

# PITWM VERSE BY VERSE

## SONG OF SOLOMON

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# SONG OF SOLOMON

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## HISTORY:

This is one of the most beautiful books in the Bible yet a difficult one to interpret as to who is speaking because of the shift of character and it not being in chronological order. The Song of Solomon was written before Solomon plunged into gross immorality and idolatry. It is also called the Song of Songs written as an allegory (*parable/fable*) about love between a man and a woman. It will also illustrate the truth of God's love for His people. It speaks of Love's great victory over all temptations. They love each other deeply, and later, they marry. The wedding ceremony takes place. The Song emphasizes that love is a holy decision. It is not merely an emotion. A husband and wife should choose to love each other and their love for each other will grow and increase.

This book has a great deal to teach us. It uses many images from nature—gardens, fields, mountains, flocks, birds, flowers, spices, and animals—and even the body, where the love of man and woman fits right into this context. When a husband and wife have a beautiful relationship, their kiss and embrace brings beauty and holiness in God's presence. The Song of Solomon doesn't mention God's name but His presence is understood.

The speakers are not identified by name in the text. Solomon is mentioned by name, not only in the superscription of the book but also in the speeches (3:7-11; 8:11, 12). The Solomonic authorship has at times been denied. Regardless of whether the book was authored by Solomon or compiled by another, it reflects the setting of Solomon's era. The Song is told primarily from the standpoint of a Shulamite maiden. She is a member of a family in Shunem; her father is apparently deceased; and her brothers have become responsible for the maintenance of the family. Their livelihood is obtained from shepherding flocks and caring for vineyards.

We can divide the book into four sections: the meeting and courtship; coming for the bride or wedding procession; the consummation of the marriage; and the maturing of the marriage. I thank God for His leading as we look at it in the natural and in the spiritual:

<sup>1</sup>The story begins with the account of the marriage of Solomon and Shulamith. Throughout the narrative Solomon and Shulamith reminisce over previous events of their courtship. A summary of the events of the story, as pieced together from these references are as given below:

Solomon, disguised as a shepherd, on a trip through Lebanon with some of his companions, first sighted Shulamith as she tended this vineyard (6:11-12), (*I'm thinking the brothers were employed by Solomon to care for the vineyard*) which duty she had been given by her unkind brothers (1:6). He inquired about her (6:10), but as

<sup>1</sup> <http://www.jamesdprice.com/>

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soon as she saw the men she fled away (6:11-12), not fully aware that she had instantly fallen in love with Solomon, the shepherd. They tried to call her back (6:13) but she gave a quick reply and hurried home (6:13b).

Later Solomon, still disguised as a shepherd, met her again and he began to court her when she was away from home: evidently she would go to where he was keeping his sheep to meet him (1:7-8). Their courtship was sometimes conducted under a favorite apple tree (8:5) for which they later had sweet thoughts of reminiscence (2:3, 5, 7, 8). During the frustrating days of their courtship she secretly wanted him to be her brother so she could be with him at home without interference (8:1-2).

Eventually Solomon decided to go to her home to propose marriage, still not having revealed his true identity. She recounted the visit in which she saw him coming and described him to her family. (2:8-10). Solomon asked her to come away with him (2:11-14) but her brothers angrily interfered and reminded her of her vineyard duties (2:15). She protested, but had to reluctantly send him away (2:16-17). Evidently, Solomon went away, never to return as a shepherd. That night she had a troubled dream in which she sought her beloved in the city and brought him home with her (3:1-5).

The wedding ceremony is not as traditional as ours.<sup>2</sup> There were three parts to a wedding in the ancient Near East. First, the groom's parents selected a bride for their son. This involved securing the permission of the bride's parents and the approval of both the bride and the groom themselves. Though the parents of the young people arranged the marriage, they usually obtained the consent of both the bride and the groom. Second, on the wedding day the groom proceeded to the bride's house accompanied by a group of his friends. He then escorted her to the site of the wedding ceremony, and finally took her to their new residence accompanied by their friends. Physical union consummated the marriage the night after the wedding ceremony took place. Third, the couple feasted with their friends—usually for seven days following the wedding ceremony.

Some time later, Solomon returned to the Shulamith's home in his royal robes with a litter (palanquin)—(couch or seat carried on poles) specially made for him. From a distance she thought it was the procession of some royal lady (3:6, gender), but as it drew near, it was identified as that of King Solomon himself (3:7-11). The king addressed her (4:1-5) whereupon she recognized him as her lover, and responded favorably (4:6). The king proceeded to formally propose marriage to her (4:7-15) and Shulamith accepted his proposal (4:16). Then Solomon, responding with joy, proclaimed a celebration feast (5:1). The Consummation of Marriage: Solomon beautifully described his bride on their wedding night and then the two of them consummated their marriage with God's blessing 4:1--5:1.

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<sup>2</sup> <http://www.soniclight.com/constable/notes/pdf/song.pdf>  
<http://www.pitwm.net/pitwm-versebyverse.html>

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## THE BEAUTY OF THE KING'S WIFE 4:1-7

Remember the King and the Shepherd are one and the same. The relationship described between Solomon and the Shulamite pictures to us the love between Christ and His bride, and when Jesus returns and takes His people to heaven, the bride will become His wife. Jesus is patient for His bride. Our worship must be pure. The beloved praises the appearance and character of the maiden.

4:1 This is the bridegroom speaking to the bride. The actual wedding ceremony is not presented. **Behold** is repeated for rhetorical effect. It enables the reader to enter into the surprise, wonder, and delight of the speaker. The groom is looking into the eyes of the bride, and likes what He sees. **Thou art fair my love; behold thou art fair** means you are beautiful or comely. He really wants her to see the love he's declaring for her beauty. Seven features of beauty are specified, the number for perfection (eyes, hair, teeth, lips, temples, neck, and breasts).

1. 4:1b **Thou hast doves' eyes** is a metaphor (*implied comparison*). He is expressing his undiminished affection for her. The groom is using striking poetic language, he enumerates her charms. The dove is symbolic of gentleness. The eyes reveal what she really is inside. Can you see the Church appearing thus lovely in the eyes of Christ? **...within thy locks** (*meaning behind her veil*). Women in Solomon's culture did not always wear a veil. Before their wedding, they put one on and did not take it off for some time after that. She will then lay aside her veil as a symbol that she belongs to him and she has nothing to hide. Her eyes being behind the veil, is because only the church can comprehend the mysteries of the Spirit, but to the world, the eyes are behind the veil.
2. 4:1c **Thy hair is as a flock of goats, that appear from mount Gilead**— From a distance, a herd of black goats descending from the mountains at dusk was very attractive and reminded Solomon of his beloved's long black locks rippling and tumbling freely. If the Lord Christ is the head of the church, then the church is the hair surrounding the head. Without the Head, the hair is nothing. When we rise with the Lord on Mount Gilead as the flock who gathers on the peaks of mountains, then the hair appears as black with no grey color at all, for the Lord renews our youth as an eagle.
3. 4:2 **Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins** (*means to make double or to occur in pairs*) and none is barren among them. Her teeth are as white as newly washed sheep. The perfect and regular rows of her teeth are exactly paired, and not one tooth is missing. When you remember that ancient people didn't quite understand dental hygiene, this is an admirable trait. The church has matured and now it is befitting to have teeth, for she has grown and is no longer satisfied with the milk for babies, but she wants His fatness which she can chew and digest in her life.
4. 4:3a **Thy lips are like a thread of scarlet, and thy speech is comely**: Her lips are not thick so they must be thin as a thread having a natural red tone which displays a beautiful mouth which signifies good health. The blood covers all our sin. The believer has to witness of the Savior with their speech.
5. 4:3b **Thy temples are like a piece of pomegranate within thy locks**. This is the upper part of her cheeks resembling a piece of pomegranate which has a rosey hue. He saw her temples and cheeks as

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full of color, flushed with both excitement and beauty. The secret of her beauty is the blood of Christ who sanctifies her.

6. **4:4 Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.** She had a queenly neck and a posture with it that exuded control, power, and stability. The neck was one part of the body that was thought to reflect character. A bent-over neck was a picture of humiliation. A stiff neck was a sign of stubbornness. She was the tower of strength. The name of the lord is a strong tower (Prov.18:10).
7. **4:5 Thy two breasts are like two young roes that are twins, which feed among the lilies.** Fawns are soft and lovable. The beauty of her breasts are beautiful as well as precious to enjoy. The Word of God is also precious to enjoy, it appears in both testaments as twins of a gazelle, born by the Spirit of God, which symbolizes that the two testaments complement one another, without any partiality, for the Old Testament prophesied about the New Testament, which in turn, clarified the Old Testament.

**4:6 Until the day break, and the shadows flee away. I will get me to the mountain of myrrh, and to the hill of frankincense.** The beloved longs to consummate his love for the maiden. The mountains of myrrh refer to her breasts which have sensual pleasure of rich scents that he would enjoy all night until the dawn would break, and she would also enjoy his expressions of love. Our longing for Jesus' aroma upon us causes His power to flow through us.

**4:7 Thou art all fair, my love; there is no spot in thee.** After surveying his beloved, he praises her by seeing no blemish in her; she is spotless; she is beautiful through in through. She was perfect to him. He sees no spots for His blood covers all her sins, showing all the adornment of her beauty. We are made perfect through Christ Jesus (Heb.13:21).

In these verses <sup>3</sup> Christ is seen as the king (*and the shepherd*), while the church is represented by the Shulamite. While we believe the book should be understood literally as a depiction of marriage, there are some elements that foreshadow the Church and her relationship with her king, the Lord Jesus. Song of Solomon 2:4 describes the experience of every believer who is sought and bought by the Lord Jesus. We are in a place of great spiritual wealth and are covered by His love. Verse 16 of chapter 2 says, "*My beloved is mine, and I am his. He feeds his flock among the lilies*" (NKJV). Here is a picture of not only the security of the believer in Christ (John 10:28-29), but of the Good Shepherd who knows His sheep—believers—and lays down His life for us (John 10:11). Because of Him, we are no longer stained by sin, having had our "spots" removed by His blood (Song of Solomon 4:7; Ephesians 5:27).

Having described the maiden's physical charms in verses 1-7, now, we consider the graces of her character in verses 8-16. The most pleasant things Solomon can think of, do not serve to fully express the beauty of his faithful Shulamite.

THE KING'S REQUEST: 4:8

**4:8 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.** Since the maiden came

<sup>3</sup> <http://www.gotquestions.org/Song-of-Solomon.html>  
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from the north, the beloved poetically invited her to leave the northern region (Lebanon), to leave her family and her fears (alluded to with lion's dens and leopards) – and to “come with me” (the king). The beloved praises the character of the maiden, and tells of his desire to be with her.

- Before he asked her to pledge the sharing of her virginity, he pledged the sharing of his life.
- This is the first time he calls the maiden his spouse, his bride.
- He is really asking her to bring her thoughts completely to him and leave her fears behind and perhaps to leave the lingering thoughts of home behind as well.

The call is directed to leave Lebanon. Love draws from you the hard choices and draws you to the King of kings. Christ promises His Church to call His faithful from all the corners of the world. The King of kings is requesting all of us, our complete body, soul, and spirit. He sends the invitation and we must accept if we want an earnest and true relationship with Him. Come!

THE KING'S PRAISE OF HIS WIFE'S LOVE: 4:9-11

**4:9 Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart—** Here the beloved went beyond praising the maiden's beauty and even character; he describes the effect that she had upon him. His heart is taken away; intoxicated; completely hers. He does not have to seek elsewhere for greener grass. This title "*sister, my spouse*" means at last she would become his wife . . . that is the reason he calls her his sister. In their culture "Sister" was an affectionate term for one's wife." Christ's church is to Him both a sister and a spouse. And Christ calls his Church sister in respect that he had taken the flesh of man.

**4:9b ...with one of thine eyes, with one chain of thy neck.** The fact of one eye or one chain, ravished him, perhaps, meant that under the veil, He had just seen this much, but it was enough to cause His heart to race. It could, also, mean that her concentration was upon Him, as if she had one eye. In that sense Christ made His Church beautiful and rich and He loved His gifts in her.

**4:10 How fair is thy love, my sister, my spouse! "How delightful or beautiful is thy love."** He found her not only lovely, but loving. "*Thy love*" means being exceedingly beautiful in his eye, and extremely well pleasing to him. It was her words and actions and not just her feelings. "*My sister, my spouse*" as the above verse, he says it again. She would become his wife. How much better is this How much better is thy love than wine! His relationship has gotten better than wine. He felt an endearment for her that was broader than sexual desire. Their covenant of love into which they each have freely entered; they will forsake all others. He has said to her, you are my bride and for you I forsake all others and covenant to cleave unto you all the days of my life; and she has said the same. He would not trade her love for anything, and that includes fine wine. What pleasure does Christ take in a love like that for Him, forsaking all others! **...and the smell of thine ointments than all spices!** Her "oils" were her perfumes was better than all the spices used in compounding the holy incense which was burned daily on the golden altar. "The mystery of the truth which was fulfilled through the message of the Gospel is considered very sweet to God and better than all the scents of the Law. It is no more hidden behind symbols and shadows, but its fragrance is spread by openly declaring the truth. Love and obedience to God are more pleasing to Christ than sacrifice or incense. **This is an Exclusive Love! elite and special love!**

**4:11 Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue—** His ravished heart has continued in praise of her beauty. Thy lips refer to her speech. Sweet is thy voice that drips honey. It was as sweet as honey and as wholesome as milk as it caressed her lips. In spite of her weakness, yet she carries wisdom from above and always seeks the life of perfection." This is the secret of the honeycomb

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dripping from the bride's lips and the honey under her tongue. "*Pleasant words are like a honeycomb, sweetness to the soul and health to the bones*" (Prov. 16:24). The beloved described the sweetness of the speech of the maiden. ...and the smell of thy garments is like the smell of Lebanon. Everything about her smells good to him, including her garments. "*Garments*" in Scripture often symbolize the conduct of the person. "*Lebanon*" was fragrant because of the many cedar trees that covered its hills. The smell of Lebanon could be like Cedar, which does not fade away. It preserves the relationship as cedar preserves from moths.

THE KING'S PRAISE OF HIS WIFE'S PURITY: 4:12-15

**4:12 A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed.** He rejoices that his bride is a virgin, "*a garden enclosed, a spring locked up, and a fountain sealed.*" This is evidence that the Lord wants both the man and the woman to stay sexually pure. Proverbs 5:15-23 speaks of Solomon urging readers to follow sexual purity through faithfulness to the institution of marriage. Her heart belongs only to him. She has told him so, and his heart can safely trust in her word. In comparing his bride to a private garden, Solomon praised her virginity. Virginity, considered old-fashioned by many in today's culture, has always been God's plan for unmarried people, and with good reason. Sex without marriage is cheap. It cannot compare with the joy of giving yourself completely to the one who is totally commanded to you. The idea of this garden suggests privacy; separation; sacredness; and security. The idea of "*a spring shut up, a fountain sealed*" is not that this metaphorical spring or fountain is dried up and useless; rather that it is protected so that its water can only go to its rightful owner.

- Myth: "He wants to have sex with me because he loves me."
- Myth: "My boyfriend is a Christian and loves the Lord. I don't have to worry about that."
- Myth: "We are going to get married, so it doesn't matter."
- Myth: "We can be married before God."

The garden contains different kinds of trees. The fruits of the trees may be bitter at the beginning, but later at due time, they will ripe and become delicious and sweet to all the senses. In the same manner, in the spiritual life, the Lord plants the soul and gives her water, yet she carries sufferings and bitterness of labor, but in due time, she bears fruits which bring joy to the soul. The garden is enclosed by the power of the Holy Spirit who warns and teaches all things of Jesus Christ.

**4:13 Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard—** Our attention is still fixed on the fertility of the garden. These spices, fruits, and flowers probably represent her whole person rather than her individual parts. She is a garden but not just any garden. She is an orchard filled with the most costly trees and producing the most pleasant of fruits. "**Orchard**" is from the Persian word *paradis* and means, literally, paradise.

- The **pomegranate** was the chosen symbol of fruitfulness.
- **Camphire** or henna - The bride uses it for adornment the night before her wedding. She dyes her hands and feet red and prepares herself for the Bridegroom with sweet fragrance.
- **Spikenard** is strictly a product of India and a costly perfume.

**4:14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes,**

- **Spikenard** is strictly a product of India and a costly perfume.
- **Saffron** was esteemed for its fragrance and its flavoring and medicinal properties.
- **Calamus** has a sweet aroma, and oil is extracted from it to be used in matters concerning the sacrifice.

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- **Cinnamon** is a kind of wood with a sweet fragrance, and is used instead of tea by some Middle East people.

**With all the trees** which served in the making of incense she is to be likened.

- **Frankincense** was a whitish resin and was used with cinnamon and calamus in the meal offering and seems to symbolize personal righteousness (Lev.2;1, 2).
- **Myrrh** is the gum resin which came from an incision in a tree of the terebinth order. The substance hardened into a brown, translucent substance. It had a bitter taste, but a pleasant odor.
- **Aloes** was a resinous oil extracted from the trunk of certain trees.

**...with all the chief spices:** only serve to begin to recount her fairness.

**4:15 A fountain of gardens, a well of living waters, and streams from Lebanon**—To finish the picture of this charming garden, he introduces wells and streams. A cooling wind to fan abroad the delightful scent of his lovely sister bride. Solomon's bride was as refreshing to him as a mountain stream. In marriage we can't forget the overwhelming feelings of love and refreshment we shared at the beginning. Many marriages can use some fountains and streams of refreshment. "*A fountain of gardens*" speaks of a life that produces fruit that is a holy and pleasant fragrance to the nostrils of our Lord. "*A well of living waters*" speaks of the well of water springing up into everlasting life (Jh.4:13-14). "*Streams from Lebanon*" speak of the mighty Baptism with the Holy Spirit.

THE CONSUMMATION OF THEIR MARRIAGE: 4:16--5:1

**4:16 Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out**—This is the answer of the bride to the lavish praises of Solomon. The "*north and the south wind*" represent the cold and the heat. The garden has to have both to do well. It represents various influences from different quarters that flow gently over the garden and call forth fragrances and fruits. Calling the wind refers to calling the Beloved Himself, being the quiet gentle Spirit who penetrates the heart and dwells in it and thus Christ works in us. However, the spices do not flow out except under extreme pressure, whether by cold or by heat, which speaks of the coming "*Great Tribulation*", which will bring Israel to Christ. **Let my beloved come into his garden, and eat his pleasant fruits**— The Shulammite invited Solomon to take her completely. She called on the winds to carry the scents to which Solomon had referred to, so he would find full satisfaction. He takes care of her and eats her fruit which is "His fruit." The garden is entered when the marriage is consummated. She calls the garden both hers (my) and his, because of the oneness which is between them. God picks from His garden every day; in that Great Day Jesus will descend with a mighty shout from heaven and take His garden home! "He does not stand by Himself but the angels go before Him saying, "*Lift up your heads O you gates... and the King of glory shall come in*"Ps.24:7. Then let us open our hearts to God and His angels, so that we may have heavenly joy.

## SUMMARY:

The whole book is a succession of dialogues, monologues, and remembrances. This song falls into the same three movements: (1) introductory summary praise of his bride's beauty in 4:1a, (2) lengthy and detailed figurative description of her beauty in 4:1b-6, and (3) concluding summary praise in 4:7. <sup>4</sup>The poetry takes the form of a dialogue between a husband (the king) and his wife (the Shulamite).

<sup>4</sup> <http://www.gotquestions.org/Song-of-Solomon.html>  
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The song begins before the wedding, as the bride-to-be longs to be with her betrothed, and she looks forward to his intimate caresses. However, she advises letting love develop naturally, in its own time. The king praises the Shulamite's beauty, overcoming her feelings of insecurity about her appearance. The Shulamite has a dream in which she loses Solomon and searches throughout the city for him. With the help of the city guards, she finds her beloved and clings to him, taking him to a safe place. Upon waking, she repeats her injunction not to force love.

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SONG OF SOLOMON 5:1NEXT 6:1-13

## INTRODUCTION:

The book naturally develops from the courtship to the next step of commitment (e.g., marriage). Although the actual wedding scene is not given, 3:6-11 presents Solomon's procession to his bride to be and 4:1--5:1 describes the consummation of their marriage. This section displays well, God's approval of the institution of marriage as well as its physical consummation by its positive description of these events and by God's blessing in 5:1b, Eat friends; drink abundantly deeply, O Beloved.

The honorable traditional of marriage has been put on the shelf. Some are scare of marriage and say go with the flow; don't hold onto your virginity; let's live together; my body can't wait. There are so many visual things that are in our view. They sing sensual songs; look at sensual movies; dress in sensual ways; and read sensual books that take emotions and passions where they don't need to go.

True love waits for the right person. True love can wait. True love went to the cross when those He loved were still sinners. True love died on the cross for all, when they didn't even know how to really love Him back. God's love looks beyond the flesh to show us that temperance is possible; it is a fruit of the Spirit that God produces within us. Yes a kiss is still a kiss. It reveals attitudes and emotions. Be careful of what that kiss is intended for, whether it's an enticing one, or a momma's kiss, or a brotherly kiss. A lover's kiss is still a kiss and it will move you into passionate emotions. Luke 7:45 says, "*Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.*" It was a kiss of adoration as well as affection in which Mary Magdalene gave unto the Master. Honor God with a heart of passion by giving your heart away to Him

**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, O beloved.** The beloved accepted the invitation of his maiden, and had received her virginity as a precious gift. The long anticipated, passionate desires were now rightly and beautifully consummated. It will be time for the church to eat at the Banquet Table when Jesus calls us home. The garden signifies the kingdom of Christ, where He prepares the Banquet for His elect. The Son of God gives a loving invitation to His beloved people.

On the wedding night, the husband again praises the beauty of his wife, and in highly symbolic language, the wife invites her spouse to partake of all she has to offer. They make love, and God blesses their union. There are moments when the world is completely shut out—The kisses between husband and wife; the smell; the touch are unique and exquisite to them. We are to be committed to an eternal love from a pure heart because we have an eternal and pure king!

## APPLICATION:

If we say we love Jesus, we have to act like it by giving all of our self to Him.

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## SONG OF SOLOMON 6:1-13

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### INTRODUCTION:

<sup>5</sup>There are four main interpretations of this book. Two are literal interpretations that look at the young woman who is at the center of this theatrical song. The most common understanding is that this is a courtship and marriage of Solomon and the Shulamite woman. The other interpretation pictures a love triangle between the beloved woman, her beloved shepherd, and the king appealing to her. The other figurative interpretations that are placed upon the book include either the relationship between Israel and God and, or the Church and Christ. Consider that the Song of Songs may have been intended to have multiple applications.

The lessons in this book are (and there maybe more): 1) true love and choosing the right mate, 2) waiting for love, 3) teaching young women and men about what is most important about marriage, 4) understanding the affection of your spouse, and 5) remembering when love was fresh. What better way could young women have this been taught than from the perspective of a young woman whose loyal love blesses her marriage.

Since it's called a song, some describe the song as an ancient musical.

- **Scene 1** takes place in the King's inner rooms (1:4). Here the young woman is thinking about her beloved shepherd. See "The king has brought me into his chambers" (Song of Songs 1:4). The young woman imagines her beloved coming to her in **Song of Solomon 2:8-10**.
- **Scene 2** starts in **chapter 3** on the young woman's bed that is at her mother's house (3:1). In this scene, she dreams of looking for her beloved one in the city streets at night. She searches asking the city guards for her beloved.
- **Scene 3** presents Solomon's entrance into Jerusalem (3:11). Here the chorus describes Solomon to "the daughters of Jerusalem" speaking in **3:6-11**.
- **Scene 4** presents the woman dreaming of her marriage (**chp. 5**). She dreams of her beloved coming to the door, but she hesitates and she goes to the door but her beloved shepherd is gone. Again, she goes and looks for him in her dreams. This time she asks the guards again, but they beat her, which may be a metaphor for stopping her from finding her beloved. She no longer has favor with them. Even the daughters of Jerusalem do not care.
- Next is **scene 5** where the king tries to persuade the young woman (**Song 6-7**). They speak to the woman to come to them (6:4-13). This is where she receives the name Shulamite, "Return, return, O Shulamite; Return, return, that we may look upon you!" The young woman replied, "What shall you see in the Shulamite? She comes as a company of the camps." (6:13; 7:1). She is not one of Solomon's brides. After this, again Solomon tries to charm her again.
- In **scene 6**, the young woman comes with her beloved to the country town in **chapter 8**. The village sees

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<sup>5</sup> <http://godsbreath.net/2009/08/18/song-of-songs/>  
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that she has returned with her beloved and not the king. The chorus says in **Song of Solomon 8:5a**.

The Song is written by Solomon. Solomon is depicting a type of Christ who is the true king of peace. The Song of Solomon doesn't mention God's name but His presence is understood. The Shulamite maiden is a member of a family in Shunem; her father is apparently deceased, and her brothers have become responsible for the maintenance of the family. Their livelihood is obtained from shepherding flocks and caring for vineyards. In the course of her shepherding duties the maiden meets and falls in love with a young shepherd or king. The brothers were angry with her. This is told primarily from the standpoint of a Shulamite maiden who does not have a firm fellowship with the king, but is longing for communion and love with him. A further explanation would be that she is the bride and how the bride and the bridegroom's relationship grows to where she knows whose she is, "*I am my beloved's, and my beloved is mine: he feedeth among the lilies*" (v.3).

**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.** **The Shulamite speaks:** The search is on. The Shulamite maiden began to search desperately for her beloved. The women in Jerusalem asked her to describe this man (chapter 5). **The daughters of Jerusalem speaks:** They offered to help her. They referred to her as fairest among women, asking her, where her beloved has gone, and where has he hidden himself that they may look for him? A further explanation is that sometimes we lose sight of our Beloved King. He's not lost, but we've lost sight of Him; we've lost our communion and fellowship with Him, and God has hidden his face from us.

**6:2** **My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.** **The Shulamite speaks in verse 2-3:** She knows exactly where he is. He's gone into his garden. In the earlier scriptures, "garden" was referred to in a sexual sense between she and her beloved. However, in this verse, it's an actual place, it refers to his secret secluded peaceful place—a literal garden. Solomon says in Ecclesiastics 2:5, "*I made me gardens and orchards, and I planted trees in them of all kinds of fruits.*" Of course, Solomon accumulated wealth, but he also started great works, including houses, gardens, vineyards, orchards, and forests. Sometimes, when we look for someone, they may only be found in that peaceful place of contentment; maybe that garden of prayer. That's where Christ would go.

**6:3** **I am my beloved's, and my beloved is mine: he feedeth among the lilies.** The Shulamite lets them know that she is her beloved's; her beloved is hers. At one time, she was not ready for him or for his love. But now she speaks these phrases because she's ready. It's like a switch that came on; she came to herself after and now, really knows who and what she wants. When we know that we are sons and daughters of the Most High God; we are loved by the Beloved King; and we are His delight, we will say the same thing about Christ! That's how the Shulamite feels about her beloved, and how she knows how he feels about her.

**6:4** **Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.**

**Solomon speaks in verses 4-9:** In this verse the voice of the king praises her beauty. She was *as beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners.*

1. "**Tirzah**" An old royal city of the Canaanites, which was destroyed by Joshua. It was the royal residence of Israel's kings. It was a city of tremendous beauty and was therefore named Tirzah, beautiful or delightful.

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2. "**Comely**" meant she was as lovely and attractive as Jerusalem (the capitals of the two kingdoms of Israel and Judah).
3. "**Terrible**" meant awe-inspiring and majestic. She was as wonderful to look at as many companies of warriors gathered around their respective banners; a sight that was a cause of special delight to a king.

In further explanation can you hear Jesus speaking over us as His beautiful, His lovely, and His terrible powerful army in which He is our banner?

**6:5** Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead.

The beloved begs her to remove her gaze from him, for her gaze has caused him to be filled with awe. He is giving much flattery. He says her hair is as a flock of goats that appear from Gilead. Undoubtedly goat's hair from Gilead was a ray of beauty in that time and culture. He really wants her to get it or know it because he has repeated himself from **chapter 4** concerning the portrayal of the animals of that culture; comparing her to what appeals to him. Whenever God repeats Himself, it is important! From the very beginning of time God was filled with awe with us because He created us. He was well pleased! So, let us not turn our eyes away from Christ on this journey!

**6:6** 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. This is also from **chapter 4**—the teeth of sheep. We are the sheep of His pasture. *"...it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture"* Ps.100:3. He's saying that her teeth are as white as newly washed sheep. *"...every one beareth twins, and there is not one barren among them"*— the Hebrew meaning is *"to make double or to occur in pairs."* The perfect and regular rows of her teeth are exactly paired, and not one tooth is missing. He sees her outward beauty.

**6:7** As a piece of a pomegranate are thy temples within thy locks. This is the upper part of her cheeks resembling the interior of a piece of pomegranate; having a rosy hue. All the beloved has said, symbolizes the health and attractiveness of her outward beauty, but God sees within us our inward beauty in which He is transforming.

**6:8** There are threescore queens, and fourscore concubines, and virgins without number. Though Solomon is surrounded by an innumerable group (*60 queens, 80 concubines, or virgins without number*) of beautiful women, she is the one. No matter how beautiful these women are or the number of women, they can't be compared to the Shulamite. Solomon certainly took great delight in gardens and parks, but his delight is certainly into her. No matter how many gifts there are, God has given each of us His Holy Spirit.

**6:9** 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. She is his dove, undefiled (**chapter 5**), the only one of her mother (the reference to the mother rather than the father is natural in a country where polygamy was practiced). She is the perfect one who gave her birth. She stands above all women, even the daughters (Jewish women in general spoke well of her), and yes royal women—all of whom praised her, for she was the one he delights in. Those that are pure in heart can see God—the dove

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represents purity. The ultimate end for God is to present a church unto Himself without spot or wrinkle—undefiled. This is Christ's delight!

**6:10** Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?— In chapter 1:6 the Shulamite had received many curious looks from the daughters of Jerusalem, she didn't want anyone to look upon her; meaning, don't stare. Why? - Because "*I am black, because the sun hath scorched me...*" So this could be looked at in two ways: 1) the review of praises from the daughters of Jerusalem or the beloved is speaking. From the viewpoint of the daughters of Jerusalem, this is how they saw her and this is how they spoke well of her and praised her. 2) From the viewpoint of her beloved says as if you didn't know who she is, he will tell you. She is the one that comes forth as the morning rising. She is the one that is as beautiful as the moon. She is the one that is as clear as the sun. And she is the one that is as terrible and awesome as an army with banners. Who is she? That's who she is! He even compared her with the stellar atmosphere. Rev.12:1 resembles this passage. "*A great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head.*"

**6:11** 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. **6:12** Or ever I was aware, my soul made me like the chariots of Amminadib. The Shulamite speaks carrying herself back in time, recalling how their first meeting came about, when she "*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.*" She had gone to the valley to gather fruit and herbs for her family. On her way to the valley, her progress was interrupted by an encounter with the royal cortege; among the chariots of the people of the king.

**6:13** 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. In the Hebrew Bible the seventh chapter begins here. The Shulamite has explained how she came to the notice of the king. Noting their interest, she began to retreat hastily while they (Daughters of Jerusalem) cried for her return. In response to their entreaty, she turns and asks, "*What will ye see in the Shulamite?*" i.e., why should you seek a mere Shulamite? They saw her "*As it were the company of two armies*" resembling the dance of the Mahanaim, something as magnificent and transforming as the dance of the angel host east of the Jordan on Jacob's return home to the Promised Land. She represents the charming view of a festive choir expressing their joy of jubilant dance. Jesus came that we may return unto Him.

## SUMMARY:

The daughters of Jerusalem help the Shulamite maiden look for her beloved. She lets them know that he's in his garden. Even though he's there in the garden she knows that she and he belonged to each other (**6:1-3**).

Solomon's first words to the Shulamite began with praises. Her eyes overcame and filled him with awe. She

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was as beautiful and lovely as Tirzah; as lovely as Jerusalem, and terrible as an army with banners. Her physical appearance is noted; her teeth and her temples (**6:4-7**).

Though Solomon is surrounded by an innumerable group of beautiful women (*60 queens, 80 concubines, or virgins without number*), she is the one. She is even praised by them—as beautiful as the moon, clear as the sun, and as terrible as an army with banners (**6:8-10**).

From one commentator: Solomon, disguised as a shepherd, on a trip through Lebanon with some of his companions, first sighted Shulamith as she tended this vineyard (**6:11-12**), (I'm thinking the brothers were employed by Solomon to care for the vineyard) which duty she had been given by her unkind brothers (**1:6**). He inquired about her (**6:10**), but as soon as she saw the men she fled away (**6:11-12**), not fully aware that she had instantly fallen in love with Solomon, the shepherd. They tried to call her back (**6:13**) but she gave a quick reply and hurried home (**6:13b**). (**6:11-13**).

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