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. 9—14), the whole may be placed 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 Shulam, 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 (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 (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. 9—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 shepherd, on hearing this, praised her constancy (4. 7—16); 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. 5, 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. 8; 1 Pet. 1. 7; Heb. 10. 23); "To him that overcometh", &c. (Rev. 2. 7, 11, 17, 26; 3. 5, 7, 21); also Heb. 13. 9, 15; 1 Pet. 4. 4, &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. 6; 4. 1. Col. 1. 10, 22, 23; 2 Thess. 3. 14. Tit. 1. 9.
THE SONG OF SOLOMON.

1 THE song of songs, which is Solomon’s. 1 song of songs, which is Solomon’s. Heb. title Sìr Hushahirim—Song of Songs. In the Sept. it is Asma Assonom, Vulg. Canticles Canticeorum, 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 titles is “Megillah” (or Song) in 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.

2 Let him kiss me with the kisses of his mouth: for thy love is better than rubies. 2 Let him kiss me with the kisses of his mouth: for thy love is better than rubies. 2. 5, 6; 6, 7, 8. 5, 6; 6, 7, 8. In Solomon’s temple, the court-women and the court-ladies, the wife and the concubines, were treated as equals and could be addressed as “my love” or “my beloved.” Solomon, therefore, is not addressing a particular person but rather all the women who constitute his harem.

3 Because of the savour of thy good ointments; therefore do the virgins love thee. 3 Because of the savour of thy good ointments; therefore do the virgins love thee. 3. 10, 11. 10, 11. Solomon, in seeking to retain the affection of his concubines, offers them the best that his position and wealth can provide.

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 that thy love is better than wine; the uprightness of thy 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 that thy love is better than wine; the uprightness of thy love. 4. 10, 11. 10, 11. Solomon’s love is not only physical but also spiritual, as evidenced by his desire to bring the beloved into his chambers and share his life with her.

5 I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. 5 I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. 5. 8, 9; 6, 9; 8, 9. 8, 9; 6, 9; 8, 9. Solomon’s kingdom is compared to a well-organized and efficient administration, with the king as the leader and the people as the workforce.

6 Look upon me, because I am black, because the sun hath looked upon me: my mother’s daughters were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept. 6 Look upon me, because I am black, because the sun hath looked upon me: my mother’s daughters were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept. 6. 7, 8. 7, 8. Solomon refers to his black complexion, which was considered undesirable in his time, as a result of extended exposure to the sun.

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? 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? 7. 10, 11. 10, 11. Solomon’s love is expressed in the form of a series of questions, which may be interpreted as a request for the beloved to stay with him.

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. 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. 8. 10, 11. 10, 11. Solomon encourages the beloved to join him in the pastoral life, which was considered a symbol of purity and innocence.

9 I have compared thee, O my love, to a company of horses in Pharaoh’s chariots. 9 I have compared thee, O my love, to a company of horses in Pharaoh’s chariots. 9. 10, 11. 10, 11. Solomon’s love for his concubines is compared to a king’s love for his horses, indicating the high value he places on them.

1. 1-11 (A. p. 920). THE INTRODUCTION. 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 (v. 5, 6); her brothers (v. 6).

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SONG OF SOLOMON.

10 Thy cheeks are comely with 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 doves' 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 Am the rose of Sharon, and the lily of the valleys.

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

3 As the apple tree among the trees of the wood, so is my loved among the sons.

4 I sat down under his shadow with great delight, and his fruit was sweet to my taste.

5 I brought him to the banqueting house, and his banner over me was love.

6 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 pleaseth.

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

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

In the royal tents, away from Jerusalem (3, 1-11); in the place where the court-ladies first saw her (6, 19); and while the king is at his table.

(Repeated Alternation.)

11 borders = borders.
12 While the king sitteth, &c. Solomon's advances fail; for, to his flattery he opposes her unabated love for her shepherd lover, with whom she has an interview in 1, 12-7, sitteth. Supply "was", my spikenard: i.e. her shepherd lover.
13 bundle = little bag.

My beloved. Masculine, showing of, and to whom she is speaking, he shall lie (i.e. the bag of myrrh) will lodge.

14 My beloved. Masculine. Same word as well-beloved in 15.

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

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

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

2 As the lily = As a lily: the shepherd, taking up her word in his reply. thorns. See note on 2 Kings 14, 9.

Feminine again, showing that it is the shepherd who is speaking.

3 daughters = daughters. Heb. b'nith, fem. pl. of b'yn, a son.

3 the apple tree. Occurs only six times in Scripture: four times in this book (2, 3; 5; 8; 10); once in Proverbs (20, 11); and 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.

his = its.

4 banqueting house = vine-warehouse or vineyard-bower.

5 stay = strength.

6 doth embrace = will embrace. 7 I charge = I adjure. pu. This and the verbs here are Masculine. It is not uncommon to find this: but when we do, we find true femininity. 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, 13. Prov. 10, 12. My love - my love. my feelings or affection (Fem.). till he = till she. It is Feminine, to agree with love, akhbbh = love never used in the abstract, as in 3, 10, and 4, 4 (a person). This is an appeal to the court-ladies not to try and incite her affection for Solomon.

2, 8-3, 7 (D, p. 920). THE SHULAMITE AND HER BELOVED, APART.

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

2, 8-14. The Shulamite tells the court-ladies about her beloved: how he once came and invited her to go out with him.

3, 1-11. Hindereth by her brothers, she tells how they set her a task in the vineyards.

3, 1-5. The Shulamite tells the court-ladies how she waited for her beloved to come again in the evening.

3, 5-8. The Shulamite tells the court-ladies how she found her beloved again.

3, 8-11. Hindereth by the watchmen, she tells how she went out and sought him.

8 voice = sound: e.g. footsteps (Gen. 3, 8).

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2. 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;
the blossoms appear on the earth; the song of the birds is heard in our land;
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

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; 
thy voice is sweet, 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 I 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 Bethel.

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

2 I will rise now, and go abroad with the dawning of day, I will seek him whom my soul loveth: I found 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, 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 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 of it was of fine twined linen.

9 standeth = there 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.
turtle = turtle-dove. A migratory bird (Jer. 8. 7).
putteth forth = sweetens or ripens.
with the tender grape = blossoms.
give = they give.
my love = friend. Heb. ra’akah, as in v. 2. See note on 1. 15.

15 Take us — Catch for us. The Shulamite here quotes the words of her brothers (H 1. 9). See note on “children” 1. 6.

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. 6–5. 1 (C, p. 928). THE SHULAMITE AND HER LOVED, TOGETHER.

The procession of Solomon’s court to Jerusalem.

(introduction and repeated alternation.)

The inhabitants of Jerusalem see the procession approaching. Remark of one (v. 6); of another (vv. 7, 8); of a third (vv. 9, 10); of a fourth (v. 11).

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 flatteries in 6. 4–10, and 7. 1–9.]

The Shulamite proposes to return, referring to 2. 17.

The Beloved (shepherd) unfortunately declares that all she has is for his pleasure.

The Beloved (shepherd) suitably responds: “I am coming”.

Who is this? — What is that? A question asked by an inhabitant of Jerusalem.

Out of the wilderness — up from the country.

Behold his bed = Lo! it is the litter or sedan.

bed. Heb. mittah. Not the same as 1. 15; 3. 1; 5. 13;


9 King Solomon made, &c. The remark of a third inhabitant of Jerusalem.

10 the bottom thereof = its support.

The answer by another inhabitant of Jerusalem.
SONG OF SOLOMON.

5. 1.

the midst thereof = its interior.
being paved = tesselated.
with love = most lovely.

11 Go forth. The remark of a fourth inhabitant of Jerusalem. See the Structure (J, p. 924).

12 daughters of Zion. Occurs only here, and Isa. 3. 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. 16.) Note the difference between the sing. and pl.

espousals = marriage.

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

my love = my friend. Heb. zē'yāh. See note on 1. 5. Feminine, showing the speaker and the one spoken to.

behold = gaze on.
doves' eyes. Referring to the largest eye of the dove: a "clean" bird.

within thy locks = behind (or through) thy veil.

that appear = springing down.

even = evenly.

whereof every one bear twins = all of which are paired. This is the force of the Hiphil of dō'am, to be double or pairs, like the Foot of Kat in Ex. 26. 21; 98. 22. barren = bereaved, as in Jer. 19. 11.

3 thread = braid.
temples = cheeks.

mouthe. speech = mouth.


9 Until = When. The Shulamite speaks in v. 4, referring to 2. 17, answering that that very evening she will quit Jerusalem and go to their delightful country.

break = cools. Cp. 2. 17.
mountain. The edition of A.V. 1611 had "mountains" (pl.).

7 Thou art all fair, my love. The shepherd speaks: "love" being here feminine again.

Come = Thou wilt come.

Lebanon . . . Ammon . . . Shinar . . . Hammon . . . the lions' dens . . . the mountains of the leopards. No gives these names to Jerusalem and the royal residence.

my spouse = my betrothed.


ravished my heart = put heart into me. one. It was customary to unveil one eye in conversation.
of: or round.

fair = sweet.

love = endearments. Heb. dādān, as in 1. 2, 4; and 7. 12. my sister, my spouse = my sister = betrothed.


11 drop as = drop (honey) as.

12 A garden. Note the Alteration in cu. 12-15: —

c. a = 12. Garden.


c. c = 13, 14. Garden fruits.

d. d = 15. Fountain.

inclosed = closed: bolted and barred.

shut up. Same word as "inclosed" (above).

an orchard = a paradise. See note on Ecc. 2. 6.
camphire = henna, or cypress.

all trees of frankincense = all sorts of frankincense trees.

spice = spice plants.

18 A fountain = [With] a fountain.

fountain of gardens = a garden-fountain, without which no garden was complete.

let my beloved. The Shulamite speaks in response, with the eloquent brevity of her overwrought feelings.

my beloved. Here, masculine, which shows who the speaker of this sentence is.

his = its.

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

spouse = betrothed, as in 4. 8, 9, 10, 12.

I have gathered = I am gathering.

I have eaten = I am eating.

I have drunk = I am drinking. (The perfect tenses being used for the present. See Hantsch's Gesamta, § 10.)

Shulamite and her beloved (masculine). See Structure (J, p. 924).
5. 2. SONG OF SOLOMON.

2 *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 bowels were moved for him. *my roses rose up to *my beloved; and *my hands dropped with myrrh, and *my fingers with sweet smelling myrrh, upon the handles of the lock.

6 *opened to *my beloved; but *my beloved had withdrawn himself, and was gone: *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 you, O daughters of Jerusalem, if you find *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 so charge us?

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

11 *His head is as the most fine gold, his locks are *bushy, and black as a raven.

12 *His eyes are as the eyes of doves by the rivers of waters, washed with milk, and *fitty 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 golden 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 fine gold; his *countenance is as Lebanon, *excellent as the cedars.

16 *His *mouth is most sweet: yea, he is altogether lovely. *This is *2 my beloved, and *this is my friend, O daughters of Jerusalem.

6. 4. 5. 2–8. 4 (p. 920). THE SHULAMITE AND HER BELOVED, APART. (Division.)

D N1 5, 2–8. 4. Her colloquies with the court-ladies.
N3 6. 4–8. 4. Her colloquies with Solomon.

5. 2–6. 3 (N1, above). HER COLLOQUIES WITH THE COURT-LADIES. (Repeated Alteration.)

N1 O1 5, 2–8. The Shulamite tells the court-ladies a dream she once had about her beloved (shepherd).

P1 5, 9. The Court-ladies, astonished at her love, ask, "What is there in thy beloved more than any other?"

Q1 5, 10–16. The Shulamite describes him to them, and ends, "Such is my beloved".

P2 6, 1. The Court-ladies wish to see such an one; and ask, "Where is he, that we may seek him?"

Q1 6, 2, 3. The Shulamite evades their question, suspecting their motives.

2 I sleep—I was asleep, or sleepy.

waketh—kept awake. It is. Supply "it was".

my beloved. Heb. mascaline.

that knocketh he is knocking (masculine).

my love my friend. Feminine. Heb. ra'yath, as in 1. 9, 15; 2. 2, 10, 13; 4. 1, 7; 5. 2; 6. 4.

3 I have put off. She quotes (v. 3) the reply her shepherd lover gave in her dream.

defile soil.

a put in his hand, &c. withdrew his hand. Heb. "sent away his hand from the hole". So the Sept. and Rashbam.

my bowels were moved for him my heart was disquieted within me.

for him. Many codices read "within me", and so A.V. marg.".

5 Q (emph.) i.e. I immediately arose.


he spake when he was speaking of it.

7 went about i.e. the proper time for her to visit the city. She is still in Jerusalem and away from her country home. (See the notes, p. 990.)

took away my veil. This was gross insult to an Eastern woman.

8 I charge—I adjure. you. See note on 2. 7.

sick of love love-sick.

of with.

love. Same word and sense as in 2. 7; 3. 5; and 8. 4.

9 What is . . .? The speakers are the court-ladies, replying to the conclusion of her dream.

dost so charge us? hast so adjured us?

10 My beloved. The Shulamite describes him further to them. See Structure (O1, above).

the chiefest among ten thousand distinguished or conspicuous above thousands. Heb. "signalized as by a banner".

11 bushy—flowing, waving, or curled.

12 rivers—channels, or gorges. Heb. 'aphikim. See note on 2 Sam. 22. 16.

waters. In A.V. 1611 this was "water" (sing.).

washed bathed; i.e. the doves.

fitty set—set as gems in a ring.

13 a bed of spices=a raised bed of balsam. Some codices, with Sept., read "beds of balsam".

dropping distilling. sweet smelling liquid.

14 as gold rings like gold cylinders.

set with the beryl adorned with gems of Tarshish (alluding to the nails, of which great care was taken) bright polished.

15 marbel=white marble.

16 sockets bases.

countenance aspect.

altogether lovely.

17 Thou art beautiful. Solomon breaks in as soon as the Shulamite called for her beloved (shepherd), as he did in 1. 9.

my love my friend. Heb. ra'yath feminin. See note on 1. 9.

Tirzah. Became the royal residence of the kings of Israel after the division of the kingdom, until Omri built Samaria (1 Kings 14. 17; 15. 21, 33; 16. 8, 16, 17). Cp. 16. 24. Tirzah means "delightful". Hence the flattering comparison.
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 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 sun, and comely as Jerusalem, 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 budded.

12 "Or ever I was aware, my soul made me like the chariots of Ammi-nadib, like the chariots of Shulmanite; return, return, that we may look upon thee."

13 "What will ye see in the Shulmanite?"

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 place, me at, or was brought.

renders the text as said to be "hospitably 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 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 she is referring to, the Shulmanite 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.

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. 3. 30. 2 liquor = spiced wine. belly = body. 3 roes = fawns.
Like the fishpools in Heshbon, by the gate of Bath-rabbim: 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.

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, and the smell of thy nose like apples;

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.

O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yes, I should not be despised.

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.

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

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

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

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

Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

Many waters cannot 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 contemptible.

The gate of Bath-rabbim -- the populous gate.

The lips of those that are asleep -- slumbering lips.

The gates of our [gates] are set up to keep the upright in the way.

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

The companions of the shepherd see them approaching.

The Shulamite and her beloved revisit the spot where they first delighted their truth; and renew their vows.

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."

The Shulamite: "I am a wall (not a door). Solomon has many vineyards; I will keep my own."

The Shulamite owns him her beloved. He is to hasten to her now and ever. No longer over the mountains which separated them (2, 11), for these have given place to the mountains of delight.

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 Edrenelon, 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-blosso
8.8

SONG OF SOLOMON.

(8.14)

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 If she be 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.

S3

8.8

9 We have. One of the brothers now speaks. We have a little sister — Our sister is still young. she hath no breasts. The idiom for not yet marriageable. This is what the brothers had once said in earlier days. The reference here is "not obscure" when we note who the speakers are, and when they said this, spoken for. i.e. demanded [in marriage]. Cp. 1 Sam. 13. 8; 25. 39.

9 If she be a wall. Spoken by another brother: i.e. like a wall that keeps out all intruders. 

10 If she be a wall. The Shulamite thus replies: I stand firm against all the blandishments of Solomon. I am not a door admitting any one.

11 Solomon. The Shulamite, in demanding her reward, gives her reasons.

T3

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

13 Thou that dwellest — Oh thou that dwellest. Spoken by the shepherd. dwell in the gardens. No longer in the "city" of 5. 7, but now abides permanently. Heb. yishah, the companions = my companions (who were the speakers of v. 5). 

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). "Betharim" (spices); and no longer over the mountains of separation. "Bethar" (8. 17).