



## **Song of Solomon—**

Oh, beloved of our Lord Jesus, as you study and meditate and apply the words of this lovely poem to your own heart, let the Spirit of God lead you into the passionate intimacy with Your Savior that you've been eternally made for. Be wooed by His beckoning to give your whole being over to His faithful and fervent love for you! Allow the language of His heart that you find expressed by the Beloved in this song to tune your heart to His invitation to your inner man that says, "Come follow Me to deeper love." For this is His heart for you. And here in this lovely Song of Solomon, you will find His love expressed. May the Lord give your heart a longing to love Him and be loved by Him more as you drink deeply of this portion of His Holy Word.

### **Helpful Study Links:**

Additional Commentary: (Great Resource!)  
[http://preceptaustin.org/  
song\\_of\\_solomon\\_commentaries.htm](http://preceptaustin.org/song_of_solomon_commentaries.htm)

### **Sermon Links:**

"A Love Song and A Hymn" by Ray C Stedman  
<http://www.raystedman.org/adventure/0222.html>  
"Return, Return, O Shulamite; Return, Return"  
by C H Spurgeon  
<http://www.biblebb.com/files/spurgeon/1794.htm>

### **Commentary:**

The commentary used throughout this booklet is  
**With the Word Bible Commentary**  
by Warren W. Wiersbe.  
ISBN 0-8407-9108-9



### **Author: Solomon (1:1)**

Solomon is the wisest man ever to walk on this earth, aside from Jesus. Therefore we have the wisest advice here that we will find anywhere on this subject.

As we noted in Ecclesiastes and Proverbs, part of our problem with this is how Solomon lived—for he lived poorly in many areas. The simple solution is that knowing wisdom and living wisdom are two different things. Solomon knew what was right but did not live it. Something to consider in our own lives as well.

### **About Song of Solomon**

The Song of Songs, also called the Song of Solomon, is a collection of love poems between a husband and wife, with occasional sections attributed to friends or relatives who shared in the couple's happiness.

The poems describe the couple's courtship and marriage, though it is not entirely clear at what point the marriage took place. In explicit but tasteful and beautiful imagery, Song of Songs celebrates both the emotional and physical aspects of marriage.



### **Theme: Love**

Many wrestle with what this book, Song of Solomon, is about. The question to decide is if this book is about love on a human level or love on a divine level. Or more simply, does this book describe what God intended for men and women in the area of romance and love or is it an allegory showing us the height of the relationship that God longs for us as His "bride". The answer is ....YES!

The Song of Solomon shows for us the true picture of what God created for us in and how to have His best in marriage – what real marriage can be like. Yet once that is understood—then we see beyond it, that romance is ultimately a picture of the relationship God longs for with us. Another place to see how God does this is Eph 5:25-32.

We are going to do something different than we have done so far in our journey through the Bible. We are going to study this book twice. This week, I want to challenge you to seek to look at it purely

from the human level, that is that I want you to see what God wants for us in the area of romance. Next week we will look at it again, but seek to look at it from the angle of our relationship with God. But this week, let's focus on the picture God has for marriage, for love, for romance.

Understand this—God is the creator of everything that is good. God created and designed us. Therefore, romance is His creation. Satan is a thief; he takes what God created and twists it and distorts it. He creates nothing, but messes up what God intended for good!

When we think about this area of romance, most of us, if not all of us have been severely tainted by Satan's schemes in this regard. The end result is that we don't really understand romance, nor its wonderful purity. I urge you to set aside your previous understandings of romance and allow God to show you, as if for the first time, what romance was intended to be. Since the world views sex so sordidly and perverts and exploits it so persistently and since so many marriages are crumbling because of lack of love, commitment, and devotion, it is advantageous to have a book in the Bible that gives God's endorsement of marital love as wholesome and pure.

Like Ecclesiastes, this little book is not easily outlined, and various schemes can be used. It abounds with sudden changes of speakers, and they are not identified clearly in the text. Your Bible may seek to tell you who is speaking—Solomon, the Shulamite or others—but understand this—those additions are not in the text and actually vary in different Bibles that are published. So—don't necessary still to what they suggest, but let the text guide you to who is speaking and when there is a change in the speaker.

This book is written in Hebrew Poetry. Hebrew Poetry is not the rhyming of sounds but of thoughts. Therefore, the book is characterized by parallelism, the stating and restating of an idea in close context. Look for this and make sure in interpreting one section that you see how it relates to those around it, in a poetic way.

Also keep in mind that this is a poem for mature people, rich in Oriental imagery, and must be "felt" as well as read. Solomon wrote Ecclesiastes for the inquiring mind, Proverbs for the obedient will,

and the Song of Solomon for the loving heart. It takes all three for a balanced life.

### UNIQUE FEATURES

- It is one of only two Bible books that do not mention the name of God (the other is Esther).
- Of the 1,005 songs Solomon composed (see 1 Kings 4:32), this was his “song of songs” (1:1), his very best.

Hebrews 13:4 captures the heart of this song, “Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge.”

## Outline Song of Solomon

- I. The Beginning of Love 1:1–5:1
  - A. Falling in Love 1:1–3:5
- B. The banquet hall fellowship (1:2–2:7)
  - C. The springtime visit (2:8–17)
  - D. The night quest (3:1–5)
  - E. United in Love 3:6–5:1
- II. Broadening of Love 5:2–8:14
  - A. Struggling in Love 5:2–7:10
  - B. Growing in Love 7:11–8:14

# The Song of Solomon

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Jewish tradition sees this book picturing Jehovah's love for Israel, and Christians see it illustrating Christ's love for the church (Eph. 5:23–33) as well as the individual believer (John 14:21–24).

The “plot” centers on King Solomon's love for a humble maiden. Courtship (1:1–3:5) leads to marriage (3:6–5:1) and then to the joys and trials of married love (5:2–8:14). The book is indeed a beautiful presentation of the love of husband and wife, for the Jews accepted sexuality as a precious gift from God, a holy expression of true commitment in marriage.

The Song of Solomon is also an expression of the love relationship of the believer and the Savior. Christ calls us away from the trivial things of life that we might enjoy a deeper communion with Him. This communion is not without difficulties and disciplines, but it leads to a happier and holier life.

As you read the Song of Solomon, be sure to distinguish the various people speaking. Many recent translations of the Bible, such as the New King James Version, will identify them for you. Also keep in mind that this is a poem for mature people, rich in Oriental imagery, and must be “felt” as well as read. Solomon wrote Ecclesiastes for the inquiring mind, Proverbs for the obedient will, and the Song of Solomon for the loving heart. It takes all three for a balanced life.

*“The historical books I may compare to the outer courts of the temple; the gospels, the epistles and the psalms bring us into the holy place, or the court of the priests; but the Song of Solomon is the most holy place—the holy of holies, before which the veil still hangs to many an untaught believer.”*

**Charles Haddon Spurgeon**

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (2 Th 1:1). Nashville: Thomas Nelson.

# Daily Bible Study

Thursday, November 22nd, 2007

*Passage for today: Song of Solomon 1-2*

## Questions to Ponder

1. What is the Shulamite's opinion of herself? Why does she say, "Do not look upon me"? What insights does this give to us?
2. How does the Beloved look upon her? Notice the admonition to catch the little foxes. How could this apply to our lives and relationships?

## With the word Bible Commentary

Christ loves you, no matter what you may see in yourself (vv. 5–6, 8, 15). Be sure that your love for Him is expressed in both words (vv. 2–3, 16) and deeds (John 14:21–24). Spend time with Him and enjoy His love as you would food and drink (vv. 2, 12) and the fragrance of sweet perfume (vv. 3, 12–13; John 12:1–8).

Your love relationship must never become stagnant because He wants to lead you into deeper experiences in His chambers (v. 4) and His banquet hall (2:4). Never be afraid to follow Him, for His love will never lead you astray. Enjoyment and enrichment will be yours as you commune with Him.

At the same time, never neglect your work (v. 6); faithful service is one way you show Him your love. You do not choose between Mary and Martha (Luke 10:38–42), for both service and devotion belong to the balanced Christian life. Also, do not allow yourself to become isolated from others. Follow His flock and His footsteps and you will walk in paths of loving fellowship (John 21:15–25).

*"Love is the greatest thing that God can give us; for Himself is love: and it is the greatest thing we can give to God."*

**Jeremy Taylor**

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (2 Th 1:1). Nashville: Thomas Nelson.



# Daily Bible Study

Friday, November 23rd, 2007

## *Passage for today: Song of Solomon 3*

### Questions to Ponder

1. How does this chapter reveal the love of the Shulamite? How would you describe the depth of her longing?
2. Verses 6-11 likely describe the marriage procession. What does this teach us about the significance of marriage and how it should be esteemed?

### With the word Bible Commentary

**Seeking (1–3).** There are times when the Lord comes to you (2:8), but there are also times when you should seek Him. It was not easy for her to leave the comfort and security of the bed for the danger of the street, but love cannot rest until it finds its beloved. Do you have that kind of love?

**Finding (4–5).** She was not satisfied with information from the watchmen; she wanted personal communion with her beloved. It is not enough merely to listen to what others say about Jesus, as helpful as that may be. Press on until you enjoy Him personally.

**Enjoying (6–11).** In a triumphant and beautiful wedding procession, Solomon claims his bride and takes her home. The church is awaiting the Lord's glorious coming, but as we wait, we experience His love and joy (vv. 10–11; John 15:9–11). Find your delight in Him today and the joys of heaven will be greater

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (2 Th 1:1). Nashville: Thomas Nelson.



# Daily Bible Study

Saturday, November 24th, 2007

*Passage for today: Song of Solomon 4*

## Questions to Ponder

1. Notice the depth of affection communicated in this chapter. What does this teach us about God's design for marriage?

## With the word Bible Commentary

Do you want to experience His love?

**Listen to His words (1–8).** He wants to tell you how fair you are in His sight because of His grace (Eph. 1:6). If you listen to what others say about you, you may be led astray, and if you listen to yourself, you may become discouraged. Believe His Word and rest in His love. Let your heart listen for His voice.

**Look to Him in love (9–11).** You cannot see Him physically, but you can still love Him (1 Pet. 1:8). See Him in His Word, in the world He has made, and in His providential care for you each day. Tell Him that you love Him!

**Live to please Him (12–16).** A garden, spring, and fountain are not useful if they are shut up, so open your life to Him and let Him bring out of you all that will delight Him and help others. Sometimes He must send trials to bring out the best blessings (v. 16). You are His unique garden and He is the loving Gardener (John 20:15), and He will cultivate your life and make it fruitful as you commune with Him (John 15:1–8). When the Lord comes to your garden, let Him enjoy your love (5:1; John 20:11–18).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (2 Th 1:1). Nashville: Thomas Nelson.



# Daily Bible Study

Sunday, November 25th, 2007

*Passage for today: Song of Solomon 5*

## Questions to Ponder

1. What caused the Shulamite to be separated from her beloved? What practical lessons does this give us?
2. Notice the description that she gives of her beloved. What does this teach us?

## With the word Bible Commentary

No matter where you are or what you are doing, fix your heart on the Lord and keep alert to His voice. You never know when He may come to have fellowship with you.

When He comes, He will speak and knock, and you must respond to Him immediately. No excuses! She heard his knock and his voice, and she saw his hand, but she did not yield to his call. When finally she opened the door, he was gone, even though he left a token blessing behind (v. 5). Better to have your beloved than any blessing he might give. A loving heart will seek the Lord, no matter what the cost (vv. 6–8). How much better it would have been for her to respond to Him when she first heard His call. But she does not blame her Beloved; she gladly tells others how wonderful He is (vv. 10–16).

An affectionate heart is an alert heart, quick to respond to the Beloved's calls

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (2 Th 1:1). Nashville: Thomas Nelson.



# Daily Bible Study

Monday, November 26th, 2007

*Passage for today: Song of Solomon 6*

## Questions to Ponder

1. How do the daughters of Jerusalem respond to the Shulamite's description in chapter 5?
2. Notice verse 3. Why is it so important to have this confidence especially in times of separation?

## With the word Bible Commentary

The friends of the bride noticed that her Beloved was missing, and they asked about Him (v. 1). Often others can tell when we are out of fellowship with the Lord. Of course, we know where He is (v. 2) and what we must do to be reconciled to Him (1 John 1:9). We know that we belong to Him (v. 3) and that He still loves us and sees beauty in us (vv. 4–10) in spite of our lack of loving response. Contrast verse 3 with 2:16 and 7:10.

The bride went where her beloved was (v. 11) that she might be forgiven and restored. If we are to be reconciled to him and enjoy his communion once more, we must go back to the place where we left him (Gen. 13:3). Instead of being beaten (5:7), she is now in his glorious triumphal procession (vv. 10–12; 2 Cor. 2:14), sitting regally in the lead chariot!

Her friends begged her to remain that they might enjoy her beauty (v. 13). Do God's people today impress the world with their beauty and Christlikeness? Perhaps we need to meet the Beloved in His garden.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (2 Th 1:1). Nashville: Thomas Nelson.



# Daily Bible Study

Tuesday, November 27th, 2007

*Passage for today: Song of Solomon 7*

## Questions to Ponder

1. Notice again the affectionate language used in this chapter. What can we learn from it?
2. What does the Shulamite call for in this chapter? Why is this so important?

## With the word Bible Commentary

**He admires you (1–5).** Once more, the Beloved tells His wife how attractive she is to Him. This reminds us that husbands and wives need to express their love to each other often and find their joy freely in each other. Perhaps we would use different similes today, but each of these descriptions was meaningful in that day.

**He desires you (6–13).** What incredible love that He should want to share His life with sinners such as we are (1 John 3:1)! Verse 10 is an improvement over 2:16 and 6:3, for it focuses on His desire for us and not just on our relationship with Him. Ask Him to go with you to some special place where you can give Him your love (vv. 11–13). There are times when He invites you (2:10ff.), but He enjoys it when you invite Him.

*“I ask you, Lord Jesus, to develop in me, your lover, an immeasurable urge towards you, an affection that is unbounded, a longing that is unrestrained, a fervor that throws discretion to the winds! . . . There is no one more blessed than he who dies because he loves so much. No creature can love God too much.”*

**Richard Rolle**

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (2 Th 1:1). Nashville: Thomas Nelson.



# Daily Bible Study

Wednesday, November 28th, 2007

## *Passage for today: Song of Solomon 8*

### Questions to Ponder

1. What is the meaning of the often repeated phrase in this book, “not to awaken love until it pleases”? How does it apply to us?
2. How does the Shulamite describe herself in this chapter? How does it differ from chapter 1? What is the significance of this?

### With the word Bible Commentary

**Imagining love (1–2).** When you love someone, you think about that person and imagine all kinds of wonderful experiences together. But true love cannot remain only in the mind; it has to be fulfilled in life. An imaginary love for Christ is fatal to a vital Christian life.

**Experiencing love (3–5).** Your love for Him must be a living and growing experience, not something you manufacture yourself. You can commune with Him in private worship, lean on Him in the wilderness, and enjoy Him in the field. Everywhere, He awaits your affection.

**Cherishing love (6–7).** Solomon used three images to illustrate true love. The seal speaks of ownership, two lovers belonging only to each other until separated by death. This is the permanence of love. The fire reminds us of the power of love—nothing can quench it. And the wealth illustrates the preciousness of love.

**Protecting love (8–11).** The picture is that of a family, protecting a young daughter until she is old enough to marry. If she is a “door” (open to everybody), she must be protected, but if she is a “wall,” she has the integrity to protect herself.

Listening for love (12–14). The Savior listens for your voice (v. 13; 2:14), and you must listen for His voice (2:8; 5:2). He will speak to you through His Word and by His Holy Spirit, so be attentive.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (2 Th 1:1). Nashville: Thomas Nelson.



***“A bundle of myrrh is my well-beloved unto me.”***

Song of Solomon 1:16

Taken from *Morning and Evening*

By Charles Spurgeon

Myrrh may well be chosen as the type of Jesus on account of its preciousness, its perfume, its pleasantness, its healing, preserving, disinfecting qualities, and its connection with sacrifice. But why is he compared to “a bundle of myrrh”? First, for plenty. He is not a drop of it, he is a casket full. He is not a sprig or flower of it, but a whole bundle. There is enough in Christ for all my necessities; let me not be slow to avail myself of him. Our well-beloved is compared to a “bundle” again, for variety: for there is in Christ not only the one thing needful, but in “him dwelleth all the fulness of the Godhead bodily,” everything needful is in him. Take Jesus in his different characters, and you will see a marvellous variety—Prophet, Priest, King, Husband, Friend, Shepherd. Consider him in his life, death, resurrection, ascension, second advent; view him in his virtue, gentleness, courage, self-denial, love, faithfulness, truth, righteousness—everywhere he is a bundle of preciousness. He is a “bundle of myrrh” for preservation—not loose myrrh to be dropped on the floor or trodden on, but myrrh tied up, myrrh to be stored in a casket. We must value him as our best treasure; we must prize his words and his ordinances; and we must keep our thoughts of him and knowledge of him as under lock and key, lest the devil should steal anything from us. Moreover, Jesus is a “bundle of myrrh” for speciality. The emblem suggests the idea of distinguishing, discriminating grace. From before the foundation of the world, he was set apart for his people; and he gives forth his perfume only to those who understand how to enter into communion with him, to have close dealings with him. Oh! blessed people whom the Lord hath admitted into his secrets, and for whom he sets himself apart. Oh! choice and happy who are thus made to say, “A bundle of myrrh is my well-beloved unto me.”

***“Take us the foxes, the little foxes that spoil the vines.”***

Song of Solomon 2:15

Taken from *Morning and Evening*

By Charles Spurgeon

A little thorn may cause much suffering. A little cloud may hide the sun. Little foxes spoil the vines; and little sins do mischief to the tender heart. These little sins burrow in the soul, and make it so full of that which is hateful to Christ, that he will hold no comfortable fellowship and communion with us. A great sin cannot destroy a Christian, but a little sin can make him miserable. Jesus will not walk with his people unless they drive out every known sin. He says, “If ye keep my commandments, ye shall abide in my love, even as I have kept my Father’s commandments and abide in his love.” Some Christians very seldom enjoy their Saviour’s presence. How is this? Surely it must be an affliction for a tender child to be separated from his father. Art thou a child of God, and yet satisfied to go on without seeing thy Father’s face? What! thou the spouse of Christ, and yet content without his company! Surely, thou hast fallen into a sad state, for the chaste spouse of Christ mourns like a dove without her mate, when he has left her. Ask, then, the question, what has driven Christ from thee? He hides his face behind the wall of thy sins. That wall may be built up of little pebbles, as easily as of great stones. The sea is made of drops; the rocks are made of grains: and the sea which divides thee from Christ may be filled with the drops of thy little sins; and the rock which has well nigh wrecked thy barque, may have been made by the daily working of the coral insects of thy little sins. If thou wouldst live with Christ, and walk with Christ, and see Christ, and have fellowship with Christ, take heed of “the little foxes that spoil the vines, for our vines have tender grapes.” Jesus invites you to go with him and take them. He will surely, like Samson, take the foxes at once and easily. Go with him to the hunting.

***“I am come into my garden, my sister, my spouse.”***

Song of Solomon 5:1

Taken from *Morning and Evening*

By Charles Spurgeon

The heart of the believer is Christ's garden. He bought it with his precious blood, and he enters it and claims it as his own. A garden implies separation. It is not the open common; it is not a wilderness; it is walled around, or hedged in. Would that we could see the wall of separation between the church and the world made broader and stronger. It makes one sad to hear Christians saying, "Well, there is no harm in this; there is no harm in that," thus getting as near to the world as possible. Grace is at a low ebb in that soul which can even raise the question of how far it may go in worldly conformity. A garden is a place of beauty, it far surpasses the wild uncultivated lands. The genuine Christian must seek to be more excellent in his life than the best moralist, because Christ's garden ought to produce the best flowers in all the world. Even the best is poor compared with Christ's deservings; let us not put him off with withering and dwarf plants. The rarest, richest, choicest lilies and roses ought to bloom in the place which Jesus calls his own. The garden is a place of growth. The saints are not to remain undeveloped, always mere buds and blossoms. We should grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Growth should be rapid where Jesus is the Husbandman, and the Holy Spirit the dew from above. A garden is a place of retirement. So the Lord Jesus Christ would have us reserve our souls as a place in which he can manifest himself, as he doth not unto the world. O that Christians were more retired, that they kept their hearts more closely shut up for Christ! We often worry and trouble ourselves, like Martha, with much serving, so that we have not the room for Christ that Mary had, and do not sit at his feet as we should. The Lord grant the sweet showers of his grace to water his garden this day.

***“I called him, but he gave me no answer.”***

Song of Solomon 5:6

Taken from *Morning and Evening*

By Charles Spurgeon

Prayer sometimes tarrieth, like a petitioner at the gate, until the King cometh forth to fill her bosom with the blessings which she seeketh. The Lord, when he hath given great faith, has been known to try it by long delayings. He has suffered his servants' voices to echo in their ears as from a brazen sky. They have knocked at the golden gate, but it has remained immovable, as though it were rusted upon its hinges. Like Jeremiah, they have cried, “Thou hast covered thyself with a cloud, that our prayer should not pass through.” Thus have true saints continued long in patient waiting without reply, not because their prayers were not vehement, nor because they were unaccepted, but because it so pleased him who is a Sovereign, and who gives according to his own pleasure. If it pleases him to bid our patience exercise itself, shall he not do as he wills with his own! Beggars must not be choosers either as to time, place, or form. But we must be careful not to take delays in prayer for denials: God's long-dated bills will be punctually honoured; we must not suffer Satan to shake our confidence in the God of truth by pointing to our unanswered prayers. Unanswered petitions are not unheard. God keeps a file for our prayers—they are not blown away by the wind, they are treasured in the King's archives. This is a registry in the court of heaven wherein every prayer is recorded. Tried believer, thy Lord hath a tear-bottle in which the costly drops of sacred grief are put away, and a book in which thy holy groanings are numbered. By-and-by, thy suit shall prevail. Canst thou not be content to wait a little? Will not thy Lord's time be better than thy time? By-and-by he will comfortably appear, to thy soul's joy, and make thee put away the sack-cloth and ashes of long waiting, and put on the scarlet and fine linen of full fruition.

***“Love is strong as death.”***

Song of Solomon 8:6

Taken from *Morning and Evening*

By Charles Spurgeon

Whose love can this be which is as mighty as the conqueror of monarchs, the destroyer of the human race? Would it not sound like satire if it were applied to my poor, weak, and scarcely living love to Jesus my Lord? I do love him, and perhaps by his grace, I could even die for him, but as for my love in itself, it can scarcely endure a scoffing jest, much less a cruel death. Surely it is my Beloved's love which is here spoken of—the love of Jesus, the matchless lover of souls. His love was indeed stronger than the most terrible death, for it endured the trial of the cross triumphantly. It was a lingering death, but love survived the torment; a shameful death, but love despised the shame; a penal death, but love bore our iniquities; a forsaken, lonely death, from which the eternal Father hid his face, but love endured the curse, and gloried over all. Never such love, never such death. It was a desperate duel, but love bore the palm. What then, my heart? Hast thou no emotions excited within thee at the contemplation of such heavenly affection? Yes, my Lord, I long, I pant to feel thy love flaming like a furnace within me. Come thou thyself and excite the ardour of my spirit.

“For every drop of crimson blood

Thus shed to make me live,

O wherefore, wherefore have not I

A thousand lives to give?”

Why should I despair of loving Jesus with a love as strong as death? He deserves it: I desire it. The martyrs felt such love, and they were but flesh and blood, then why not I? They mourned their weakness, and yet out of weakness were made strong. Grace gave them all their unflinching constancy—there is the same grace for me. Jesus, lover of my soul, shed abroad such love, even thy love in my heart, this evening.