

The Song of Solomon, Detailed Bible Study Outline

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Exciting Prelude to the Study!

1. The Song of Solomon, also known as “Song of Songs” and “Canticles” (Latin), is a historical record of the courtship and conjugal love between Solomon and his Shulamite bride.
2. The Song of Solomon is the last of the five poetry books in the Bible: Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon.
3. Solomon wrote the Song of Solomon from an autobiographical standpoint (1:1,4,12, 3:9,11, 7:5), this was his pre-eminent song. Other songs (Psalms) of record that Solomon penned are Psalms 72,127, and possibly Psalms 128, 129, and 130. These are only 6 of his 1,005 songs (1 Kings 4:32). Solomon also wrote Proverbs and Ecclesiastes.
4. Date written: Between 970 BC and 931 BC, most scholars believe it was written earlier in his reign.
5. Frameworking the Song of Solomon on Two Levels
 - a. Literally, The Lesser Level (as we would ordinarily read it concerning its facts, its romance, and its details, unless clearly figurative)
 - b. Christologically, The Greater Level (this will teach us how this inspired book fits in the context of the rest of Scripture)
 1. John 5:39, noting the Topic of all Scripture which gives us interpretive aid, Cf. 2 Timothy 3:16-17
 2. Solomon is the “beloved” on the human level, Christ is the “Beloved” on the divine level (2 Samuel 7:12-17)
 3. Psalm 45:1-17, a Jewish Messianic Psalm, always understood that way, Psalm 45:6-7 is quoted in Hebrews 1:8-9, these two songs of love have many points of similarity, compare these nine parallels between Psalm 45 and Song of Solomon (PSvs,SOSvs), Source: “Notes, #507” by Jonathan Edwards, 1756

- a. 45:2, 5:16
 - b. 45:3-4, 6:10
 - c. 45:7, 1:3
 - d. 45:8, 1:13-14
 - e. 45:9, 6:8
 - f. 45:10, 5:2
 - g. 45:11, 4:9
 - h. 45:13, 7:1
 - i. 45:14, 1:4
4. Ephesians 5:18-33, note the love of Christ towards His bride (the church), typified by the love that exists (or ought to exist) between husband and wife, also let us be “speaking” and enjoying “spiritual songs” of Him
 5. Revelation 19:5-9, the marriage of the church to Christ the bridegroom, the arrayment of the special bride
 6. Key verses in Song of Solomon:
 - a. 2:4
 - b. 2:16, 6:3
 - c. 4:7
 - d. 6:13
 - e. 8:6-7

Song of Solomon Bible Study, Detailed Outline, Verse by Verse

1. 1:1-2:7, The Banquet
 - a. 1:1, “The song of songs”, a superlative title, Cf. Revelation 19:16
 - b. “Canticles”, shortened from the Latin “Canticum Canticorum”, also a superlative, this is a title of antiquity, oft referenced in Spurgeon’s sermons
 - c. “Song of...Solomon’s”, a fuller title of the book
 - d. 1:2, “The Shulamite”, the bride, possible Solomon’s first wife, note “the” definite article (Proverbs 5:18; Ecclesiastes 9:9), Solomon is her singular desire

- e. “wine” brings temporal joy (Psalm 104:15), but fullness of joy is found in the “love of the Beloved (John 15:11)
- f. 1:3, the value of a good reputation, a good verse arguing for an early date of writing of this book, Cf. Proverbs 22:1
- g. “Your name”, Cf. Isaiah 9:6
- h. “Therefore”, because of His name, His Person, he is a draw for our love, for those who are unspotted and unspoken for by the world
- i. 1:4, the desire for the bride to be courted, and the unselfish happiness of her friends
- j. “Draw me away!...We will run after you”, spiritual attraction, Cf. Jeremiah 31:3; Hosea 11:4; John 6:44, 12:32
- k. 1:5-6, the self-consciousness concerning the appearance of the courted woman, she uses an example of the color of nomadic tents, and an appeal to “the curtains of Solomon”, not so humbly likening herself to these beautiful and luxurious items, her Beloved would agree
- l. Humility and abasement of the sinner, we are “dark” in our sin and unfaithful in tending to our “own vineyard”, yet we approach Jesus nonetheless, perhaps He will accept us notwithstanding
- m.1:7, the Shulamite addresses her beloved (Solomon), she wishes to know where he is that she might get into closer proximity to him, rather than keep company only with others close to him
- n. The Christian wishes to know where the sheepfold is, that he might dwell there, Cf. John 10:3-9, it is not good enough for us to be near someone else who is near to Jesus, some look to be near to a saint but what does that avail and why settle for second best?
- o. 1:8, Solomon, “The Beloved”, notices the Shulamite, and invites her to dwell in a place near him
- p. “follow in the footsteps” of those faithful gone before

- q. “beside the shepherds’ tents, it is good to stay near those who have lovingly cared for and instructed you as under-shepherds as enjoined in Proverbs 11:14; John 21:17; Acts 2:42-47, 20:28; 1 Timothy 5:17
- r. 1:9-10, even as Solomon had the finest of horses (Cf. 1 Kings 10:28-29), the Shulamite is the finest of women, he means this as the highest compliment, both are adorned with beauty
- s. Jesus sees His church, His bride, as the crown jewel of His creation, John 1:3 applied
- t. 1:11, “the daughters of Jerusalem” take this last statement quite literally, as young ladies they are happy for their friend, and will prepare her for the wedding
- u. The people of the healthy local church prepare each member for heaven, by edification and sanctification, Cf. 1 Corinthians 12:7; Ephesians 4:11-16; Revelation 19:5-9
- v. 1:12-14, the bride smells nice, she spares no expense in caring for her person when she knows she will be in Solomon’s presence, we always do our best when courting but what of when we are years into marriage?, “cluster of henna blooms” are highly fragrant flowers associated with marriage and joy in Eastern cultures
- w. 1:12 accomplished quite literally in Mark 14:3, it is a great gesture from a heart overflowing with love, and is abasing to our pride in the place of His grace
- x. 1:13, “myrrh” is a perfume (a sweet smelling and pleasant aroma), a preservative, and an agent of healing and minimizing pain, it is extremely costly, so too is Christ to all those who call Him “Beloved”
- y. “That lies all night between my breasts”, in our bosom, our Lord lies near to us and we keep Him there
- z. 1:15, Solomon professes his bride to be beautiful, pure, and innocent, “dove’s eyes” of singular devotion

- aa. So too does Jesus see His church, having been perfected in the beauty of holiness, the “dove’s eyes” are gentle, reflecting as windows to the soul, and of pure love from the heart, Cf. Psalm 96:9; Hebrews 10:14
- bb. 1:16-17, the Shulamite responds by praising her beloved’s appearance also, their dwelling places together are beautiful (apply: making our homes a sacred and special place conducive to romance and marital love
- cc. So too we ought to have spaces conducive to spiritual communion with Christ, from the prayer place at home to the communion table at church, “pleasant” places that we enjoy going to
- dd. 2:1-2, we agree with the sages that verse 1 is an affirmation spoken by the beloved, as it agrees with verse 2, Solomon is “the” chief man of the land who could have his choice of women (and so later in life, he did! 1 Kings 11:3), though many women could turn him to destruction with their agendas, Solomon found one motivated by pure love, how easily one immoral woman can turn a good man from the way (Proverbs 5:1-9)
- ee. Christ’s heart is not to be turned away from His church, as Solomon’s was, He is unique, “the” twice, does not the Spirit speak well in Christ commending Himself?, Matthew 13:22-23 applied
- ff. 2:3, the Shulamite compares her beloved to an apple tree, which provides both fruit for nourishment and shade for refreshment
- gg. Does not our Beloved Jesus provide these for us?
- hh. 2:4, “He brought me”, the Shulamite, as the special guest of King Solomon, and every manner of loving care and public honor covered her in the house of feasting
- ii. What might be “the banqueting house”, the local church, the place of public feasting on His Person and Word, the Communion Table, or in the final dispensations the

Messianic Kingdom in which He reigns, or even the Eternal State? “His banner over me (is) love.” Christ’s covering and exaltation of the church, His special bride, “banner” in the Bible (Psalm 20:5, 60:4, Song of Solomon 6:4; Isaiah 13:2), this leads to the charge that the church is characterized by pride made out of envy by those under another banner of the world and its religions

jj. 2:5, all the Shulamite can think of is the object of her affection, she wishes to pass the time with distractions and small pleasures as she waits to see her beloved again

kk. As we go through this life, we get through the necessary mundane things, always looking forward to the “times of refreshing” (Acts 3:19) in Christ’s presence, those times when our sins are confessed and forgiven, communion is near, and as the worldly minded looks for an excuse not to go to church, we look forward to Friday night Bible Study and Sunday morning Service!

ll. 2:6, when in love, all is right in the world, for a moment

mm. So too this is found in the embrace of our Savior

nn. 2:7, let us not move too quickly to force a thing, but let it happen in God’s good timing

oo. Let us learn not to move ahead of God with our own plans and methodology to achieve them, for they may not be the Lord’s plans for us, we can rest assured that love will be stirred up and awakened on the divine timetable

2. 2:8-17, The Beloved’s Voice

a. 2:8, the hearing of the voice, how we love to hear the sweet voice of the one we love, “Can I call you sometime?” is a line, but more an anticipation

b. Christ’s voice, Cf. John 3:29, 10:14,16,27, 18:37; Revelation 1:15, 3:20

c. 2:9, “a gazelle or a young stag”, in the prime of life, in love, seeking a glance of the one he loves

- d. Note that the wall is “our wall” (not his, for any barrier to communion with God is ours not His), Christ awaits us in prayer, He is always at His accustomed spot “Gazing through the lattice” which is between heaven and earth
- e. 2:10-13, “My beloved spoke”, the Shulamite is quoting his words, note verses 10 and 13 are identical, and when God the Holy Spirit repeats something, there is surely a purpose, the conditions (the season) is right, the time of the fetching of the bride is at hand (Cf. John 14:1-3)
- f. 2:14, the beloved is quoted as addressing “my dove” (Cf. Song of Solomon 1:15), “In the secret places” where only two lovers go (applied on every level, making note that the wedding night had not yet come), everything about the bride is desirable to the beloved (applied to both the lesser and the greater)
- g. 2:15, her protective brothers look to ensure that nothing breaks the heart of their love-struck sister, applied-

Daily Devotional, August 2 (By this commentator/author)

“The Little Foxes That Spoil The Vines”, (Song of Solomon 2:15)

“*The little foxes that spoil the vines*” (Song of Solomon 2:15)

This verse is a statement of fact about nature, and is here applied to the young maidens of Shulem, but it is also illustrative of a broader principle. It is not the great lion or the fierce bear that spoil the vines. Rather, it is “**the little foxes.**” The brothers of the Shulamite bride affirm that the foxes must be caught in order to preserve the grapes on “**the vines.**”

Let us apply. It is the little things in life that can nag at us and rob us of our peace. We can get irritated at small things, insignificant things, and pet peeves. This can spoil our mood and negatively impact our relationships. Generally, those we live with will bear the brunt of our spoiled vines. And how can we pray in a peaceful close communion with God while “**the little foxes**” are

allowed to nag at our vines? Let us resolve today to “**catch us the foxes**” before we continue on with our day. May the “**little foxes**” of life be handled if they have to be, but without profitless dwelling upon them and the resulting loss of peace. May our vines be vines of joy throughout the day, and may our countenance, homes, and everywhere we go be characterized by “**the fruit of the spirit**”, “**love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control**” (Galatians 5:22-23). “**Catch us the foxes, The little foxes that spoil the vines, For our vines have tender grapes**” (Song of Solomon 2:15). May your day be blessed in Christ Jesus.

- h. 2:16, Cf. Song of Solomon 6:3, key verses in this book, mutual ownership in cleaving to one another in marriage, and its corresponding spiritual truth

Daily Devotional, October 12 (By this commentator/author)

“My Beloved is Mine, and I am His”, (Song of Solomon 2:16)

“*My beloved is mine, and I am his.*” (Song of Solomon 2:16)

These words were spoken by Solomon’s Shulamite bride. This is a beautiful statement of what the attitude of husband and wife in marriage ought to be. We read elsewhere in Scripture, “**The wife does not have authority over her own body, but the husband does. And likewise the husband does not have authority over his own body, but the wife does**” (1 Corinthians 7:4). And again, “**Wives, submit to your own husbands, as to the Lord**” (Ephesians 5:22). And, “**let each one of you in particular love his own wife as himself, and let the wife see that she respects her husband**” (Ephesians 5:33). Sadly, this attitude of mutual ownership and oneness is absent in many marriages, and the marriages suffer on account of this. As long as men are asserting their total authority, and women are rebelling against the biblical concept of submission, there will be problems.

There is further clear application of our text relating to Christ. Since all of Scripture is Christological (**John 5:39**), we seek to find Jesus on every page. Our text can be applied to the relationship that

exists between Christ and His bride, which is His church (**Ephesians 5:25-27; Revelation 19:7-8**). We make Christ our own through faith in Him unto salvation. And at that time, we are also made His in a special sense. We submit to His divine ownership. One may take umbrage at this statement of being owned by another. But when we consider that we are either owned by God our Creator who gives us what is in our best interest, or by sin which gives us tragedy and leads to the destruction of our souls, we see it more clearly. The individual at peace with God is able to say with joy and confidence, **“My beloved is mine, and I am his.”**

- i. 2:17, anxiousness of one in love to see her beloved, so much so that it interrupts her sleep, often Christ will interrupt our sleep to call us to prayer (we at least do well to take it so)
3. Self-Test, Song of Solomon Chapters One and Two
- a. What are the three titles that this book is known by?
 - b. We understand this book on two levels. What are they?
 - c. The Beloved tells his courted bride to “Follow in the footsteps of ____ _____.”
 - d. What are “dove’s eyes”?
 - e. What was the banner that was over the Shulamite in the banqueting house?
 - f. What is the application concerning “the little foxes that spoil the vines”?

4. 3:1-11, Seeking and Finding the Beloved

- a. 3:1, The Shulamite, being “lovesick” (2:5), is insecure, because she cannot find Solomon in that very moment, she fears that perhaps he has abandoned her, that the dreamy state of love has expired, so she becomes anxious
- b. In following the good example of Psalm 63:6-8, the Christian does well, notwithstanding-James 4:1-3 and Philippians 4:6-7 applied, concerning the difficulty of finding communion with the Lord in this state
- c. 3:2-5, the bride-to-be looks earnestly for the one she loves throughout the city, she has gone out at night and left her home of safety, she asks the “watchmen” where her beloved is, they are doing their jobs in Solomon’s employ, but have no specific concern for her, the world looks at those with urgent needs with indifference; we will further see that they have neither patience, compassion, nor decency (5:7)
- d. Matthew 7:7-8 exercised is commendable; However, rather than patiently wait for the Lord, we too often run ahead of Him (3:5), when He has never left His place, the desire of the bride’s heart is known, and He will be found by her
- e. Spiritually, a picture can be seen of the lost and restless individual seeking the love of God, and finding it in due time after much internal and external effort, ultimately finding the answer to Psalm 77:9, by faith having apprehended Luke 19:10, Having found Christ, would you now let Him go (3:4)? Let Him not out of your spiritual sight.
- f. 3:6-11, the Shulamite marvels at the sight of her beloved bridegroom, King Solomon, and his majesty, and she directs all attention to him, many historical references to compare (Cf. 1 Kings 1:28-35, 45-48, 5:8-9, 10:21,29)

- g. 3:6, “Who is this coming out of the wilderness” are the words of the bride concerning the bridegroom, even as the Israelites were brought out of the wilderness (Psalm 78:52-55), and believing Israel shall one day be led out again from a wilderness place (Revelation 12:6; Isaiah 63:1), so too does Christ come to dwell with those who urgently seek Him (Revelation 3:20)
 - h. Point of application/similarity- Solomon’s majesty was unparalleled on earth, Christ’s majesty is unparalleled in heaven, (3:11; Revelation 19:5)
5. 4:1-16, The Bridegroom Praises the Bride
- a. 4:1-5, the beauty, purity, and innocence of the bride’s person are extolled by Solomon, this is the romantic language of 3,000 years ago, in this sense we see the bride of Christ arrayed in her spiritual body, Cf. 1 Corinthians 15:42-49
 - b. 4:6, we have now come to the wedding night, a time which is so special and personal to the couple, and will be treasured forever, all care is taken, no expense is spared
 - c. Spiritually applied, our Lord has gone away to heaven, but He is still here with us (Matthew 28:20; Hebrews 13:5)
 - i. Jesus has gone His “way to the mountain of myrrh”, to suffer and die for our sins, and as myrrh is a preservative (John 19:39-40), so too has the Father preserved His Son (Psalm 16:8-11)
 - ii. Our Bridegroom has also gone His way “to the hill of frankincense”, He has done His priestly work and offered Himself as a sacrifice (Leviticus 2:1-2)
 - iii. Though not physically present with us today, Jesus has completed His work and exercises His loving High Priestly work still (Hebrews 4:14-16)

- d. 4:7, Solomon compliments his bride, as far as he is concerned, she is perfect, love overlooks many flaws, yet we must recognize that initial romanticism is not the continuing reality in love, but that love increases even as flaws reveal themselves is true love, so too the Greater Solomon (Jesus) sees His bride (the church) as spotless, as this characteristic has been imputed to her (1 Peter 1:19; 2 Corinthians 5:21; Ephesians 5:27)
- e. 4:8, “Lebanon” is a mountainous region (the country today has an average elevation of 4100 feet above sea level, however high it may be and however high even the mountains of Israel may be, these are as dwelling places as unclean as the cats (Leviticus 11:27), whatever the world may have, love is higher, and so Solomon is romancing his bride with these words; Spiritually applied, see 2 Corinthians 6:17-18, individually we come not to the high places of idolatry (rather, from them) to the Father as sons and daughters, corporately to Christ as His bride
- f. 4:9, the Hebrew word is “levavtini”, the full meaning is that the bride has captured the heart of her beloved, “ravished” it fully, and no other suitor stands a chance, so too Christ did not die for any other than His special bride particularly (the church), Cf. Ephesians 5:25-27
- g. 4:10-11, Solomon praises his Shulamite bride’s love, the words of her lips, and the care that she has taken to make herself ready for her bridegroom; Does Christ have cause to praise your love for Him and your preparations in His service? Do your lips “drip as the honeycomb” with words that glorify your Savior, or are they dry as days-old bread?
- h. 4:12, “A garden enclosed” speaks of the sacredness of the new marriage bond between Solomon and the Shulamite, she is his “sister”, an Israelite woman of “Shunem” (Joshua 19:18)—the same is Shulam, and now his spouse, previously “shut up...sealed”, that is, a virgin...

- i. 4:12-13, spiritually applied, the sacredness of the bond between Christ and His church, the church as “a garden enclosed”, an enclosed garden is private (a peaceful place one might pray), it bears fruit, and is protected by a secure fence, so it is concerning our salvation, John 10:28
- j. 4:13-15, the “plants” and “trees” of the Shulamite are beautiful to Solomon, he finds her delightful in every way
- k. 4:15, spiritually applied, “a well of living waters”, Cf. Isaiah 12:1-3, 55:1; Jeremiah 17:13; John 4:10, 7:37-38, the church enjoys this refreshment from God
- l. 4:16, the Shulamite longs for Solomon to come to her garden so they can enjoy it together, which is in fact owned by King Solomon (he has the title deed), it is “my garden” and it is “his garden”, apply to prayer (4:12a)

6. Self-Test, Chapters Three and Four

- a. What is the meaning, and what is the spiritual application, of Song of Solomon 3:5?
- b. In Song of Solomon 3:6, who is “coming out of the wilderness”, and how do the verses that follow describe his coming?
- c. How can Song of Solomon 3:6 be applied to Jesus? Give Bible references.
- d. What are the Christological applications of Song of Solomon 4:6?
- e. What is the meaning and application of Song of Solomon 4:12?

7. 5:1-6:3, The Invitation of the Beloved

- a. 5:1, The Wedding Feast, this is the response of Solomon to the invitation/overture of his bride, he is coming refreshed/energized (with honey, 1 Samuel 14:27), joyful (with wine, Psalm 104:15), and nourished (with milk, Isaiah 60:15-16), after this manner the Greater King shall come for the church (His bride), note in the latter part of the verse that the friends are present and invited to celebrate the marriage, spiritually applied, Cf. John 3:29
- b. 5:2-8, The Shulamite's Troubled Evening
 - i. She has heard her beloved Solomon come, but she was not fully prepared, she had dozed off, and by the time she opened the door, Solomon had gone, surely he would return but the Shulamite could not wait, "The watchmen" mistreated the beautiful bride (5:7, Cf. 3:3), she recruits the help of her friends in her quest to find her beloved asap
 - ii. Applied, the member of the church (bride of Christ) has heard Him and awakened, though the heart hears the voice and knock, there is hesitancy (5:3), and as a result of not being spiritually alert, unanswered prayers (5:6), the world will abuse the church (not honoring the King of Kings) in 5:7, and then seeks help from others in finding the Lord, the separation from Him is spiritually painful
- c. 5:9, The Inquiry of the Daughters of Jerusalem, as to why they should stop everything to help the Shulamite bride
 - i. "What is your beloved More than another beloved?", What makes Jesus Christ greater and more worthy of our attention than any other religious figure?, Christianity is unique in that our God lives, has power over death, is both Author of Creation and Author of Salvation (John 1:1-5, 3:16), How else?

- d. 5:10-16, Extolling the Virtue of the Beloved King
 - i. This is the Shulamite's response to the question posed in 5:9
 - ii. To the Shulamite, Solomon is handsome, pure (she may have estimated this wrong, but love can be blind), refreshing, kind, and a good friend and lover, so it ought to be for us in our marriages
 - iii. Applied, the church bride sees Christ as precious (1 Peter 2:7) and perfect (so He is!), *ibid.* Prelude 5b3a (compare 5:16 with Psalm 45:2), though physically there was nothing that set Him apart in the sight of the worldlings (Isaiah 53:2), to us He is "altogether lovely" (words sung in "Here I am to Worship"). In this response, we see an evangelistic fervor.
- e. 6:1, The Response of the Daughters of Jerusalem
 - i. They are convinced, they will help their sister, and accompany her to go meet her bridegroom.
 - ii. Staying on the evangelistic application, they have become sincere seekers of He who embodies spiritual beauty! Cf. John 1:43-49.
- f. 6:2-3, The Shulamite's Security
 - i. The Shulamite has located her bridegroom, Solomon has retired to his garden, their sacred place, where there is safety from the cruel and indifferent world
 - ii. 6:3, Cf. 2:16 *ibid.* 2h, concerning marriage, Cf. 1 Corinthians 7:4; Ephesians 5:22-33 bears re-reading
 - iii. Here we have a beautiful picture of the Good Shepherd, inviting us into a secure relationship with Him, there is divine ownership and mutual commitment, Cf. John 10:14-16

8. 6:4-7:9, Praise of the Shulamite's Beauty

- i. 6:4, "Tirzah", the beautiful city in central Israel east of Samaria, Cf. Joshua 12:24; 1 Kings 14:17 (when it became the capital of the northern tribes—apparently it was made great and beautiful in Solomon's day not long before this time), the name means "she is my delight"
- ii. "lovely as Jerusalem", the city where God Himself put His Name and dwelt
- iii. "awesome as an army with banners", when it comes, it sure gets our attention!
- iv. 6:4, spiritually applied as Christ's words to His church, the special object of His love, indeed the church is a victorious force (Matthew 16:15-19), an "army with banners" that makes inroads against Satan's kingdom, by the "banners" of the gospel, peace, truth, and Christian doctrine, consider—might our "banners" be our faithful prayers
- v. 6:5, the bride is too beautiful to behold!
- vi. 6:6-7, romantic words, as in Song of Solomon Ch.4
- vii. 6:8, a reference to the royal harem (Cf. 1 Kings 11:3), common in those lands, spiritually applied—there are many beings in the service and care of Christ (angelic, OT saints, NT saints)
- viii. 6:9-10, but the Shulamite bride is singled out as the spectacular object of the attention of the beloved, even as Jesus has singled out the church as His special people, Cf. 1 Peter 2:9, she is radiant, coming as the army under the banner of the King, Cf. Hebrews 1:3
- ix. 6:11-12, love's fruits manifest themselves as soon, blessings accrue to the soul as soon as we are saved!

- x. 6:13a, her beauty having been described, she is called upon to display her beauty after the custom of ancient monarchs, Cf. Esther 1:11; and so it is that Christ and His friends (the OT saints, Cf. John 3:29) call for the return of the church that they may look upon her, ***This is a call for revival! Psalm 85:6; Habakkuk 3:2; Zechariah 1:3
- xi. 6:13b, the Shulamite is humble, and has a realistic view of her beauty (she knows that it is the treatments that make her seem so excellently beautiful); What would our Beloved Jesus see in us, His church, which too often dances between “Mahanaim” (double camp, “two camps”), Cf. Genesis 32:1-2, apply concerning the worldly camp and the heavenly camp, these are distinct
- xii. 7:1-3, Solomon continues to extol his Shulamite bride’s beauty in poetic and sensual language
- xiii. 7:4, “pools in Heshbon”, clear pools, language similar to “dove’s eyes” (Cf. 4:1), “Heshbon” is east of the Jordan River, under the authority of King Solomon, “the gate of Beth Rabbim” was the entry to the city flanked by these beautiful pools
- xiv. 7:5, “like purple”, the color of royalty, purple dye was most expensive and luxurious, the Shulamite did not dye her hair purple! Tresses are the long locks of a woman’s hair, Cf. 1 Corinthians 11:15.
- xv. 7:6, true concerning physical beauty, more so with spiritual beauty, Cf. 1 Peter 3:3-4
- xvi. 7:7-9, Solomon longs to shower kisses and affection upon His new bride, so too is Christ spiritually affectionate toward us, He desires fellowship of the closest kind to us, in prayer, v.9b, let those who are spiritually asleep rise and shine!

9. 7:10-8:4, Praise Returned to the Beloved

- a. 7:10, the Shulamite bride belongs to King Solomon, and “his desire is toward (her)”, even so the desire of our Lord is toward His people (the feeling ought to be mutual), Cf. Revelation 22:17
 - b. 7:11-13, having made the bold statement in the prior verse, the Shulamite indicates her desire for intimacy, “mandrakes” are an aphrodisiac (Cf. Genesis 30:14-17), spiritually applied let us be awakened in prayer “Let us get up early”, setting the stage for a day of intimate prayer with God our Bridegroom
 - c. 8:1-2, the desire of the bride to bring home her groom to ‘meet her mother’, she is not ashamed, so too ought we be eager to ‘bring Christ Jesus home’
 - d. 8:3-4, the Shulamite patiently rests with her spouse, this blessed communion we enjoy, savor, and wish it would last as long as possible, unfortunately we must all leave that nice place and go back out into the cruel world...
10. 8:5-14, “Many waters cannot quench love”
- a. 8:5, these words are spoken by an older female relative (an aunt or grandmother?), a witness to her birth, consider how our relations who knew us as children marvel when we come leaning upon the Lord (as evidenced by our lives); the church has had her new birth and come of age, and this is beautiful
 - i. “Leaning upon her beloved”, the divine support, Cf. Exodus 19:4; Deuteronomy 1:31, 33:27; Psalm 37:17, 41:12; Isaiah 41:10, 46:4; John 13:23
 - b. 8:6, “a seal” denotes divine ownership, love is jealous when the object of it is legitimate, Cf. Proverbs 6:34-35, spiritually we well apply this to the First and Second Commandments (Exodus 20:2-5), Jesus a Jealous God

- c. 8:7, true love cannot be quenched nor drowned, in this life it ought to be until death parts, the divine love that Jesus has for His children is everlasting in the spiritual sense, for there is no spiritual death to ever part us from the Lord (Cf. John 10:28-29), love of an agape nature is without price, Cf. Acts 3:6, 8:18
- d. 8:8-9, here we have filial love, brotherly love for the Shulamite's younger virgin sister, protectivity of their sister, "a wall" (virtuous) will lead to assertions of her honor, "a door" (susceptible) requires greater insular protection of her honor and virginity, so too ought the church to protect her own from all manner, spiritual and otherwise, temptations and abuses
- e. 8:10, the Shulamite "a wall", a virtuous woman, and this was rewarded, a play on words "As one who found peace", Solomon's name means "peace" being derived from "Shalom", spiritual chastity (abstaining from sin to high degree) results in peace, Cf. Isaiah 26:3-4
- f. 8:11-12, Solomon had many properties, among them a notable one at "Baal Hamon" in Samaria, and it was very prosperous, yet the Shulamite bride's "own vineyard" is even greater, and so it is great that the Lord's other servants prosper spiritually, but how much better when we enjoy personal one-on-one communion with our God
- g. 8:13, the Lord wishes to hear every voice in this way
- h. 8:14, let us hurry to enjoy communion and intimacy with our spouse, and with our Lord, God, and Savior

***Test yourself, to see what you have learned. On the next page, you will take the final exam. Godspeed.

11. The Test of Tests on the Song of Songs
 - a. What are the three names by which this book is called?
 - b. Who was the human author of Canticles?
 - c. True or False: The Song of Solomon can be frameworked for study on two levels: Literally (Solomon and his bride) and Christologically (Christ and His church).
 - d. Which of these four passages is not one of the passages which supports a Christological interpretation of the Song of Songs: Psalm 45:1-17, Matthew 2:1-12, Ephesians 5:18-33, or Revelation 19:5-9?
 - e. Who is called “the Beloved” in this book?
 - f. What was the banner over the bride in SOS Chapter 2?
 - g. What kind of animals “spoil the vines”, and how might we apply this to our lives?
 - h. Finish the verse, “My beloved is mine, and I ___ ___”
 - i. Christologically understood, Our Lord went His way to the mountain of _____ and the hill of _____. What do these things mean spiritually?
 - j. Which verse is the central verse of the book, the wedding night verse?
 - k. Finish the verse phrase, “Many waters cannot _____.”
 - l. What is the most significant thing that you learned in this study of the Song of Solomon?