 When the day arrives (breathes – comes to life) and the darkness (shadows) is over, the beloved will come to the woman swiftly (SoS 2:8). This same imagery is repeated on their wedding night (SoS 4:6).

**Read Song of Solomon 3:1-5... The Bride’s Fight & Victory in Temptation
In Chapter 3, sometimes God distances Himself (1. Disciplinary 2. Increased Faith)
– Psalm 30:7**

- 3:1 This may have been a dream sequence (as were each of the romantic interludes prior) while the woman awaits her marriage.
- Some nights, people search for the Lord.
- 3:2 The woman goes to the public areas (streets and squares) to find her beloved as one might go to a church building or a seminary.
- 3:3 The watchmen protect the city from mischief at night just as a pastor or counselor assists during the trials of life.
- 3:4 The woman found “The Beloved” herself (Jeremiah 29:13), and when she does, she clings (holds fast) to Him (Genesis 32:26)
- The phrase “mother’s house” is only used three times in Scripture including Rebekah’s household (Genesis 24:28) and Ruth’s household (Ruth 1:8)
 - There is a sense of nostalgia around the childhood bed where the woman had been conceived.
- 3:5 The request is made (again) to not arouse passion (“awaken love”) unless it can be righteously satisfied is made three times (SoS 2:7, 8:4).
- The woman should not be “sexually” awakened until the appropriate time.
 - **According to SoS 3:1, for whom does the woman search?**
 - **The King**
 - **According to SoS 3:2, where does the woman search for the King?**
 - **The woman goes to the public areas (streets and squares) to find her beloved as one might go to a church building or a seminary.**
 - **According to SoS 3:4, who helps the woman find her beloved King?**
 - **The woman finds him on her own**

Read Song of Solomon 3:6-11... The Bride Glories in the King

- 3:6-11 Royal Honors and wedding procession with royal palace guards (SoS 3:7)
- 3:6 Only Myrrh (Holy Oil – Ex 30:23-25) and Frankincense (Holy Incense – Ex 30:34-35) are used as Gold does not have an aroma.
- The Bride smells the pleasing aroma of the arrival of the King.
 - These are the same two smells associated with her wedding night. (SoS 4:6)
 - The King comes like columns of smoke (Exodus 13:22, 40:36)
- 3:7 Solomon is identified as the King who is surrounded by mighty men. The number “six” often symbolizes humanity in Scripture while “sixty” extrapolates the humanity.
- 3:8 The King and procession are well protected against any harm during the tests and trials of the night (the challenging times in life).
- 3:9-10 King Solomon designed a bed with a canopy (possibly a portable enclosed chair) representing the wedding bed with tapestry hanging around

3:11 Bathsheba would have been the one to create the wreath/crown.

- The Hebrew word for “crown” is “atarah” (אֶטְרָה) which is a wedding wreath.
- In 70AD when Jerusalem fell, this custom of the wearing the wreath/crown was stopped and the breaking of the wine glass at the wedding began
- **According to SoS 3:6, what is the first thing that the Bride notices when King retrieves his bride?**
 - **The aroma**
- **According to SoS 3:6, what does the approach of the King appear like?**
 - **The King comes like columns of smoke (Exodus 13:22, 40:36)**
 - **Jesus promised to return on a cloud (Acts 1:9-11; Revelation 1:7)**

22 Song of Solomon 4, 5

Read Song of Solomon 4:1-7... The King Praises His Bride Without a Blemish

4:1-5 “The Beloved” caringly praises her every detail from top to bottom after their marriage on their wedding night.

4:1-2 Hair represents consecration and submission (1 Cor 11:15) while teeth speak to the ability to assimilate the truth (Heb 5:12-14)

4:1 The veil covered the Bride until the wedding (Gen 24:65, 29:21-30), and the Shulamite was sun tanned (dark with black silken hair); Mt Gilead were bare mountains that appeared brown/bronze (SoS 6:5)

4:2 Teeth were like shorn sheep (washed white) bearing twins and none barren (no missing teeth). In ancient times, problem teeth were pulled, so there was a loss of teeth from early dental work. This bride had a rare mouth full of teeth.

4:3 Scarlet represents redemption (Joshua 2:18-20) and the temples behind the veil represents a good mind or thought life. Pomegranates were food that was thought to sharpen the mind.

4:4 Her neck was long and adorned with his protective seals (1 Kings 10:16-17). Her neck is stately – good posture and upright.

4:5 **The Hebrew word for breast is “shad” (שָׁד), and one of the names of God is “El Shaddai” (“big breasted God” or “God Almighty” - omnipotent) because one of the positive attributes is endurance (not simply power) like a nursing mother (powerful in an enduring way). The perseverance of a parent is likened to the omnipotence (El Shaddai) of God.**

- Part of the romance and sexuality of the lady was reproduction in her desire to be a mother with children.

4:6 The aromas of Myrrh (Holy Oil – Ex 30:23-25) and Frankincense (Holy Incense – Ex 30:34-35) were the same aromas that the Bride smelled at the arrival of the King. (SoS 3:6).

- The daybreak is the same imagery as when the Bride awaited her love earlier until the day arrives (breathes – comes to life) and the darkness (shadows) is over (SoS 2:17).

4:7 A virgin Bride without blemish (1 Tim 6:14, Heb 9:14, Rev 19:6-8, Eph 5:25-27, 2 Cor 11:2-4)

- **According to SoS 4:7, how does the King view his bride?**

- **As a virgin Bride without blemish (1 Tim 6:14, Heb 9:14, Rev 19:6-8, Eph 5:25-27, 2 Cor 11:2-4)**

Read Song of Solomon 4:8-15... The King Invites the Bride to Come with Him

- 4:8 “The Beloved” gives her a second opportunity to come with him (SoS 2:10, 13)
- 4:9 This is the first time that he calls the Shulamite his spouse. A term of respectful endearment was “sister” which means that they were now family with shared lineage.
- 4:10 The love of the Bride was beautiful and brought joy and pleasing aroma.
- 4:11 The renowned cypress and cedar trees of Lebanon produced an aroma that was often used in a wedding chamber.
- While aroma is memorable and identifiable, those who frequently change perfume do not have a memorable smell that identifies them.
 - In ancient times, individuals would have a characteristic smell from a single repeated perfume that was associated with the person’s identity.
- 4:12 The Shulamite has changed from the secured, virgin female sexuality in SoS 4:12 to offering fruits (SoS 4:13-14) in total love (SoS 4:15). The sexual relationship was held sacred instead of the casualness of modern times. Even in discussion, intimate details should be kept consecrated instead of reducing the intimate to common – even in jest.
- 4:13 Pomegranates represent elite fruit with many seeds. Beyond being fruitful, there is a pleasant fragrance of the mixture of spikenard and cypress.
- 4:14 There is also the fragrant mixture of spikenard with calamus (sweet cane – Exodus 30:23; Jeremiah 6:20) as well as cinnamon, myrrh and aloes. These mixtures are a variety of sweet smells. (Proverbs 7:16-18)
- 4:15 The living water brings life to the garden as the mighty forests of Lebanon are nourished through the streams.
- 4:16 The woman welcomes her husband as the unstoppable north wind (rain – Prov 25:23) and the south wind (warm – Job 37:17) that both promote fertility and growth.
- The woman is letting her husband come and take her in the wedding chamber.
 - **According to SoS 4:9, what does the King call his love?**
 - **This is the first time that he calls the Shulamite his spouse**

Read Song of Solomon 5:1... The Husband and Bride Have Consummated Their Marriage

- 5:1 The man speaks of the pleasures that he enjoyed in the wedding chamber. The body belongs to your spouse (1 Cor 7:1-5) as 8 times “My” is used in this verse, and the gardens have spiritual allusions as well (Jer 31:12, Isaiah 58:11)
- All of the cautions and hesitations prior to marriage are changed to encouragement of an ongoing sexual relationship.
 - Marriage was so anticipated in ancient times that there was no Hebrew word for “Bachelor”; every Hebrew man was expected to be married.
 - The offices of Kings and Priests were hereditary and passed on through lineage; the only prophet thought not to be married was Jeremiah who was told explicitly not to be married.
 - Paul wrote that it was desirable for church leaders and elders to be married (1 Timothy 3:11-12; Titus 1:6)

Read Song of Solomon 5:2-3... The Bride Slept After Removing Her Garment

- **Chapters 5-6 are often referenced as marital conflict and conflict resolution.**
5:2 She has a troubling dream that her husband is seeking her (Rev 3:20)
5:3 She offers excuses to stop his advances, and He doesn't force the door open Himself. In Scripture, garments often represent righteousness (Revelation 19:8)
- **According to SoS 5:3, what was the response of the woman to the desire of the King?**
 - **She was asleep without her robe and did not want to be inconvenienced.**

Read Song of Solomon 5:4-8... The King Does Not Wait, So the Bride Searches for Him

- 5:4 In ancient times, doorknobs had a hole next to the door where a hand could open the latch from the inside. It was a measure of security as the door could not be opened (from the outside) without the hand being put vulnerably through the hole to open the door (from the inside).
- 5:5 After delay, she opens the door and feels on the handles of the door lock a fragrant "calling card" (liquid myrrh) that was left by her beloved, and she had missed her opportunity (SoS 5:6)
- 5:6-7 She sought her love, and unlike SoS 3:3 where the watchmen did not mistreat her, they now mistook her for a prostitute and removed her veil – she did not have "The Beloved's" protection.
- 5:8 The wife adjures help from others to help her find her husband.
- **According to SoS 5:6-7, after her rejection of the King, what does the Bride do?**
 - **She has to seek the King**

Read Song of Solomon 5:9-16... The Bride Testifies to the King's Greatness

- 5:9 Her peers request that the Shulamite testify to his greatness – why should they intercede for her?
- 5:10 The bride describes the radiance of her husband; he is red (lively) and unique.
- 5:11-12 Gold (Royal Deity), Raven (Provision), Doves (Fidelity – faithful for life)
- 5:13 His cheeks have the aroma of spices, and his lips also have a damp fragrance. There is a great deal of myrrh as the bride dies to herself for her beloved.
- 5:14 Her husband's arms are strong and regal while his body is ornamented.
- 5:15 His legs are also strong and regal as the forests of Lebanon.
- 5:16 Beyond lover and spouse, her husband is also a friend (John 15:13-15). Beyond the physical attraction, the wife describes her emotional attraction.
- **According to SoS 5:9, what do her peers ask from her?**
 - **They ask for a testimony on why the need to seek the King**
 - **According to SoS 5:16, what does the Bride call the King?**
 - **Her friend**

23 Song of Solomon 6-8

Read Song of Solomon 6:1-3... The Bride Confesses Her Faith in the King

6:1 The daughters are convinced to seek the Beloved as well; however, they don't know where he is.

6:2 The Shulamite knows that He is in the garden (SoS 6:2)

6:3 Three times in this book this phrase is used, "*I am my beloved's and my beloved is mine*" (SoS 2:16, 7:10)

Read Song of Solomon 6:4-10...The King Elevates His Bride in His Sight

6:4 Tirzah (means "beautiful home of four kings") is lovely oasis. King Omri relocated the capital of the northern kingdom of Israel from Tirzah to Samaria. (1 Kings 16:21-25)

6:5 The eyes of the Shulamite overwhelm Him; in SoS 6:5-7, He repeats the Adoration of Chapter 4 even though she rejected Him in Chapter 5 – unconditional love and continual reassurances

6:6 The teeth of the Bride are all in working order instead of having missing teeth.

6:7 Pomegranates have a rosy color as do her cheeks.

6:8 Beyond all of these women, you are the best, and presented perfect (Col 1:28)

6:9 In the King's sight, his bride is perfect and pure; she was blessed and praised by others.

6:10 Twice she is likened to be as awesome as an army with banners (SoS 6:4)

- **According to SoS 6:9, how did the King view his Bride?**
 - **In the King's sight, his bride is perfect and pure; she was blessed and praised by others.**

Read Song of Solomon 6:11-13...The Bride is Emotionally Stirred by His Love

6:11 She wanted to see if the love making with her husband actually was producing fruit and offspring.

6:12 She is "carried away" (royally) or to coin a phrase, "you send me"

6:13 The only time in the text of SoS that "Shulamite" is actually mentioned. As others want to look at the beauty of the bride, she looks for her husband.

- Her husband asks why others should want to look at the beauty of his wife.
- **According to SoS 6:9, what does the King call his Bride?**
 - **The only time in the text of SoS that "Shulamite" is actually mentioned.**

Read Song of Solomon 7:1-9...The King Describes Bride's Attributes Ready for Offspring In Chapter 7, He speaks of her beauty in the opposite direction from chapter 4 – this time from the feet up.

7:1 The husband compliments his bride beginning with the humblest area – her feet. He then also praises her hips of which women might be self-conscious.

7:2 He then praises her stomach about which she might also be self-conscious. "Blended" infers watered wine instead of full strength.

7:3 From the belly to the breasts, the husband is telling his bride that she will bear children.

7:4 Heshbon ("intelligence") was a city of the Amorites, taken by Moses before becoming a Levitical city then post-exile a possession of the Moabites.

- There are reservoirs (probably fish pools) in this district, which are probably the "pools" referenced in this verse by the gates of Bath Rabbim (literally "the daughter of the many" or "the populous city") → fountains of fertility
- 7:4 Strong nose and majestic head like Mt Carmel – a beautifully wooded (oak, pine, myrtle, olive) mountain range with honeysuckle and laurel flourish and seasons of flowers. Carmel was high and elevated with natural vegetation.
- 7:5 Purple represents honorable royalty
- 7:6 The King finds his Bride beautiful in many ways.
- 7:7 In Scripture, the palm tree often represents righteousness; this could also speak of stature – straight and narrow.
- 7:8 Her husband speaks of intimate relations with her.
- 7:9 Her mouth intoxicates her husband with love.
- 7:10 The Bride asserts that she is the desire of her husband.

Read Song of Solomon 7:10-13...The Bride Encourages Interaction to Be Fruitful

- 7:11 She may be suggesting a romantic get-away with mandrakes "the lover's flower" with apples (Gen 30:13)
- 7:12 She may also be encouraging intimacy with her husband in the morning and looking to see if she is pregnant and fruitful from their intimacy.
- 7:13 Mandrakes were considered aphrodisiacs (Genesis 30:14) that were used when women were attempting to become pregnant.
- The phrase "new as well as old, which I have laid up for you" infers the intimacies that she has reserved for him as well as the maturity of their relationship as time passes in which she will continue to keep their times of intimacy like new.

Read Song of Solomon 8:1-7... The Love of the Bride for the King

- 8:1 Public display of affection was approved for certain familial relationships (i.e., a brother). Although the Bride understands how to display her love when they are alone, she struggles how to display for her love for the King in public.
- 8:2 The daughter wants to continue learning how to love and to be courageous enough to proactively bring her husband into their home where she entices him.
- 8:3 The woman feels her companion embrace her with gentleness (left) and strength (right). As she desires to be held before marriage, she continues to desire after her marriage. (SoS 2:6)
- 8:4 The Bride is now living her dream, and the Groom does not want her life interrupted. The request is made to not arouse passion ("awaken love") unless it can be righteously satisfied is made three times (SoS 2:7, 3:5).
- 8:5 A "wilderness" represents trials, curses, and judgment, and remembering SoS 2:3 where love first occurred
- 8:6 Seal represents protection, authority and commitment for both inward (heart) and outward (arm)
- Jealousy is likened to fire; this is one of God's sentiments (Dt 4:24, Ps 79:5, Ez 36:5, Zeph 1:18)
 - The Bride wants her image to be burned into the King's heart.
- 8:7 Money can't buy love. Love is powerful and cannot be quenched or overwhelmed.

- **According to SoS 8:1, what does the Bride wish about the King?**
 - **That he was viewed as her brother then she would be able to have public displays of affection for him**
- **According to SoS 8:1, what does the Bride say about love?**
 - **Love is powerful**

Read Song of Solomon 8:8-12... The Calling of the (Gentile) Brothers

8:8 In ancient cultures, brothers were expected to be greater guardians of their sister's virtue than their parents, and they ask how to respond to their younger sister's engagement.

8:9 She will be rewarded for chastity (gilded wall) and punished for promiscuity (closed door).

- The silver will ornament the chaste young lady; however, the young lady who is open as a door will be barricaded by her brothers.
- Many pseudo-godly women falsely believe that although they may have had tendencies of a "door" before their marriage, they should become a "pure" wall after their marriage.
 - This is the exact opposite of God's calling for women to be a "wall" before marriage and a "door" afterwards.
- It has been said that:
 - Men should realize that few women ever stay the same after marriage
 - Women should realize that few men ever change after marriage.

8:10 The Bride responds that she had been a chaste woman well after she had developed physically. She had been a pure virgin and the King could trust that she had not been intimate with others.

8:11 The Bride acknowledges that there are other ways that her husband (the King) could fulfill his interests including the business of his vineyard.

- Baal Hamon meaning "place of a multitude" or "who rules a crowd", and each offer crop revenue;
- Silver symbolizes redemption - 1,000 pieces given to verify Sarah's honor (Gn 20:16), and destruction of redemption in Isaiah 7:23

8:12 Laborers of the field can keep 20% of the revenue (brothers receive entitlement for preserving her) and 1,000 pieces go to Solomon;

- **According to SoS 8:8, what is the quandary of the brothers?**
 - **Their sister is too young to be courted**
- **According to SoS 8:9, what two ways do the brothers describe their sister?**
 - **She is either chaste (a wall) or promiscuous (a door)**
- **According to SoS 8:10, what was the Bride to her beloved King?**
 - **She was older and chaste; the King saw her as being at peace**
- **According to SoS 8:11, what other interests does the King have?**
 - **The Bride acknowledges that there are other ways that her husband (the King) could fulfill his interests including the business of his vineyard.**

Read Song of Solomon 8:13-14... The Bride Prays for the King to Come Quickly

8:13 Solomon will recompense the brothers for protecting his Bride's chastity. Others want to know from the Bride if being married has met her dreams and expectations. They want a testimony of being married to the King.

8:14 The Bride responds with a statement to the King to "come quickly". (Revelation 22:20) The Shulamite wants to ride off into the sunset with the Beloved. The Bride encourages her husband to fulfill her pre-marital dreams of coming over all authority (mountains) with energy (SoS 2:9, 17)

- **According to SoS 8:10, how does the Bride feel towards the King at the end?**
 - **She wants him to come quickly to her**