

**COMMENTS ON THE
SONG OF SOLOMON**

BY

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NOTES

This is an outline of “The Song of Solomon.”

J. Hudson Taylor’s book “Union and Communion” was implemented as a guide for this outline.

All verses are King James Version.

Please note that there are no cross references in these comments. I did this purposely, to demonstrate that “The Song of Solomon” can speak for itself. For, if the scripture can not be broken, then all scripture must be true, or none of it.

“The scripture can not be broken.” (John 10:35)

The text formatting is as follows:

- **Bold Text** - The Bridegroom (Beloved) is speaking.
- *Italic Text* - The Bride (Love) is speaking.
- Plain Text - The Daughters of Jerusalem are speaking.
- ***Bold Italic Text*** - is NOT described in “The Song of Solomon.” This text is based upon Hudson Taylor’s explanation for the initial setup of the song.

PREFACE

The Song of Solomon” has been one of the most misunderstood books of the Bible. However, this has not always been the case. In the days of the Reformation, and in times when persecution of Jesus Christ’s Church was the greatest, His Bride tenaciously clung to the love song He had given her. It was one of the most memorised books of the Bible. But with the passing of time, to our great shame, we have forgotten the meaning of this most precious book.

For, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.” (2 Timothy 3:16-17)

In the short eight chapters of “The Song of Solomon,” we find the close and intimate communion of the Royal Bridegroom, King Solomon, and his bride. The example of their complete unity and oneness of love is the same experience we should have with our Royal Bridegroom, Jesus Christ. It is my fervent desire that we now remember the love promise that Jesus has bestowed on us, and cling to Him as the Church did so long ago.

A NOTE OF THANKS

First and foremost, I gratefully thank the Holy Spirit for guiding me in His truth. “Blessed be the LORD God ... I being in the way, the LORD led me.” (Genesis 24:27)

Secondly, I must thank J. Hudson Taylor for his Spirit-filled book, “Union and Communion.” I owe him a debt of gratitude for taking me by the hand and showing me the wondrous love Jesus Christ has for His Bride.

COMMENTS ON “THE SONG OF SOLOMON” - VERSES 1:1-2:7

Purpose of Outline One: The Unsatisfied Life and It’s Remedy

Title: (1:1) The song of songs, which is Solomon’s.

When the song begins, it is with the presupposition that Solomon has asked the Shulamite to be his wife. This is not a story of courtship, but one of marriage.

I. (1:2) *Let him kiss me with the kisses of his mouth: for thy love is better than wine.*

A. Shulamite learning to love him.

1. Eyes opened to behold his beauty.
2. Longs for fuller enjoyment of his love.

B. *His infrequent visits.*

1. She loves his presence.
2. ***She will not trust him fully.***
3. She longs for his presence.
4. ***She knows not the rest of abiding in his love.***
5. ***His absence becomes more unbearable.***
6. ***She fears what he might require of her unsundered will.***
7. ***Her distrust grieves his tender heart.***
8. ***She becomes neither happy nor satisfied.***

II. (1:3) *Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.*

A. She exclaims this, ***his love conquering her fear.***

III. (1:4) *Draw me, we will run after thee:*

A. She yields herself.

1. She will love him, come what may.
2. “We” refers to the fact that she is being drawn out from among the Daughters of Jerusalem.

IV. (1:4) *the king hath brought me into his chambers:*

A. When she submits (agrees), he takes her to the bridal chamber.

1. Alone with him.
2. Sacred intimacies of his wondrous love.

V. (1:4) *we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.*

A. First-fruit of her consummation

1. Gladness
2. Rejoicing

VI. (1:5) *I am black,*

A. Rising sun reveals her blackness.

VII. (1:5) **but comely,**

A. He interjects.

1. Grace.
2. Tenderness.

VIII. (1:5) *O ye daughters of Jerusalem, as the tents of Kedar,*

A. She disagrees.
B. Tents.

1. Black in colour.
2. Made of woven goats' hair.

IX. (1:5) **as the curtains of Solomon.**

A. Likening her beauty to the richness of his curtains.

1. He knows, yet loves her still.

X. (1:6) *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.*

A. Ashamed of her appearance.
B. She had wasted time having a good time.

1. Uncovered in the sun.
2. Became black from sunburning.

C. Siblings were angry with her.
D. Made her keeper of the vineyards.

1. Tending vineyard as punishment.
2. Kept her in one place.

E. Sin-wound, though healed, left a scar.

XI. (1:7) *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 by the flocks of thy companions?*

A. Fruits of heart-union.

1. Desire to feed his sheep.
2. Desire to labour with him and for him.
3. In this time period, a king is considered a shepherd of his people.
4. A king had varied agricultural interests.

B. She inquires from The Daughters of Jerusalem where his flock feed and rest so that she might be with him.

XII. (1:8) 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.

A. The Daughters of Jerusalem reply.

1. The Daughters of Jerusalem called her "fairest among women" because it was an empty compliment they paid to everyone.
2. Follow his flock, and you find their shepherd.

XIII. (1:9) **I have compared thee, O my love, to a company of horses in Pharaoh's chariots.**

A. Upon seeing her, the Bridegroom speaks.

1. His love breaks forth.
2. His heart-love is stirred by her desire to feed his sheep.

B. Compares her to Pharaoh's horses.

C. Nature of Pharaoh's horses, selected for Pharaoh's chariots.

1. Horses originally came from Egypt.
2. Arabian pure breed.
3. Purest blood.
4. Perfect in symmetry.
5. Perfect in proportion.
6. Perfect in training.
7. Docile.
8. Obedient.
9. Knowing no will but that of the charioteer.
10. Harmonious movement with the other horses .

XIV. (1:10-11) **Thy cheeks are comely with rows of jewels, thy neck with chains of gold. We will make thee borders of gold with studs of silver.**

A. He gives her gifts.

1. He delights to add to her adornments.
2. His gifts are not perishable.

B. Quality and nature of gifts.

1. Finest gold.
2. Purest silver.

C. Royal bridegroom dresses his spouse.

1. Plaits silver into her hair.
2. Adorns her neck with gold chains.

XV. (1:12) *While the king sitteth at his table, my spikenard sendeth forth the smell thereof.*

- A. His gifts increase his own pleasure.
- B. His presence brings out her beauty and fragrance.

XVI. (1:13, 14) *A bundle of myrrh is my wellbeloved unto me; he shall lie all night betwixt my breasts. My beloved is unto me as a cluster of camphire [henna] in the vineyards of Engedi.*

- A. He himself is far better than everything that his grace works in her.
- B. Their communion is intimate.
- C. She finds him wholly desirable.
- D. Myrrh used in the purification of women.
- E. Henna, a shrub of pink, yellow, or white flowers, prized for its fragrance.

XVII. (1:15) **Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes.**

- A. His great heart is occupied with her.
 1. Says this of her even though she called herself black as tents of Kedar.
- B. Contrast between hawk's eyes and doves' eyes.
 1. Hawks have quick and penetrating eyes.
 2. Doves have tender eyes of innocence.
- C. He admires her dove-likeness.

XVIII. (1:16-2:1) *Behold, thou art fair, my beloved, yea, pleasant: also our bed is green. The beams of our house are cedar, and our rafters of fir. I am the rose of Sharon, and the lily of the valleys.*

- A. She affirms that he is the one who is fair, as well as pleasant.
- B. She compares his pleasantness to that of her surroundings.
- C. Calls herself the rose of Sharon and the lily of the valleys.

1. Common wildflowers.

XIX. (2:2) **As the lily among thorns, so is my love among the daughters.**

- A. He says, even so, you stand out as a lily among thorns.
- B. She is choice among women.
- C. Lilies have a myrrh-like perfume.

XX. (2:3) *As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.*

- A. She likens him to the apple tree.

1. Delightful shade.
2. Refreshing fruit.
3. Noble tree.

XXI. (2:4) *He brought me to the banqueting house, and his banner over me was love.*

- A. She experiences another demonstration of his love.
- B. He is not ashamed to acknowledge her before his friends.

1. Brings her to the banqueting house.

- C. All who are present easily recognise his great love for her.

1. Love banner over her.

XXII. (2:5-6) *Stay me with flagons [raisin cakes], comfort me with apples: for I am sick of love. His left hand is under my head, and his right hand doth embrace me.*

- A. She asks for food to sustain her love.
- B. She is overwhelmed with his love.

1. Finds the blessedness of being possessed.

XXIII. (2:7) **I charge you, O ye daughters of Jerusalem, by the roes [male deer], and by the hinds [female deer] of the field, that ye stir not up, nor awake my love, till he** [Note from Hudson Taylor: The pronoun here should not be 'he' as in the King James Version, nor 'it' as in the American Standard Version, but 'she'.] **please.**

- A. He tells The Daughters of Jerusalem to be quiet.

1. Heart-rest is her right and her enjoyment.
2. It is never by his will that her rest be disturbed.

COMMENTS ON “THE SONG OF SOLOMON” - VERSES 2:8-3:5

Purpose of Outline Two: Communion Broken,
Her Relapse Into Worldliness - Restoration

I. (2:8-9) *The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart [gazelle]: behold, he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice.*

A. Her heart is disappointed at the sound of his voice, as he was coming home.

B. Like a bounding gazelle, he was joyfully come home from the hills.

1. Leaping.

2. Skipping.

C. She compares him to a young gazelle.

D. He playfully wants to gaze upon her.

1. He stands behind their wall.

2. He looks in at the windows.

3. He looks through the lattice.

E. She catches him looking through the lattice.

II. (2:10-13) *My beloved spake, and said unto me, **Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; 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; 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.***

A. He urges her to rise up and see the coming of spring with him.

1. Winter is past.

2. Rain is over.

3. Flowers are blooming.

4. Birds are singing.

5. Turtle dove has returned.

6. Fig tree is forming fruit.

7. Vines smell good with young grapes.

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

A. He compares her lack of response to a hiding dove.

1. In the clefts of the rock.
2. In the secret places of the stairs.
3. Only domesticated doves hide in a shelter or small hiding place.

B. He pleads for her to respond.

1. Yearns to see her face.
2. Yearns to hear her voice.

IV. (2:15) Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

- A. He grows concerned that she is unhappy with him.
B. He prays that the spoiler of the fruit of their marriage would be taken away.

1. Cunning foxes.
2. Destructive foxes.

C. He likens themselves to vines.

1. Tender (or young) grapes are easily spoiled, as is a new marriage.

V. (2:16) My beloved is mine, and I am his: he feedeth among the lilies.

A. She comforts herself that no matter how she treats him, she will never lose him.

1. She possesses him.
2. He possesses her.
3. She knows where to find him if she needs him.

VI. (2:17) 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.

A. She turns him away.

1. Tells him to return next morning.
2. Tells him to leap and skip away like a young gazelle.

B. Careless of his desire.

C. She will enjoy his love later.

D. Wounded by her refusal, he departs, too hurt to reproach her.

VII. (3:1) By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

A. The night came.

B. She realised she was alone.

1. She missed him.

VIII. (3:2) *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.*

- A. His absence becomes insupportable.
- B. She goes in search of him in the dark.
- C. She could not find him.

IX. (3:3-4) *The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth? It was but a little that I passed from them, but I found him whom my soul loveth:*

- A. The watchmen of the city find her desperately searching for her beloved.
- B. She inquires if they have seen him whom she loves.
- C. They reply no.
- D. She leaves them.
- E. She then finds him.

- 1. A very little while after asking the watchmen.
- 2. After she confesses her love for him openly.

X. (3:4) *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.*

- A. She clung to him and determined not to let him go.
- B. As a frightened dove, she retreats to the safest place she knows - her mother's bedroom.
- C. He lets his frightened dove lead him to her safe place, with no words of reproach.
- D. Intimate communion is immediately restored.

XI. (3:5) **I charge you, O ye daughters of Jerusalem, by the roes [male deer], and by the hinds [female deer] of the field, that ye stir not up, nor awake my love, till he** [Note from Hudson Taylor: The pronoun here should not be 'he' as in the King James Version, nor 'it' as in the American Standard Version, but 'she'.] **please.**

- A. He tells The Daughters of Jerusalem to be quiet.
 - 1. Not to disturb her sleep.
- B. He will let her awake when she pleases.

COMMENTS ON “THE SONG OF SOLOMON” - VERSES 3:6-5:1

Purpose of Outline Three: The Joy of Communion

I. (3:6) Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

- A. An entourage stirs up dust like pillars of smoke.
- B. Daughters of Jerusalem see the entourage returning from a journey.
- C. They are laden with many riches.

II. (3:7-10) Behold his bed [sedan], which is Solomon's; threescore valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night. King Solomon made himself a chariot [sedan] of the wood of Lebanon. 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.

- A. They recognise Solomon's sedan (lounge chair).
- B. 60 valiant men of Israel.

- 1. All hold swords upon their thighs.
- 2. Expert in war.
- 3. Surrounding the sedan.

- C. They delight in Solomon's sedan.

- 1. Made of the cedar of Lebanon.
- 2. The posts are made of silver.
- 3. The bottom of the sedan was made of gold.
- 4. Lovingly lined with royal purple by The Daughters of Jerusalem.

- D. Riches and pride in their own handiwork gain the attention of the Daughters of Jerusalem, not their returning king.

III. (3:11) *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 [alluding to the nuptial crowns on the heads of both bride and groom], and in the day of the gladness of his heart.*

- A. She is occupied with her returning king.
- B. She calls attention to him.
- C. She rejoices upon seeing him wear his wedding day crown.

- 1. The nuptial crown.
- 2. Signifies his wedding day.
- 3. The day of the gladness of his heart.

- D. She glories in his remembrance of their love.

IV. (4:1-5) Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from mount Gilead. 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. 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. Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men. Thy two breasts are like two young roes that are twins, which feed among the lilies.

A. The first words of his greeting reveal how much he has missed her.

B. He exults her beauty

1. Innocent dove's eyes.
2. Black hair.
3. Clean, white, even teeth, none missing.
4. Lips like scarlet.
5. Beautiful speech.
6. Veiled, blushed temples.
7. Slender neck decorated with ornaments.
8. Breasts are soft and fragrant.

C. Her love is silent during his greeting.

1. Too deep for expression.

V. (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.

A. He tells her he is leaving again, the next morning.

B. Mountain of myrrh, hill of frankincense.

1. Lebanon is known for its rich trees.
2. Myrrh and frankincense are both aromatic resins.

VI. (4:7) Thou art all fair, my love; there is no spot in thee.

A. He woos her.

1. He stirs her desire to be with him.

VII. (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.

A. For the first time, he calls her "my spouse."

B. He invites her to come look with him.

1. Lebanon.
2. Amana.

3. Shenir.
4. Hermon.

- C. Of Lebanon's southern end, the greatest elevation is Mount Hermon, high enough to see a good view.
- D. He invites her to come, even in dangerous places.

1. Lion's dens.
2. Mountains of leopards.

- E. He wants her to want to be with him, no matter where he is.

VIII. (4:9) **Thou hast ravished [taken away] my heart, my sister, my spouse; thou hast ravished [taken away] my heart with one of thine eyes, with one chain of thy neck.**

- A. Her ready attentiveness inspires more of his praise.

1. He is entirely ravished with her.
2. She holds his heart (taken away).

IX. (4:10-15) **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! 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. A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: A fountain of gardens, a well of living waters, and streams from Lebanon.**

- A. He praises her love.

1. Fair.
2. Better than wine.

- B. Her lips and tongue.

1. Words drop like honeycomb and milk.

- C. Her garments smell like Lebanon.

1. Her fruitfulness is compared to Lebanon.

- D. She is an enclosed garden, his private garden.

1. Spring shut up.
2. Fountain sealed.

- E. Her enclosed garden is savoury.

1. Orchard of pomegranates.
2. Camphire.
3. Spikenard.
4. Saffron.
5. Calamus.
6. Cinnamon.
7. All trees of frankincense.
8. Myrrh.
9. Aloes.
10. Chief spices.

F. Her enclosed garden is full of life.

1. A fountain of gardens.
2. A well of living waters.
3. Streams from Lebanon.

X. (4:16) *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.*

A. She commands the north and south winds to blow on her garden.

1. Fragrance in the wind is an enticement.

B. She invites him into his enclosed garden.

1. Eat his pleasant fruits.

XI. (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:**

A. He answers her call at once.

B. He assures her that he finds all his satisfaction in her.

1. Gathered my myrrh with my spice.
2. Eaten my honeycomb with my honey.
3. Drunk my wine with my milk.

XII. (5:1) *eat, O friends; drink, yea, drink abundantly, O beloved.*

A. She invites their friends.

B. She offers them, and him.

1. Eat.
2. Drink abundantly.

C. He ate first.

D. Others could reap in her over abundance, giving praise to him whose enclosed garden it was.

COMMENTS ON “THE SONG OF SOLOMON” - VERSES 5:2-6:10

Purpose of Outline Four: Communion Again
Broken, Slothful Self-Indulgence - Restoration

I. (5:2) *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.***

A. She is asleep.

1. Night.
2. Alone.

B. Her heart awakes.

- C. It is night, he has come home, he wants in.
D. He knocks at the door, not opening it himself.
E. He implores her.

1. Open to me.
2. He wants her to freely open to him.

F. He tries to inspire her, to open to him, on the basis of his closeness to her.

1. My sister.
2. My love.
3. My dove.
4. My undefiled.

G. He urges her to open by reference of his need.

1. Head wet with dew.

II. (5:3) *I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?*

- A. She refuses.
B. She makes excuses.

1. Coat.
2. Feet.

III. (5:4) *My beloved put in his hand by the hole of the door, and my bowels were moved for him.*

- A. He tries to open the door himself.
B. Door is latched.
C. He tries the latch.
D. He finds it locked.

- E. She hears him trying to open the door.
- F. Her heart is moved for him.

IV. (5:5-6) *I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake:*

- A. She got out of bed.
- B. She took time to anoint her hands.

1. Myrrh.

- C. More occupied with her graces than his desire.
- D. She unlocked the door.
- E. She opened the door.
- F. He had already left.
- G. She realises she failed him when he had spoken.

V. (5:6-7) *I sought him, but I could not find him; I called him, but he gave me no answer. 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.*

- A. She seeks him in the dark.
- B. She calls him.
- C. He does not answer.
- D. The watchmen.

- 1. Find her.
- 2. Beat her.
- 3. Wound her.
- 4. Take her veil.

VI. (5:8) *I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love.*

- A. She is unable to continue her search herself.

1. Physically unable.

- B. She asks The Daughters of Jerusalem to promise to relay her message to her beloved, if they find him.

1. That she is overcome with his love.

VII. (5:9) *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?*

- A. The Daughters of Jerusalem do not recognise her, but called her “fairest among women” because it was an empty compliment they paid to everyone.
- B. Since The Daughters of Jerusalem do not recognise her, they ask her why.

1. Why is he so special.
2. Why do you want us to promise.

VIII. (5:10-16) *My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.*

- A. She forgets her own problems, and thinks only of him.
- B. She describes his appearance.

1. White - not sunburnt.
2. Ruddy - fresh, healthy red colour.
3. Chiefest among ten thousand.
4. Head of fine gold - a glorious complexion.
5. Locks are bushy.
6. Locks are black as raven.
7. Eyes of doves near sparkling water - sparkling, innocent eyes.
8. Eyes washed with milk - clear eyes.
9. Eyes fitly set - evenly positioned eyes.
10. Cheeks as spice beds - smells fragrant.
11. Cheeks as sweet flowers - smells fragrant.
12. Lips like lilies - soft, fragrant lips.
13. Lips drop myrrh - speech is sweet.
14. Hands as gold rings set with beryl (precious green stones) - richly adorned hands.
15. Belly as bright ivory overlaid with sapphires - girdle of ivory and blue sapphires.
16. Legs as pillars of marble - strong legs.
17. Legs set upon sockets of fine gold - legs are jointed perfectly.
18. Countenance as Lebanon's cedars - beautiful countenance.
19. Mouth is sweet - a good mouth.
20. Altogether lovely - perfect.

- C. She calls him her beloved.
- D. She calls him her friend.

IX. (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.*

- A. From her heart-felt description, The Daughters of Jerusalem desire to see his beauty.
- B. Because they have not been paying attention to her request, they ask where he is.

X. (6:2-3) *My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. I am my beloved's, and my beloved is mine: he feedeth among the lilies.*

A. By remembering his appearance and character, she suddenly remembers where he is.

1. Because she knows where his heart is, she knows where he is.
2. When she repented, she remembered.

B. She tells them where he is.

1. Gone down into his garden (enclosed garden).
2. The beds of spices.
3. Feeding in her gardens.
4. Gathering her lilies.

C. She claims herself as his possession.

1. Her claim on him comes last.
2. She still knows herself to be the object of his desire.

D. She knows he has been waiting for her.

XI. (6:4-7) **Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners. Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead. 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. As a piece of a pomegranate are thy temples within thy locks.**

A. He appears.

B. He immediately speaks loving words to her in the presence of the Daughters of Jerusalem.

C. Even though she is wounded, he describes how beautiful she is to him.

1. Beautiful as Tirzah and Jerusalem.
3. Terrible as an army of banners - overwhelming beauty.
4. Hair as a flock of goats - abundant black hair.
5. Teeth as a flock of clean white sheep.
6. Teeth not barren - none missing.
7. Temples of pomegranate - veiled, blushed temples.

XII. (6:8-10) **There are threescore queens, and fourscore concubines, and virgins without number. 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. Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?**

A. He turns to the Daughters of Jerusalem.

B. He numbers how many wives he has.

1. 60 queens.
2. 80 concubines.
3. Virgins without number.

C. He distinguishes her above the rest.

1. She is but one.
2. She is undefiled.
3. She is the only choice one of her mother.
5. She is blessed by The Daughters of Jerusalem.
6. She is praised by the queens.
7. She is praised by the concubines.

D. He retells their (queens and concubines) praise of her.

1. She looketh forth as the morning - fresh as a new day.
2. Fair as the moon.
3. Clear as the sun.
4. Terrible as an army with banners - overwhelming beauty.

COMMENTS ON “THE SONG OF SOLOMON” - VERSES 6:11-8:4

Purpose of Outline Five: Fruits of Recognised Union

I. (6:11-12) *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. Or ever I was aware, my soul made me like the chariots of Amminadib.*

A. She partakes of his work.

1. The garden of nuts.
2. Vines.
3. Pomegranates.

B. He is beside her.

C. Before she is aware, her soul carries her away as a chariot to see the fruitfulness of his land.

II. (6:13) Return, return, O Shulamite; return, return, that we may look upon thee.

A. The Daughters of Jerusalem found out who she was, and sought her out.

B. They know now why he is more to her than any other beloved.

1. He is recognised as King Solomon.

C. The Daughters of Jerusalem call her back to them using the name Shulamite.

1. Name feminine form of Solomon.

D. The Daughters of Jerusalem wish to look upon her beauty.

III. (6:13) *What will ye see in the Shulamite?*

A. In the presence of the king, she can not conceive why any attention should be paid her.

B. She asks what they see in her that makes them act so.

IV. (6:13-7:5) As it were the company of two armies. 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. Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies. Thy two breasts are like two young roes that are twins. 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. Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries.

A. The Daughters of Jerusalem immediately describe her beauty.

1. Company of two armies - overwhelming beauty.
2. Beautiful feet.

3. Joints of her thighs like jewels.
4. Navel round like a goblet.
5. Belly like a heap of wheat surrounded by lilies - rounded, fragrant stomach
6. Breasts like young roes - soft breasts.
7. Neck as a tower of ivory - slender, white neck.
8. Eyes like fishpools - clear eyes.
9. Nose as a tower of Lebanon - comely nose.
10. Head like Carmel - beautiful hill.
11. Hair like purple - wearing a royal purple head covering.
12. The king is held captive in her tresses - the king loves her hair.

B. They ascribe to her a royal birth.

1. Prince's daughter.

V. (7:6-8) How fair and how pleasant art thou, O love, for delights! This thy stature is like to a palm tree, and thy breasts to clusters of grapes. 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,

- A. He has been listening to the Daughter's of Jerusalem's praise.
- B. He can not remain silent.
- C. He openly delights in her.

1. Fair.
2. Pleasant.
3. He finds her delightful.
4. Stature like a palm tree.
5. Breasts like clusters of grapes.

D. He recounts his thoughts.

1. Go up.
2. Take hold.

- E. Her breasts as clusters of grapes.
- F. He finds her refreshing.

VI. (7:8) and the smell of thy nose like apples;

- A. The apples she had eaten at his tree imparted to her a sweet breath.
- B. He is the source of her beauty and fruitfulness.

VII. (7:9) And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly,

- A. Her mouth is as fragrant as if she had just drank the best wine.

VIII. (7:9) *causing the lips of those that are asleep to speak.*

- A. She interjects.
- B. Even when asleep, she is aware of his presence.

IX. (7:10) *I am my beloved's, and his desire is toward me.*

- A. She claims herself as his possession.
- B. She identifies herself as the object of his desire.
- C. She leaves out her claim on him.

X. (7:11-13) *Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves. 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.*

- A. She wishes to be alone with him.
- B. She calls him away.

- 1. Into the field.
- 2. Lodge in the villages.
- 3. To the vineyards.

C. Tend to the fruit of his kingdom.

- 1. Vine flourish.
- 2. Tender grape appear.
- 3. Pomegranates bud forth.

D. She wishes to satisfy him with her love.

- 1. Commune together alone.

E. She wishes to demonstrate her love.

- 1. She has laid up fruit for him.

XI. (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.*

A. She wishes he had been her brother; she would have been able to love and care for him.

- 1. She would have more claim on him.
- 2. She would have had an earlier claim on him.

B. When she would find him outside, she would kiss him.

C. Yea, for such an action, none would despise her.

D. She wishes she could have cared for him as he has cared for her.

XII. (8:2) *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.*

- A. Her mother would have instructed her how to care for him.
- B. She would give him the best of herself (enclosed garden).

- 1. Spiced wine.
- 2. Juice of pomegranate.

XIII. (8:3) *His left hand should be under my head, and his right hand should embrace me.*

- A. For giving of herself, he would love her.

- 1. Left hand under her head.
- 2. Right hand embrace her.

XIV. (8:4) **I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he** [Note from Hudson Taylor: The pronoun here should not be 'he' as in the King James Version, nor 'it' as in the American Standard Version, but 'she'.] **please.**

- A. She sleeps restfully after contemplating such happy thoughts.
- B. He tells The Daughters of Jerusalem to keep silent, and not wake her until she pleases.

COMMENTS ON “THE SONG OF SOLOMON” - VERSES 8:5-14

Purpose of Outline Six: Unrestrained Communion

I. (8:5) Who is this that cometh up from the wilderness, leaning upon her beloved?

- A. The Daughters of Jerusalem see them returning.
- B. Instead of noticing their rich surroundings, the Daughters of Jerusalem notice their oneness.

- 1. She is leaning on him.
- 2. Their oneness is so obvious, even the Daughters of Jerusalem take notice of it.

II. (8:5) **I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee.**

- A. He claims her as his possession from her very birth.
- B. He takes delight in her beauty.

- 1. Her beauty is the effect of his love.
- 2. He loved her when she had no comeliness.

III. (8:6) *Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy [fear of losing his affection] is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.*

- A. She remembers her inconstancy.
- B. She pleads him to bind her to his heart and arm.

- 1. Seal upon thine heart.
- 2. Seal upon thine arm.

- C. His love is as strong as death.
- D. Her jealousy [fear of losing his affection] is cruel as the grave.

- 1. Coals of fire.
- 2. Vehement flame.

IV. (8:7) **Many waters can not 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.**

- A. He reassures her.

- 1. Love can not be quenched by water.
- 2. If a man gave all he had to buy love, it would be despised.

- B. Love can not be quenched or bought.
- C. Her love to him is secured by his love to her.

V. (8:8) *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?*

A. She is conscious of her union with him by the fact she says “we.”

1. In all things she is one with him.

B. She recognises him as her instructor.

1. She asks his advice concerning a little sister.

2. She asks how they can prepare their little sister for the day of her marriage.

C. Little sister.

1. Little sister not yet mature.

2. Little sister has no breasts.

VI. (8:9) **If she be a wall, we will build upon her a palace of silver: and if she be a door, we will enclose her with boards of cedar.**

A. He answers.

B. He is conscious of his union with her by the fact he says “we.”

C. A wall.

1. Strong.

2. Stable.

D. If she is a wall, they will build upon her.

1. Palace of silver.

E. A door.

1. Unstable.

2. Double-minded.

3. Easily moved to and fro.

F. If she is a door, they will enclose her, hedged in with restraints for her own protection.

1. Boards of cedar.

VII. (8:10) *I am a wall, and my breasts like towers: then was I in his eyes as one that found favour.*

A. She identifies herself as a wall, not a door.

1. A wall to enclose him in, not a door to keep him out.

B. She glories in what she has become.

1. A wall.
2. Breasts like towers.

C. She is conscious that she has found favour in his eyes.

VIII. (8:11-12) *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. My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.*

A. Solomon has a vineyard.

1. Vineyard at Baalhamon.

B. He let out the vineyard to keepers.

C. Each keeper was to bring a thousand pieces of silver for it's fruit.

D. She has her own vineyard (herself).

E. She determines that her vineyard (herself) should not produce less than the other vineyard.

F. She gives him a thousand pieces of silver, the same profit as each of the keepers at the other vineyard.

G. She pays the workers two hundred pieces of silver.

H. She well rewards those who would work with her.

I. She desires to produce much fruit for him.

J. She did not work to earn favour, but to demonstrate her love (she knew he loved her).

K. What she is (by grace) was more important than what she did.

1. i.e., A good tree can not bring forth evil fruit.

IX. (8:13) **Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.**

A. He discerns that she works long hours in the gardens.

B. He recognises that her workers listen for her voice.

C. He asks her to let him hear her voice.

D. He desires her presence.

X. (8:14) *Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.*

A. In response to his voice, she beckons him to come to her.

1. Make haste.

CLOSING NOTE

I highly recommend you read Hudson Taylor's classic book, "Union and Communion."

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Hebrews 2:1)

I pray that it is with one voice, the voice of the Bride, that we may shout, "Make haste, my Beloved!"

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