NOTE ON THE STRUCTURE OF THE SONG OF SOLOMON (PAGE 920).

The scope of the book is determined by the Structure of the book as a whole.

The story gradually develops itself; and, from the key which is found in the last chapter (8. 5-14), the whole may be pieced together in the words of Dr. C. D. Ginsburg (Commentary, London, 1857, pp. 4-0), to which the references have been added in order to connect the threads of the events.

"There was a family living at Shulem, consisting of a widowed mother, several sons, and one daughter, who maintained themselves by farming and pasturage. The brothers were particularly fond of their sister, and took her under their special care, promising that her prudence and virtue should be greatly rewarded by them (8. 8-14).

"In the course of time, while tending the flock, and, according to the custom of the shepherds, resorting at noon beneath a tree for shelter against the meridian sun, she met with a graceful shepherd youth to whom she afterward became espoused (1. 7; 2. 16; 6. 3).

"One morning, in the spring, this youth invited her to accompany him into the field; but the brothers, overhearing the invitation, and anxious for the reputation of their sister, sent her [in order to prevent their meeting] to take care of the vineyards (2. 15).

"The damsel, however, consoled her beloved and herself with the assurance that, though separated bodily, indissoluble ties subsisted between them, over which her brothers had no control (2. 16).

"She requested him to meet her in the evening (3. 1); and, as he did not come, she feared that some accident had befallen him on the way, and went in search of him (3. 2), and found him (3. 4).

"The evening now was the only time in which they could enjoy each other's company, as, during the day, the damsel was occupied in the vineyards.

"On one occasion, when entering a garden, she accidentally came into the presence of King Solomon (6. 11, 12), who happened to be on a summer visit to that neighbourhood (6. 5-11).

"Struck with the beauty of the damsel, the King conducted her into his royal tent (1. 2-4), and there, assisted by his court-ladies (1. 5-8), endeavoured with alluring flatteries and promises, to gain her affections, but without effect (1. 6-11).

"Released from the King's presence, the damsel soon sought an interview with her beloved shepherd (1. 12-2. 7).

"The King, however, took her with him to his capital in great pomp, in the hope of dazzling her with his splendour (3. 1-11); but neither did this prevail: for while even there, she told her beloved shepherd, who had followed her into the capital (4. 1-5), and obtained an interview with her, that she was anxious to quit the gaudy scene for her own home (4. 6).

"The evening now was the only time in which they could enjoy each other's company, as, during the day, the damsel was occupied in the vineyards.

"On her arrival in safety at her home, her brothers, according to their promise, rewarded her greatly for her virtuous conduct" (8. 8, 9).

The above is an Interpretation. The Application is an incentive to loyalty and fidelity to the One "Who loved us and gave Himself for us"; and to stand fast, in our love and loyalty to Him, in the face of the fiercest temptations and severest trials.

To Israel this would be expressed: "Be thou faithful unto death" (Jes. 1. 3; 1 Pet. 1. 7. Heb. 10. 23); "To him that overcometh", &c. (Rev. 2. 7, 11, 17, 26; 3. 5, 12, 21); also Heb. 13. 9, 13. 1 Pet. 1. 4-7, &c.

To the Church of God this would be expressed in such passages as Gal. 5. 1. Eph. 4. 14; 6. 13, 18. Phil. 1. 4; 4. 1. Col. 1. 10, 22, 25; 2 Tim. 3. 14. Tit. 1. 9.
THE SONG OF SOLOMON.

1 song of songs, which is 2Solomon's. Heb. title Shir Hashirim = Song of Songs. In the Sept. it is Amos; in the Vulg. Cantica Cantorum, all with the same meaning. Fig. Polyptoton (Ap. 6), meaning the most beautiful or excellent song. It belongs to the third division of the O.T. Canon (see Ap. 1). The order of the five Scroll of Megillah (or Scrolls) is as follows: (1) the Passover; (2) the Feast of Tabernacles; (3) Esther; (4) the Feast of the Dedication; (5) the Prayer of Jeshurun. The Song is read annually at the Feast of the Passover, as Ruth is read at Pentecost; Lamentations on 9th of Ab; Ecclesiastes at the Feast of Tabernacles; and Esther at the Feast of Purim.

The most ancient times it has formed part of the Hebrew Canonical Scriptures. It is a poem based on the true facts of a story which unfolds itself as it proceeds. Various interpretations have been given of it: I the literal, the allegorical, and the typical. The allegorical embraces Jehovah and Israel (which was the view of the Jewish commentators); the Roman Catholic views it of the Virgin Mary; the Protestant commentators view it of "Christ and the Church"; the typical view regards it as a type of Solomon's nuptials, or as that of Christ and the Gentiles. The allegorical view puts the coarse flatteries and language of a seducer into the lips of "Christ", which is inconsistent with His dignity and holiness (cp. 6. 4-10; 13. 7. 9). It is the language of seduction put into the mouth of Him Who spake as never man spake.

The number of speakers forbids all the interpretations which depend on there being only two. There are seven in all, and they can be easily distinguished by the Structures: viz. (1) the Shulamite; (2) the daughters of Jerusalem; (3) Solomon; (4) the shepherd lover of the Shulamite; (5) the brothers of the Shulamite; (6) the companions of the shepherd; (7) the inhabitants of Jerusalem. Solomon's. See note on p. 920.


Introducing most of the seven speakers of the book: the Shulamite's soliloquy of her beloved shepherd (vv. 2-4, 7); the king (vv. 4, 9-11); the court-ladies (vv. 5, 8); her brothers (v. 6).

(Introduction and Alteration.)

A A | 1. 2 | Solomon's Song about the Shulamite.
B C | 2-4, The Shulamite soliloquizes about her beloved (shepherd).
D | 5, 6, The Court-Ladies (who disdain her) answered by the Shulamite.
B C | 7, 8, 9, 10, 11, 13, 15; The Shulamite soliloquizes about her beloved (shepherd).
A A | 11-13, Solomon's admiration of the Shulamite.

The Shulamite speaks. She has been taken into Solomon's tents, and soliloquiizes about her beloved (vv. 2, 3); she implores him to come and rescue her (v. 4); she repels the scorn of the court-ladies (v. 6); and imports her beloved to tell her where she may find him (v. 7); the court-ladies ironically reply (v. 8); meanwhile the king comes in and commences by expressing his admiration (vv. 9-11).

2 Let him kiss me = Oh for a kiss: him = i.e. the Shulamite's beloved, the shepherd, from whom she has been taken by Solomon. thy love = - thy endearments. are. Heb. do'sim. Only here, ve. 4, 10, 16, and 7. 12. A man is addressed.

wine. Heb. gqyn. Ap. 27. 1. 3 Because of the savour = Sweet is the odour.

thy name = thou = emph. Name put for the person. See note on Ps. 20. 1.

virgins = damsels. Heb. 'ālā'mōth, not b'thā'lōth (virgins). 4 Draw me, &c. = Draw me after thee, let us flee together! run after = run to any one for refuge.

the king. This explains the circumstances described on p. 921. chambers = inner apartments. remember = praise.

the upright love thee = upright ones have loved thee. 5 black = swarthy (Fem.). daughters of Jerusalem = i.e. the ladies of Solomon's court. Kedar = dark. All Kedar's tents were black. as. Supply the Ellipsis (Ap. 6), "but comely" as the curtains of Solomon". Required by the Alteration: --

a | swarthy. a | as Kedar's tents.

b | comely. b | as Solomon's curtains.

6 Look not upon me = Look not down on: i.e. regard me not. Cp. 1 Chron. 17. 17. Ps. 106. 44. the sun hath looked. Fig. Prooepsepsis (Ap. 8). to emphasise the cause of her swarthisness. children's sons = i.e. her brothers are referred to as speaking as in 2. 15, and see note on p. 921 and cp. 8. a have I not kept = I never kept. She says this to show the harsh treatment of her brothers. 7 Tell me, &c. Again soliloquizing. See Structure above. soul. Heb. nqḥēsh. Ap. 13. feedest = shepherdest. This cannot refer to Solomon. rest = lie down. turneth aside = strays, or wandereth. by = to, or among. 8 O If thou, &c. Answer of the court-ladies: ironical. 9 I have, &c. Solomon now speaks to her. my love = my friend, or one beloved. Heb. ra'šīth. Fem. here, v. 15; 2. 2, 10, 13.

4. 1, 7; 6. 4. a company of horses = my mare. in Pharaoh's chariots = in the chariot of Pharaoh.
1. 10. SONG OF SOLOMON.

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

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

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

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

14 My beloved is unto me as a cluster of camphire in the vineyards of En-gedi.

15 Behold, thou art fair, my love; behold, thou art fair; thou hast eyes.

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

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

2 3 am the rose of Sharon, and the lily of the valleys.

3 As the apple tree among thorns, so is my love among thine daughters.

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

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

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

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

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

2. 1 Am the rose of Sharon: i.e. I am a wild-flower of the plains: a flower found in great profusion: disclosing her lover’s compliment.

2 As the lily is as a lily: she speaks of him as her beloved. Here it is Feminine. The Shulamite tells the court-ladies about her beloved: how he once came and invited her to her to go out with him.

3 The apple tree occurs only five times in Scripture: four times in this book (2:3, 4; 7:8; 8:5); once in Joel (1:12); three times for the tree, and three times for the fruit. Probably the orange tree. The trees of the wood: i.e. the wild trees. My beloved. Masculine. Showing that it is the Shulamite speaking. His is. 4 Banqueting house = vine-arbour or vineyard-bower. His banner over me was love = he overshadowed me with love; degel, from digel, to shade; then an ensign because of the shade it gives and protection which it ensures. Love. Heb. ‘ahabah (Fem.). See note on v. 7. Stay = Strengthen. Flagons = grape-cakes. Comfort = refresh. Of with = with. 6 Dost embrace = will embrace. I charge = I adjure. This and the verbs here are Masculine. It is not uncommon to find this: but when we do, we find true formlessness. The verb is. Roes = gazelles. Stir not up = excite not. Heb. ‘ar (in the Hiphil), awake = incite. Heb. ‘ar (in the Piel) = not to rouse from sleep, but to excite the passions. See Isa. 42. 12, Prov. 10. 12, my love = my feelings or affection (Fem.). Till he = till she. It is Feminine, the same as with love, ‘ahabah = love never used in the abstract, as in 3.10, and 8.4 (a person). This is an appeal to the court-ladies not to try and incite her affection for Solomon.

2. 8-3. 5 (D. p. 920). THE SHULAMITE AND HER BELOVED, APART. (Repeated Alternation.)

(She still in the royal tents in the country, tells the court-ladies the story of her love.)
2.9. SONG OF SOLOMON.

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

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

11. For, lo, the winter is past, the rain is over and gone; 12. The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; 13. The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise,  my love, my fair one, and come away.

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

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

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

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

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

2. I will rise now, and go about the city in the night, in the heat of my latter love; I will seeks him whom  my soul loveth: I sought him, but I found him not.

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

4. 'It was but a little that I passed from them, but I found him whom  my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.'

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

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?

7. Behold his bed, which  is Solomon's; three-score virgins are about it, of the valiant of Israel.

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

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

10. He made the pillars thereof of silver, the bottom thereof of gold: the covering of it was of fine-twined linen.'

The answer by another inhabitant of Jerusalem, or the Districts within the City. 

The Companion Bible http://worldeventsandthebible.com E. W. Bullinger
it of purple, *the midst thereof* being paved *with love,* for the daughters of Jerusalem.

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

4 *Behold, thou art fair,* my love ; *behold,* thou art fair ; thou hast *doves’ eyes* within thy halos ; thy hair is as a flock of goats, *that appear from mount Gilead.*

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

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

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

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

2 Thy spot in thee. *Thy smell is Lebanon.*

10 *Thy two breasts; a spring of gardens,* a well of living spring.

12 *A garden inclosed is my sister, my spouse ; a spring shut up, a fountain sealed.*

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

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

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

5 *Awake, O north wind ; and come, thou south ; blow upon my garden,* *that the spices thereof may flow out.*

1. 5 *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.*

2 *Eat, O friends ; drink, yea, drink abundantly,* O beloved.

4. 1 Behold. The words of the shepherd approaching the Shulamite.

5. 1 I am come. This is the shepherd’s suitable reply to her brief invitation.

4. 11 Behold. The remark of a fourth inhabitant of Jerusalem. See the Structure (J 3, p. 924).

5. 1a House. The Structure (J 3, p. 924). Occurs only here, and Isa. 8. 16, 17; 4. 4 ; always by way of reproof. Can it be so here? Does it imply the envy or jealousy of 8. 2 ? (Cp. “haughty”, Isa. 3. 14.) Note the difference between the sing. and pl. *espousals = marriage.*

5. 1 I am coming. This is the shepherd’s suitable reply to her brief invitation.

5. 3 I have gathered. This is the shepherd’s suitable reply to her brief invitation.

5. 4 I have eaten. This is the shepherd’s suitable reply to her brief invitation.

5. 5 I am drinking. This is the shepherd’s suitable reply to her brief invitation.
SONG OF SOLOMON.

5. 2. SONG OF SOLOMON.

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

5. 3. 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.

5. 4. My beloved put in his hand by the hole of the door, and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock.

5. 5. What is thy beloved more than another beloved? O thou fairest among women? what is thy beloved more than another beloved, that thou hast so charge us?

5. 6. Whither is thy beloved gone, O thou fairiest among women? what is thy beloved turned aside? that we may seek him with thee.

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

5. 8. My beloved is mine: o he feedeth among the lilies.

6. 1. Whither, &c. Spoken by the court-ladies. See the Structure (P2, above).

6. 2. My beloved. The Shulamite speaks again in reply. See the Structure (O1, above).

6. 3. He feedeth such as feeds his flock as a shepherd.

6. 4. Thou art beautiful. Solomon breaks in as soon as the Shulamite called for her beloved (shepherd), as he did in 1:9. See note on 1:9.

6. 5. My beloved. The Shulamite has a dream she once had about her beloved (shepherd).
6. 4. SONG OF SOLOMON.

comely as Jerusalem, terrible as an army with banners.

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

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

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

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

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

10 Who is she that looketh forth as the morning, fair as the moon, clear as the sun, return, that we may look upon thee.

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

12 Or ever I was aware, my soul made me like the chariots of Ammi-nadib.

13 Return, return, O Shulamite; return, return, that we may look upon thee.

14 What will ye see in the Shulamite?

As it were the company of two armies.

7 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.

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

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

4 Thy neck is as a tower of ivory; thine eyes made me like a dance to double choirs; one even ventures on "a sword-dance", or geographical "basin", and "handy" as meaning a plain or camp on a plain. Modern critics say "This is another proper name which must in all probability vanish from the text.") But the text needs this here, though it does not need "Ammi-nadib" in v. 12.

The Quarterly Statement of the Palestine Exploration Fund (1891, pp. 244, 246) shows that in kimbاهlah hammahanimahin, the root of the former word (bål, to be round) is the common name for a circle (hence another suggested rendering is "like a dance to double choirs"; one even ventures on "a sword-dance"), or geographical "basin", and "handy" as meaning a plain or camp on a plain. Remembering that a man was seen by David's watchman from "the wood Ephraim" (2 Sam. 18. 6. Cp. 17. 27) running on "a plain" (1 Sam. 18. 24-27. Cp. 2 Sam. 19. 32, and now putting the word "plain" by Fig. Metonymy of Adjunct, Ap. 6, for the view obtained of it, we have the suitable rendering, "Like the view of Mahanaim", i.e. a view as beautiful as that, which would be the answer to her question, "What will ye behold in the Shulamite?" For "Mahanaim" see Gen. 32. 2.

7. 1 with shoes = with sandals. prince's daughter = noble maiden. the joints of thy thighs = thy rounded thighs. the hands of a cunning workman = hands of steadiness: i.e. work not hastily done. See note on "as one brought up", &c., Prov. 8. 30.

2 liquor = spiced wine. belly = body.

3 roes = fawns.

terrible, &c = majestic, or awe-inspiring, as bannered hosts.
an army with banners = the bannered [hosts]. Fem. pl., with no noun expressed. Perhaps a reference to the Hosts of Israel in their journeys in Num. 2.

5 overcome me = taken me by storm (as we say). This is the force of the Hebrew: as like. The A.V. edition of 1611 did not have "as", that appear = springing down. Cp. 4. 1.

6 Thy teeth. See notes on 4. 3, where the same comparison is used by the shepherd, except that the latter uses kebel, flocks, while the former uses ribbi, ewes.

7 piece = part, within thy locks = behind thy veil. Cp. 4. 1, 3.

8 There are: i.e. I have.

three score. The numbers are not the same as in 1 Kings 11. 3. because a different period is referred to.

virgins = damsels. See note on 1. 3.

9 My dove = But this is my dove.

but one = my only one. In contrast with the numbers of v. 8. Flattery enough to turn the heart of almost any woman.

praised her: supply the Ellipsis by adding [saying]. See note on Ps. 109. 5.

11 I went down. The Shulamite explains that she went down to the nut-garden quite innocently, and with no design on her part.

12 Or ever I was aware. Unwittingly, or I know not [how it was], &c.


2. 10 The chariots of Ammi-nadib. So various are the renditions that the text is said to be "hopelessly corrupt" by modern critics. The A.V. follows the Sept., Arab., Ethiopic, and Vulgate, by treating it as a proper name (with variations in the orthography). The Hebrew is "the chariots of my People, the noble", or, of my noble People. From which, when we note the context, and who is speaking, and what fact she is referring to, the Shulamite plainly seems to be saying that she came unwittingly on the royal chariots and the retinue of nobles with Solomon when he first saw her (see p. 921).

13 Return, return. This was the entreaty of Solomon, as she turned to go away, the moment her necessary explanation had been made.

Shulamite. Shulem is thought to be the same as Shunem, now S'dam, about three and a half miles from Zerin, north of Jezeel, mentioned in Josh. 19. 18. 1 Sam. 28. 4. 1 Kings 1. 8, 13; 2. 17, 21, 22. 2 Kings 4. 8, 12, 25, 36. Instead of this proper name causing "great difficulty", it is necessary, to enable us to fix the locality of the whole subject of the song. Abishag came from Shunem (1 Kings 1. 4); and is here used as being synonymous with "fiercest among women" (1. s; 5. s; 6. 1.) look = gaze on.

Solomon's request as she was departing. see = gaze on. the company of two armies. Instead of "two armies", the A.V. marg. and R.V. text reads "of Mahanaim", and the R.V. renders the phrase: "The dance (or steeps) of Mahanaim". Modern critics say: "This is another proper name which must in all probability vanish from the text."

But the text needs this here, though it does not need "Ammi-nadib" in v. 12.
7. 4.  

**SONG OF SOLOMON.** 8. 7.

I like the fishpools in Heshbon, by the gate of Bath-rabbim: thy nose is as the tower of Lebanon which looketh toward Damascus.

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

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

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

8 I said, "I will go up to the palm tree, I will take hold of the boughs thereof: " now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.

10 3 am my beloved's, and his desire is toward me.

11 4 Come, my beloved, let us go forth into the field; let us lodge in the villages.

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

13 The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O sleep, my beloved.

14 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.

15 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.

16 3 His left hand should be under my head, and his right hand should embrace me.

17 I charge ye, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

18 5 Who is this that cometh up from the wilderness,leaning upon her beloved?

19 I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee.

20 Set me as a seal upon thine heart, as a seal upon thine arm: for love is most vehement.

21 Many waters cannot quench love, neither can a man give all the substance of his house for love; it would utterly be contemned.

22 4 the gate of Bath-rabbim = the populous gate.

23 5 held in the galleries = captivated by the rings. Carmel = the [mount] Carmel.

24 pleasant = charming.

25 love. Heb. 'ahâbâh = love in the abstract. It is not the person who is here addressed. See note on 2. 7.

26 delightful = delightful. See note on 2. 7. For delights = among delightsome things.

27 roof of thy mouth = the palate. Put by Fig. Melonymy (of Adjunct), Ap. 6, for speech.


29 the lips of those that are asleep = slumbering lips.

30 I am my beloved's = I belong to my beloved:

31 referring to her beloved shepherd. The Shulamite speaks, and thus gently but firmly refutes the king's advances.

32 1 Come, my beloved. (Mose.). See note on 1. 2. Thus she apostrophizes her beloved (shepherd).

33 loves = endearments. Heb. dodim, as in 1. 2, 4; and 4, 10, 10.

34 give a smell = diffuse their fragrance.

35 our gates = our gateways. laid up = reserved.

36 1 despised = reproached.

37 would lead thee = would lead thee thence [in triumph]

38 who would lead thee = thou wouldst, or she would.

39 spiced wine = the aromatic [wine]. Heb. râkâh.

40 His left hand = (Let) his left hand [be].

41 I charge you = I have adjudged you. In this last charge the addition is not "by the roses," &c. And we may have mah instead of bm = Why incite, &c.

42 See note on 2. 7.

43 stir not up... awake. See note on 2. 7, and cp. 3. 5. love. Heb. 'ahâbâh (Fem.). Used of love in the abstract. See notes on 2. 4. and 3. 5. he = she.

8. 5-14 (A. p. 920). THE CONCLUSION. 

THE SHULAMITE RESTORED.

The Shulamite returns home from Solomon, and is seen by her brothers and their companions, approaching; her beloved (shepherd) is with her.

(Repeated Alternation.)

5-7. THE SHULAMITE and her beloved (shepherd) revisit the spot where they first plighted their troth; and renew their vows.

8, 9. THE BROTHERS confer as to their sister's dowry. "What shall we do for her?" "If she be a wall (i.e. virtuous) we will adorn her; "If she be a door (accessible to any) we will shut her up."

10-12. THE SHULAMITE: "I am a wall (not a door). Solomon has many vineyards; I will keep my own.

13. THE BLESSED (shepherd) asks her to tell them her story.

14. THE SHULAMITE owns him her beloved. He is to hasten to her now and ever. No longer over the mountains which separated them (2. 8, 17), for these have given place to the mountains of delight.

5 Who is this? The companions of the shepherd are the speakers.

5. The wilderness = the plain of 3. 6. See note on "the company of two armies" above: i.e. the plain of Padreel, lying between Jerzel and Shunem.

... the wilderness = the plain of 3. 6. See note on "the company of two armies" above: i.e. the plain of Padreel, lying between Jerzel and Shunem.

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8:8. SONG OF SOLOMON.

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?

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

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

11. Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver.

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

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

14. Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.