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. 8-14), the whole may be pieced together in the words of Dr. C. D. Ginsburg (Commentary, London, 1857, pp. 4-6), 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 pastureage. 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, resuming 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. 13; 6. 2).

"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. 14).

"She requested him to meet her in the evening (8. 1); and, as he did not come, she feared that some accident had befallen him on the way, and went in search of him (8. 2), and found him (8. 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. 6-11).

"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 (8. 1-11); but neither did this prevail: for while even there, she told him 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 shepherd, on hearing this, praised her constancy (4. 7-10); and such a manifestation of their mutual attachment took place, that several of the court-ladies were greatly affected by it (6. 1).

"The King, still determined if possible to win her affections, watched for another favourable opportunity; and with flatteries and allurements, surpassing all that he had used before, tried to obtain his purpose (6. 4-7. 9).

"He promised to elevate her to the highest rank, and to raise her above all his concubines and queens, if she would comply with his wishes; but, faithful to her espousals, she refused all his overtures, on the plea that her affections were pledged to another (7. 10-8. 4).

"The King, convinced at last that he could not possibly prevail, was obliged to dismiss her; and the shepherdess, in company with her beloved shepherd, returned to her native place (8. 5-14).

"On their way home (8. 5-7), they visited the tree under which they had first met, and there renewed their vows of fidelity to each other.

"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” (Jas. 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, 16. Phil. 1. 6; 4. 1. Col. 1. 10, 22, 25; 2 Th. 2. Tim. 3. 14. Tit. 1. 9.

921
THE SONG OF SOLOMON.

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

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

3 Because of the savour of thy good ointments, which go down even to the end of the couple of virgin's love.

4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thee more than wine: thy love is better than life.

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

6 Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were wroth with me: they made me the nest of pegs; they are all holden with me: mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

8 If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents.

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

1 song of songs, which is Solomon's. Heb. title Shir Hahashirim = Song of Songs. In the Sept. it is Asma Asmaston, Vulg. Canticum Canticorum, 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 Megilloth (or Scrolls) is the order of the festivals on which they are read. 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.

From 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: 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 His church; the typical 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 seduction into the lips of “Christ,” which is inconsistent with His dignity and holiness (cp. chs. 4-13; f. 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 Alternation.)

A A 1. Solomon's Song about the Shulamite.

B C 2-4. The Shulamite soliloquizes about her beloved (shepherd).

D 5-6. The Court-Ladies (who dissemble) answered by the Shulamite.

B C 7. The Shulamite soliloquizes about her beloved (shepherd).

D * 8. The Court-Ladies (who tell her to return) answered by the Shulamite.


The Shulamite speaks. She has been taken into Solomon's tents, and soliloquizes 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. 5); and implores 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 (v. 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 is = thy endearments are. Heb. dodim. Only here, v. 4, 10, 10, and 7, 12. A man is addressed. wine. Heb. yavn. 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. idammOTH, not bt'hathoth (virgins). 4 Draw me, &c. = Draw me after thee, let us flee together! run after me = run any one for refuge. the king. This explains the circumstances described on p. 921. chambers = inner apartments. remember me = remember what I have loved thee. 5 black = swarthv (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 they are as the curtains of Solomon”. Required by the Alternation——

a swarthv. b comely. c as Kedar's tents.

8 Look not upon me = Look not down on: i.e. regard me not. Cp. 1 Chron. 17. 17. Ps. 106. 44. the sun, that looketh. Fig. Prosopopedia (Ap. 6), to emphasise the cause of her swarthiness. sons = i.e. her brothers are referred to as speaking as her sons. 2-4. 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. nephesh. Ap. 13. feedeth = shepherdeth. This cannot refer to Solomon!

1 the court-ladies: ironical. I have, &c. Solomon now speaks to her. my love = my friend, or one beloved. Heb. ro'pakh. Fem. hero, v. 15; 2, 10, 12; 4, 1, 7; 6, 4. a company of horses = my mare. In Pharaoh's chariots = in the chariot of Pharaoh.
SONG OF SOLOMON.

1. 10. Thy cheeks are comely with rows of jewels, thy neck with chains of gold.
11. We will make thee borders of gold with studded 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 Engedi.

15. Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes.
16. Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.
17. The beams of our house are cedars, and our rafters of fir.

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

2. 6. As the lily among thorns, so is my love among the daughters.
3. 3. As the apple tree among the trees of the wood, so is my beloved among the sons.

12. While the king sitteth, &c. Solomon's advances fail; for, to his flattery she opposes her unabated love for her shepherd lover, with whom she has an interview in 1. 12—2. 7. sitteth. Supply was, my spikenard; i.e. my shepherd lover, sendeth = sent. bundle = little bag, my wellbeloved. Masculine, showing of, and to whom she is speaking. he shall lie = it (i.e. the bag of myrrh) will lodge. My beloved. Masculine. Same word as wellbeloved" in v. 13. camphire = henna, or cypress flowers.

15. my love. Here it is Feminine, showing that the shepherd lover is Replica to his betrothed. See note on 1. 9.

16. my beloved. Here it is Masculine. The Shulamite speaks again.

8. 3. c. 5. (D, p. 920). THE SHULAMITE AND HER BELOVED, APART.

(Stil, still in the royal tents in the country, tells the court-ladies the story of her love.)

2. 8—14. The Shulamite relates the court-ladies about her beloved: how he once came and invited her to go out with him.
2. 12. Hindered by her sisters, she tells how they set her a task in the vineyards.
2. 13. She tells the court-ladies how she waited for her beloved to come again in the evening.
2. 14. Hindered by the watchmen, she tells how she went out and sought him.
2. 15. The Shulamite tells the court-ladies how she found her beloved again.
8. 3. c. 5. (D, p. 920). THE SHULAMITE AND HER BELOVED, TOGETHER.

In the royal tents, away from Jerusalem (3. 6—11); in the place where the court-ladies first saw her (6. 12); and while the king is at his table.

(Repeated Alternation.)

1. 12—2. 7 (C, p. 920). THE SHULAMITE AND HER BELOVED, TOGETHER.

In the royal tents, away from Jerusalem (3. 6—11); in the place where the court-ladies first saw her (6. 12); and while the king is at his table. (Repeated Alternation.)

1. 12—2. 7 (C, p. 920). THE SHULAMITE AND HER BELOVED, TOGETHER.

In the royal tents, away from Jerusalem (3. 6—11); in the place where the court-ladies first saw her (6. 12); and while the king is at his table. (Repeated Alternation.)
9 My beloved is like a *froe 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."

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

G
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 *boar or a young hart upon the mountains of *Bethel.

H
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 streets, and in the broad ways I will seek him whom *my soul loveth: I sought him, but I found him not.
3 The watchmen that go about the city found me: *to whom I said, "Saw ye him whom *my soul loveth?"

G
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.

H
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.

C
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 *valiant men are about it, of the valiant of Israel.
8 They all hold swords, being expert in war: *every man hath his sword upon his thigh because of fear in the *night.
9 *King Solomon made himself *a chariot of the wood of Lebanon.
10 He made the pillars thereof of silver, *the bottom thereof of gold, *the covering thereof.

The answer by another inhabitant of Jerusalem.

C
13 *standeth = thence he was standing.
looketh forth = looked through.
shewing himself = he glanced.
11 *the rain. The first or early rains come about the end of October or beginning of November; and the wet season, i.e. the last or latter rains, in March or beginning of April.
12 *on the earth = in the fields.

voice = i.e. cooing.
turtle = turtle-dove. A migratory bird (Jer. 8. 7).
13 *putteth forth = sweatsens or ripens.
with the tender grape = blossoms.
give = they give.
my love = friend. Heb. ra'aph = as in v. 2. See note on L 5. Feminine. Showing that the shepherd is speaking to the Shulamite.
14 *secret places of the stairs = the hiding places of the cliff.
15 *Take us = Catch for us. The Shulamite here quotes the words of her brothers (H 1, p. 925). See note on "children" 1.

the... the. No Art. here in the Heb.
vines have tender grapes = vineyards are in bloom.
16 *My beloved. Masculine. Showing the Shulamite as the speaker.
he feedeth = he who feedeth.
17 *Until the day break = When the day cools. This is clear from the words which follow.


3. **bed = couch, not the same word as in 1. 10; 3. 7;
5. 11; 6. 2. **
sought = sought still.
1 It was but *a little that was Scarcely.
alittle = a little while. See note on "almost". Prov. 5. 14.
from them = from them.
but = when.
held = seized.
chamber = inner chamber.
3 I charge you = I have adjured you.
you. See note on 2. 7.
Roes = gazelles.

5 Not up... awake. See note on 2. 7.
love. Heb. 'ahadah. Fem. as in 2. 7; 8. 4.

3. 6-5. 1 (C, p. 926). THE SHULAMITE AND HER BELOVED, TOGETHER.
The procession of Solomon's love to Jerusalem.

Introduction and Repeated Alternation.

C
13 3. 6-11. The inhabitants of Jerusalem see the procession approaching. Remark of one (u. 6); of another (uv. 7, 8); of a third (uv. 9, 10); of a fourth (u. 11).

K
14 4. 1-5. The Beloved (shepherd), who has followed the court, comes to Jerusalem to rescue the Shulamite. He obtains an interview, and again expresses his delight in her. [Contrast his modesty with Solomon's coarse flattery in 8. 1-10, and 27. 1-9.]

M
4. 6. The Shulamite proposes to return, referring to 2. 17.

L
4. 7-16. The Beloved (shepherd) immediately proffers assistance, emboldened by her beauty (uv. 1-7) and by her faithfulness (uv. 12-16). 

M 14. 4-10. The Shulamite declares that she has it for his pleasure.

L 5. 1. The Beloved (shepherd) suitably responds: "I am coming."

J 5. 1-2. The daughters of Jerusalem (some of the court-ladies) encourage them and urge them on.

6 Who is this? = What is that? A question asked by an inhabitant of Jerusalem out of the wilderness = up from the country.
7 Behold his bed = Lo! it is the litter or sedan. bed. Heb. mitzah. Not the same as 1. 16; 3. 1; 5. 15; 8 every man. Heb. ith. Ap. 14. 11.

See the Structure (J, above).

A chariot = a yawanveh. The remark of a third inhabitant of Jerusalem. 

The bottom thereof = its support.
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 locks: thy hair is as a flock of goats, as the hinds upon Mount Gilead.

2 Thy two breasted are like two young roes that are twin born, which feed among the lilies.

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.

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

8 Come, neck, Lebanon; my spouse, with me from Lebanon: look from the top of *Amana, from the top of *Shenir and *Hermon, from the *lions’ dens, from the mountains of the *leopards.

9 Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.

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

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

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

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

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

17 Let my beloved come into his garden, and eat his pleasant fruits.

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:

eat, O friends; drink, yea, drink abundantly, O beloved.

The words of the court-ladies, encouraging the Shulamite and her beloved (masculine). See Structure (J, p. 692).
2. 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.

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

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

6. 3 Opened to my beloved; but my beloved had withdrawn himself, and was gone: 3 my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

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

8. I charge thee, O daughters of Jerusalem, if ye will not give to my beloved, that ye tell him, that 3 am sick of love.

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 thus charge him?

10. My beloved is white and ruddy, the chiefest among ten thousand.

11. His head is as the most fine gold, his locks are as the raven, and his skin as a wall of ivory, and as the tower of Lebanon.

12. His eyes are as the doves by the rivers of waters, washed with milk, and fitly set.

13. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh.

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

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

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

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

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

3. 3 My beloved's, and 2 my beloved's mine: he fedeth among the lilies.

4. 2 Thou art beautiful, O my love, as Tirzah,
6. 4—8. 8 (N2, p. 998). HER COLLOQUES WITH
SOLOMON. (Repeated Alternation.)

Q1 6—8. 8. Solomon comes forward with flatteries
(see note). What his court-ladies said was true
(v. 10).

R1 6. 11—12. THE SHULAMITE explains that her
meeting with him was "unwittingly" (see note).
She withdraws.

R2 6. 13—12. The Shulamite: "What is there to
look at in me?"


R2 7. 10—8. 4. The Shulamite rejects him:
"I belong to my beloved, not to you."

Calls on her beloved to fetch her away, and
again adjoins the court-ladies not to excite
her feelings (as in 2. 7, and 8. 8).

terrible, &c. = majestic, or awe-inspiring, as banded
hosts.

made me like = placed me at, or was brought.
renderings that the text is to be "hopelessly corrupt" by modern critics. The A.V. follows the Sept.,
Av., Ethiopic, and Vulgate, by treating it as a proper name (with variations in the orthography).
The Heb. 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 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 she first saw
her (see p. 931).

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

Shulamite. Shulem is to be thought of as a Shulam (1 Kings 1. 4); and is here used as being synonymous with "noble
women" (1. 5; 2. 21; 2. 11). "Look on me.

What will ye see . . . ? This is her answer to
Solomon's request as she was departing. See on the company of two auxiliaries. Instead of
"of two armies," the A.V. marg. and R. V. text reads "of Mahanaim," and the R. V. renders the phrase: the
dance (or steps) 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 "Mahanaim" in v. 12.
The Quarterly Statement of the Palestine Exploration Fund (1891, pp. 244, 245) shows that in
kimh'loth hamanahay'im, the root of the former word (ḥāf, 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 m'hanah'im 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. 21) running on
"a plain" (2 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,"
that is, a view as beautiful as that, which would be the answer to her question, "What will ye behold in the
Shulamite?" See Gen. 2: 2.

7. 1 with shoes = with sandals = prince's daughter = noble maiden.
prince's daughter = noble maiden.
the joints of thy thighs = thy rounded thighs.
the hands of a running 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.

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 Gilboa.

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

7 As a sheaper of a pomegranate are thy teeth
within thy locks.

8 There are threescore queens, and four-
score concubines, and virgins without number.

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

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

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

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.

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

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.
12 Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my 2 loves.
13 The mandrakes give a small fruit, and at our gates all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.

8 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.
1 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.
3 His left hand should be under my head, and his right hand should embrace me.
4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

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

I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee.
6 Set me as a seal upon thine heart, as a seal upon thy arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are fire, which hath a most vehement flame.
7 Many waters cannot quench love, neither can the floods drown it: if a man give all the substance of his house for love, it would utterly be consumed.

4 the gate of Bath-rabbim = the populous gate.
5 held in the galleries = captivated by the ringlets.
6 pleasant = charming.
7 love. Heb. 'ahabah = love in the abstract. It is not the person who is here addressed. See note on 2. 7.
8 delights = among delights.
9 the roof of thy mouth = the palate. Pat by Fig. Metonymy (of Adjunct), Ap. 6, for speech.
10 the lips of those that are asleep = slumbering lips.
11 3 am my beloved's = I belong to my beloved: referring to her beloved in triumph. The Shulamite speaks, and thus gently but firmly refuses the king's advances.
12 love = endearments. Heb. z'dim, as in 2. 2; 4, 10, 10.
13 give a small = diffuse their fragrance.

2. 1 despised = reproached.

3 would lead thee = would lead thee hence (in triumph) who would = thou wouldst, or she would.
4 spiced wine = the aromatic [wine]. Heb. rakah.
5 his left hand = (Let) his left hand [be].
6 1 charge you = I have adjured you. In this last charge the addition is not "by the roof," &c. And we have mah instead of 'im = Why incite, &c.

7. 2 stir not up... awake. See note on 2. 7, and cp. 5. 3. love. Heb. 'ahabah (Fem.). Used of love in the abstract. See notes on 2. 4, and 3. 6.

8. 5-14 (A, p. 920). THE CONCLUSION. THE SHULAMITE RESTORES THE CONVERSATION. The Shulamite returns home from Solomon, and is seen by her brothers and their companions, approaching her beloved (shepherd) with her.

(Repeated Alternation.)

A | S1 | 5-7. THE COMPANIONS OF THE SHEPHERD see them approaching.

T1 | 5-7. THE SHULAMITE and her beloved (shepherd) revisit the spot where they first plighted their troth; and renew their vows.

S1 | 5, 6. 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."

T2 | 10-12. THE SHULAMITE: "I am a wall (not a door). Solomon has many vineyards; I will keep my own.

S1 | 13. THE BELOVED (shepherd) asks her to tell him her story.

T1 | 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.

the wilderness = the plain of 3. 6. See note on "the company of two armies" above; i.e. the plain of Eshron, lying between Jezreel and Shunem.

I raised thee up: i.e. I awakened [love] in thy heart: i.e. I won thy heart. See note on "love", 2, 7. under the apple tree = under the orange tree. The place of the birth of their love. The orange-blossom is everywhere, now, the bridal flower. there = thither came she that bare thee. Confinements in the open air are of frequent occurrence. brought thee forth = to bring thee forth. Set = Oh place. seal = signet, regarded as good as a signature. Now that writing is more common it has become an ornament. It was worn round the neck (Gen. 24. 27), or worn on the right hand (Jer. 22. 24). Cp. also Hag. 2. 23. cruel = ineradicable, hard. as the grave = as Shel. See Ap. 85. the coals thereof = its flames. which hath a most vehement flame. Heb. "flames of Jah": shalhebeth-yah. Render this: For love is strong as death; jealousy is as fire, as the vehement flames of Jah, flame. Same root as Gen. 3. 24. 7 cannot quench: i.e. earthly things cannot destroy that which is divine. a man. Heb. 'ish. Ap. 14. 11.

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.

T3

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: O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.

S3

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

T5

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

two hundreds. 13 Thou that dwellest = Oh thou that dwellest. Spoken by the shepherd. dwellest in the gardens. No longer in “the city” of 5. 7, but now abidest permanently. Heb. yeshab. the companions = my companions (who were the speakers of v. 5). hearken = are listening. me, &c.; or “me and our companions] to hear”. 14 Make haste, &c. The Shulamite lets him hear it; and, before all, announces and avows him as her beloved, bidding him always to hasten to her like a gazelle, upon = (that turneth itself about) upon; or that boundeth over the mountains of spices (4. 6), “*Bedmlm*” (=spices); and no longer over the mountains of separation “*Bether*” (2. 17).