

SONG OF SOLOMON

Book note for Song of Solomon

No book note, yet.

Chapter note for Song of Songs 1

1 The church's love unto Christ. 5 She confesseth her deformity, 7 and prayeth to be directed to his flock. 8 Christ directeth her to the shepherd's tents: 9 and shewing his love to her, 11 giveth her gracious promises. 12 The church and Christ congratulate one another.

Song 1:1

1 Ki. 4:32. Solomon wrote 1005 songs.

In this book, generally the **beloved** is Christ; the **love** is the Church.

Song 1:2

She:

Kisses can have an intoxicating effect. Christ's love brings with it such joy that one feels giddy under its influence.

Song 1:3

Healing balm in Jesus. Recall that priests are anointed, as are kings. These savor of power and redemption. There is, of course, healing in the name of Jesus, both physical (Ac. 3:6, f.i.), and spiritual (*e.g.*, Ac. 2:38). In the name of Jesus there is exorcism, even cleansing from unclean spirits. Furthermore, as the bread of life Christ feeds us with the manna by the words of God, even his body broken for us (1 Chr. 11:24); his blood is typified by the fruit of the vine (Mat. 26:29; Mk. 14:25; Lu. 22:18), cleansing us from all sin. He is light and truth. For these things, the virgins love him (2 Cor. 11:2; Rev. 14:4; Mat. 25:1 v.f.).

Song 1:4

A longing for the rapture, to be with Christ. In the present dispensation, the Father is God with Jesus seated at his right hand. The Father is thus the king mentioned in Song of Songs. The Father draws us to Christ (Jn. 6:39, esp. Jn 6:44;); the Holy Ghost bears witness of Christ (Jn. 16:13), revealing him to our hearts and reprove the world of sin (Jn. 15:9).

Once drawn to Christ in faith and drawn to him in the rapture, we enter his chambers with gladness and rejoicing and remember the love of Jesus (New Testament) more than the fruit of the vine (*i.e.*, Israel and the law).

Song 1:5

p Gal. 4:26. Asenath the daughter of Potiphara (priest of the sun), Joseph's wife was black. So was Moses' second wife, the Ethiopian, who was the cause of Miriam's leprosy and Aaron's rebuke from the Lord (Num. 12:1-15). Furthermore, the first gentile believer specifically identified was the Ethiopian eunuch and baptised into the Bride of Christ (Ac. 8:27 note) was also black.

Kedar = darkness. The tents in Song of Songs type local churches.

Solomon made the curtains of the temple which veil was rent at the death of Christ.

Song 1:6

She is black from working in the sun. The sun is a type of Christ, so she is black from being exposed to the light of the world. Jerusalem which is above is the believers' mother (Gal. 4:26), the Jews have the earthly Jerusalem as their mother (since their kingdom is of this earth, *i.e.*, the kingdom of heaven). Yet both are born of Jerusalem above. The Jews are angry at the members of the local churches, which constitute the Bride, and will force them to work for their vine, which is Israel as possessor of the law. The law makes one a slave to sin. Thus the blackness of sin factors into the color of the Bride. Her own vinyard, even grace through the blood of Christ, she has not had a chance to take care of, that is, to keep. We all know how the pressures of the world try to keep us from reading the Scripture, even the words of God. Isa. 5:7.

Song 1:7

Flocks do feed at noon and rest through the heat of the day.

The soul expresses its longing for Christ as the good shepherd (Psa. 23; Jn. 10). She, as did Ruth, longs for “the real thing,” that is, the grace and love of God, not the things *about* God or *about* his word. She’s not interested in commentaries or opinions, or a digest-version of the Holy writ. Nor is she interested in the Talmud or the traditions of men or even to join the Tenach-believing Jews who reject the Talmud and which are the flocks of Christ’s companions, his friends (Jn. 3:29).

Song 1:8

p He answers: follow the trail of the flock. Some Baptists call it, “The trail of blood.” Jesus gave us certain signs to identify us among ourselves. Knowing the Scripture is one of them; another is our love for one another. Right doctrine also testifies to our spirit through the working of the Spirit of God. The O.T. talks about the old paths, the old landmarks. All these witness to the truth, the way, and the life (Jn. 14:6). When she arrives at the shepherds’ tents (i.e., churches or other safe gathering places for believers) she is to get to work feeding the kids, a parallel to the lambs (N.T.) of Jn. 21:15. Through the word of God, which is the way (Jn. 14:6), she follows Paul first (1 Cor. 4:16) even as he follows Christ (1 Cor. 11:1) to Christ’s haven.

Song 1:9

He compares her to a company of Pharaoh’s chariot horses. Most likely these are Arabian horses which are renowned for their intelligence, spirit, and stamina. To work, the chariot the horses also need to work well as a team, reflecting the proper husband and wife union. The horses also need stamina to fight in battles that may rage for hours or days. Graceful and competent as these horses and their compared may be like, yet man is not to trust to their strength, so, too, the churches eventually fail the Lord as seen in the Laodicean church of Revelation 3:14-22. Eph. 4:1-13 v.f. casts that typology into our relationship with Christ.

Song 1:10

Rows of jewels are sometimes worn as a veil to cover the face. Chains of gold about the neck are common even today. The Lord decked out Jerusalem the same way (Eze. 16:11 v.f.). Jewels also refer to souls (Mal. 3:17). The Bride thus becomes an ornament of grace (Pr. 6:20-22).

Song 1:11

We: the Trinity. The borders of gold will frame the head. The border is made of plates which are riveted together by silver studs; rather akin to Pharaoh’s head dress.

Silver speaks of redemption (Num. 3:49-50). The words of the Lord are as silver (Psa. 12:6). By drawing men to Christ they rivet, secure them into the Bride and through her into his own body (Gen. 2:24). Eccl. 12:11.

Song 1:12

p The woman speaks.

Reminiscent of the wedding feast; although possibly this is the state of all meals. The king is the Father.

Spikenard: a.k.a. *nard* these days. The word is compound, consisting of *spica* = ear + *nard*, which is believed to derive from the Syrian city of Naarda. Depending on the species, *spica* refers either to the needle-like leaves of the nard plant (*Nardostachys jatamansi*) or the sharp crown-like points of its seed pod (*Nardostachys grandiflora*). It is an aromatic perennial herb, originally from the Himalaya Mountains, having rose-purple flowers. The scent of spikenard was used to calm the nerves and promote awareness and strengthen the mind. It was sometimes used to treat hysteria.

The Hebrew name used here is *nard* and the corresponding Greek is *nardos*. It occurs here and in 4:13, 14; Mk. 14:3; and Jn. 12:3.

The name *spikenard* also applies to an ancient ointment prepared from the aromatic plant of India. From Mark 14:8 we learn that the spikenard ointment was an anointing of Christ’s body to his burial. The oil is used in palliative care to help ease the transition from life to death. **Thus spikenard points to the death of Christ**, even to the spike (spear) in his side (Jn. 19:34).

Song 1:13

Myrrh is a plant that grows to a height of about 9 ft (2.7 m). The light gray trunk is thick and the main branches are knotted with smaller branches protruding at a right angle and ending in sharp spines. The hairless, roughly toothed leaves are divided into one pair of small, oval leaflets with a larger, terminal leaflet. The yellow-red flowers grow on stalks in an elongated and branching cluster. The small brown fruit is oval, tapering to a point.

Medicinally, myrrh is beneficial for loose teeth, gingivitis, and bad breath. It can be used to reduce cholesterol and as an astringent.

Scripturally, myrrh was used in the purification of women (Esther 2:12). The bride thus says that her beloved purifies her. Myrrh was also one of the ingredients of the holy oil (Ex. 30:23-25). The oil was not to be poured on man's flesh (Ex. 30:32), so it could not be used to anoint a king. This fits in with the presence of a king at the time of the fulfillment of the prophecy of this book. As a perfume, myrrh was worn at night.

The Egyptians used myrrh as an embalming agent. Nichodemus provided myrrh, along with aloes, to wrap the body of Jesus and preserve it until the time a proper burial could be given (Jn. 19:39). **Thus myrrh symbolizes Christ's burial.**

Song 1:14

Camphire -- A shrub growing to a height of between eight and ten feet bearing cream-colored, very fragrant flowers. The botanical name of the plant is *Lawsonia alba*. In ancient times it grew very plentifully--some say exclusively--at En-gedi on the western shore of the Dead Sea. Various uses were made of camphire. Along with other fragrant woods (4:13, 14) it was valued for its perfume. Its leaves were used to make a dye for the hair and the skin. (Source: *Jewish Encyclopedia*.)

Some commentators mistakenly say camphire is henna, but henna is *Lawsonia inermis*, which is not at all associated with En-gedi, whereas En-gedi is the source mentioned in the verse.

The Heb. is *kopher* from which derives the English word, cover. *Kopher* has in it the sense of covering as in redemption, ransom, mercy, and pardon. Once the ransom is paid, then comes the release from the kidnapper, even the resurrection. **Thus camphire types the resurrection.**

I have not been able to trace the English origin of camphire, but cam signifies a bud, and apheresis signifies the separation of blood into its component parts. Apheresis has been shortened to pheresis, but without the a- prefix pheresis should mean the opposite of apheresis so that pheresis should mean the re-integration of blood components into whole blood. Since the life is in the blood (Gen. 9:4 etc.), this also points to the resurrection.

Song 1:15

(Psa. 68:13; Sol. 2:14); 4:1

Song 1:17

Cedar is impervious to insects and it lasts.

Chapter note for Song of Songs 2

1 The mutual love of Christ and his church. 8 The hope, 10 and calling of the church. 14 Christ's care of the church. 16 The profession of the church, her faith and hope.

Song 2:1

Isa. 35:1-2.

Sharon = watcher; plain.

Song 2:2

Christ speaks.

Song 2:3

The Bride speaks. 8:5.

Song 2:4

"Banner" implies a cause. She is not a prisoner but taken for love; to be the recipient of grace and love.

Song 2:5

Sick of love is accompanied by sighing, restlessness, inability to concentrate.

Song 2:6

8:3. Which side she's to sleep on.

Song 2:7

3:5; 8:4.

A roe is a doe. A hind is a female red deer or a young female deer.

Either she calls him "love," or this is an invocation not to stir up *her* love before the awakening (rapture).

Song 2:8

p Gospel, Jn. 10:4.

Song 2:9

Hart = male deer.

Song 2:10

"Rise up..." refers to resurrection and rapture.

Song 2:11

Will the rapture be in the spring?

Song 2:12

Turtle(dove), Jer. 8:7.

Song 2:13

Fig tree is a type of Israel: Mat. 24:32 v.f. Rapture.

Song 2:14

Dove, (1:15; 4:1), types the Holy Ghost who identifies the believers in Christ. Jer. 48:28.

Song 2:15

Eze. 13:4.

Song 2:16

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Song 2:17

Bether (Bithron) is where David pursued Abner, 2 Sam. 2:29. The name means “division.”

Chapter note for Song of Songs 3

1 The church's fight and victory in temptation. 6 The church glorieth in Christ.

Song 3:1

Isa. 26:9

Song 3:5

2:7; 8:4.

Song 3:6

p Ex. 13:21.

Chapter note for Song of Songs 4

1 Christ setteth forth the graces of the church. 8 He sheweth his love to her. 16 The church prayeth to be made fit for his presence.

Song 4:1

Dove: (2:14, 5:2); 1:15.

Song 4:3

Scarlet thread theme: Gen. 38:28, 30; Josh. 2:18.

Song 4:7

Eph. 5:27

Song 4:8

p Leopards are mentioned in Isa. 11:6; Jer. 5:6; 13:23; Dan. 7:6; Hos. 13:7; Hab. 1:8; and Rev. 13:2.

Song 4:10

New Testament use of sister.

Song 4:12

Adam and Eve were brother and sister with God as Father.

Song 4:13

Re. camphire: 1:14. Spikenard, 1:12.

Song 4:16

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Chapter note for Song of Songs 5

1 Christ awaketh the church with his calling. 2 The church having a taste of Christ's love is sick of love. 9 A description of Christ by his graces.

Song 5:2

p Rev. 3:20. Dove: (4:1, 5:12); 6:9.

Song 5:7

Eph. 2:14.

-- **VEIL**

This is the only time veil has this spelling in the Old Testament, other places it's "vail."

Song 5:9

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Song 5:10

p Jesus Christ is white, not brown, yellow, or red. He's Semitic.

Song 5:11

Compare Rev. 1:14.

Song 5:12

Compare 1:15 and 4:1. Dove, (v. 2, 6:9) (Holy Ghost).

Chapter note for Song of Songs 6

1 The church professeth her faith in Christ. 4 Christ sheweth the graces of the church, 10 and his love towards her.

Song 6:4

p

Song 6:8

Psa. 45. Outlines the groups in Ephesian's family of God (Eph. 3:15).

Song 6:9

Dove: (5:12, Isa. 38:14); 5:2.

Song 6:10

p The praise offered by the women of v. 9: The moon types the Church, the sun types Christ. Will the church ride with Christ when he comes with his army in Rev. 19:11v.f.?

Song 6:12

Amminadib = generous, willing, free people. The same man referred to in Num. 2:3? If so, he was the captain of the children of Judah.

Song 6:13

Shulamite = repaid, perfect, recompense, restitution, restore, at peace, (safe, completed, friendly, reciprocating); in a word, *reconciled*. This is the only verse in which the name appears.

It seems that Israel will miss the church after the rapture.

Two armies -- Gen. 32:2; Rev. 19:14,

Chapter note for Song of Songs 7

1 A further description of the church's graces. 10 The church professeth her faith and desire.

Song 7:1

Isa. 52:7; Rom. 10:15.

Song 7:4

4:4

Song 7:9

A reference to the resurrection?

Song 7:10

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Song 7:13

Gen. 30:14

Chapter note for Song of Songs 8

1 The love of the church to Christ. 6 The vehemency of love. 8 The calling of the Gentiles. 14 The church prayeth for Christ's coming.

Song 8:3

2:7

Song 8:4

2:7; 3:5.

Song 8:5

p Mat. 4:1-11. 2:3.

Song 8:6

Re. jealousy and fire: compare Ex. 20:5 and Rev. 20:15; Zeph. 3:8.

Love is strong as death -- the key to the resurrection.

“Most vehement” is the same Hebrew word as YAH. Vehement means “Characterized by forcefulness of expression or intensity of emotion or conviction; marked by or full of vigor or energy.” These are characteristics of the Living God.

Song 8:7

Contemned: to hold in contempt with tones of condemnation.

Song 8:8

p 2 Jn. 1:13.

Song 8:11

Parallels the good steward parables.

Song 8:14

p Rev. 22:20.