



# Love Story



A STUDY OF THE SONG OF SOLOMON

1:9-14



Song 1:9 I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

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 Engedi.

A photograph of a couple holding hands in a field of tall grass at sunset. The scene is bathed in a warm, golden light, with the sun low on the horizon, creating a soft glow. The couple is in the foreground, with their hands clasped together. The background shows a vast field of tall grasses, some of which are in focus, creating a sense of depth. The overall mood is romantic and serene.

Tonight, we continue our new journey into the first chapter of the Song of Solomon.

I. AN HOUR OF TROUBLE, 1:1-8

*Introduction*, 1:1

The Shulamite remembers:

A. The Fervor Her Beloved Had Shown toward Her, 1:1-2

B. The Fragrance Her Beloved Had Shed upon Her, 1:3-6

1. She Talks About Him, 1:3-4

a. The Magnificence of his Presence, 1:3a

b. The Magnetism of his Personality, 1:3b-4



2. She Talks About Herself, 1:5-6

a. She Describes Herself, 1:5

b. She Defends Herself, 1:6a-b

c. She Despises Herself, 1:6c “...*but* mine own vineyard have I not kept.”

C. The Freedom Her Beloved Had Shared with Her, 1:7-8

1. How it was Recalled, 1:7

2. How it was Responded, 1:8

A photograph of a couple holding hands in a field of tall grass at sunset. The scene is bathed in a warm, golden light, with the sun low on the horizon, creating a soft glow. The couple is in the foreground, their hands clasped together. The background shows the field of grass stretching towards the horizon.

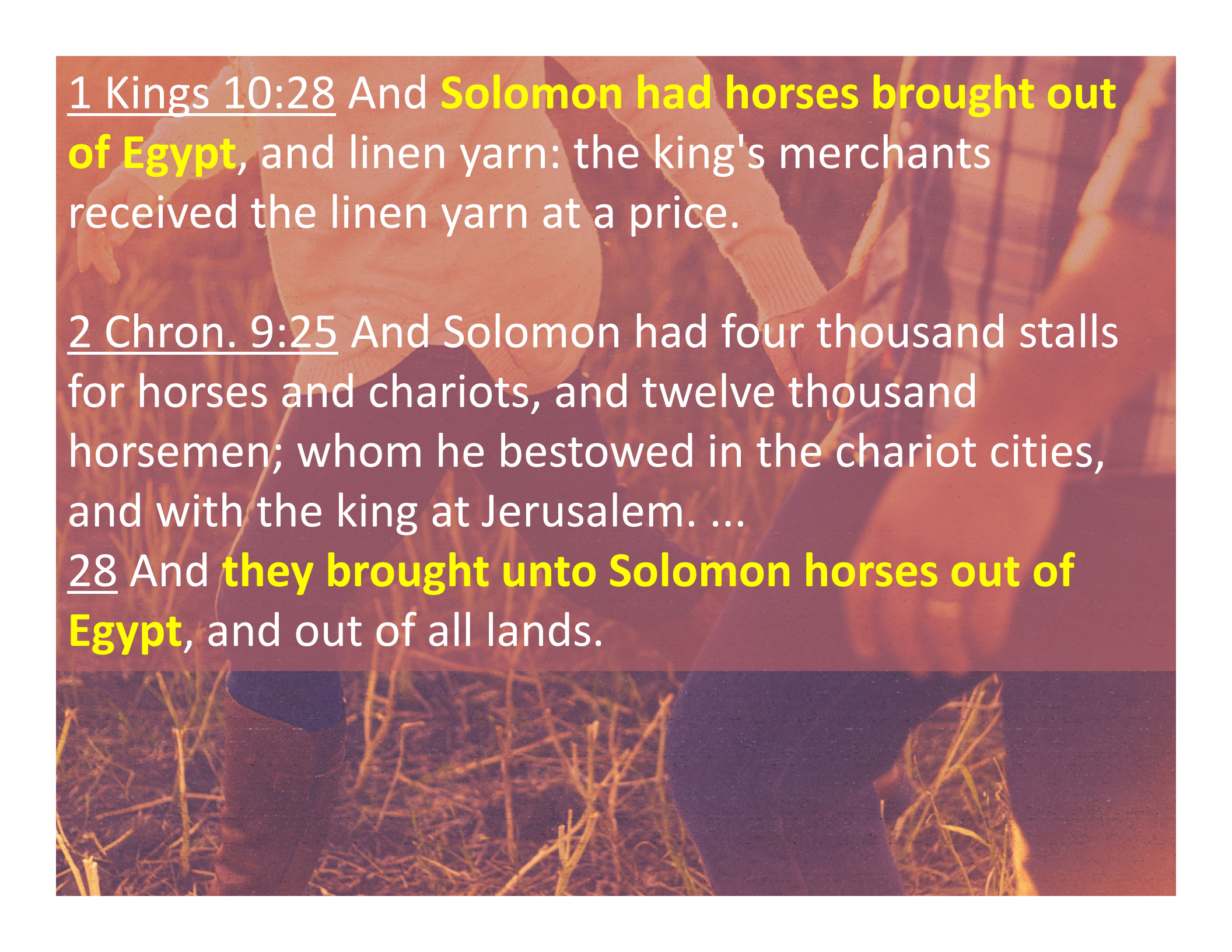
Tonight we continue the exegesis of this wonderful book. We begin with Solomon expressing his thought about the Shulamite woman in verses 9-14.

## II. AN HOUR OF TEMPTATION, 1:9-11

### A. Word of Praise, 1:9-10

#### 1. Concerning the Power of the Shulamite, 1:9

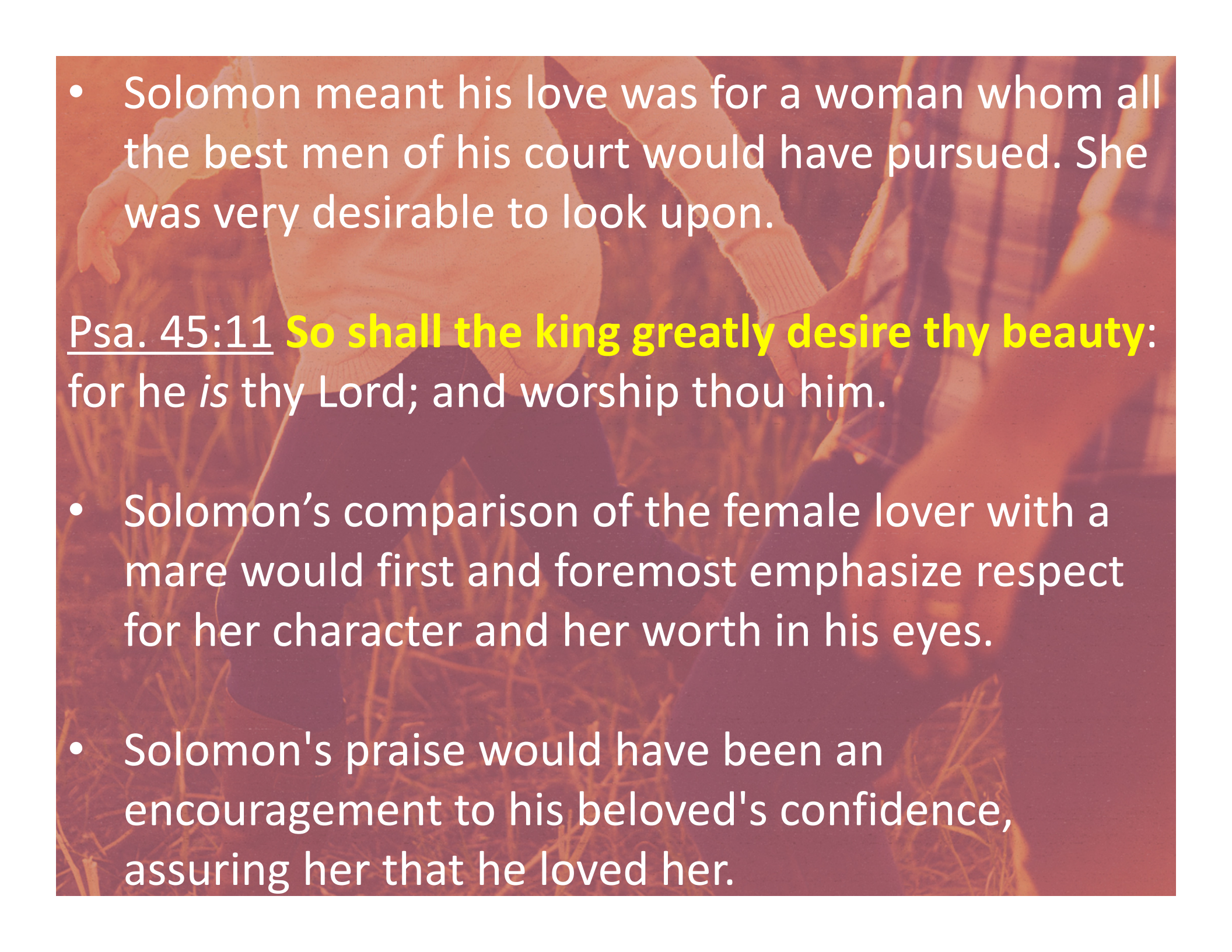
Song 1:9 I have compared thee, **O my love**, to a company of horses in Pharaoh's chariots.



1 Kings 10:28 And **Solomon had horses brought out of Egypt**, and linen yarn: the king's merchants received the linen yarn at a price.

2 Chron. 9:25 And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem. ...

28 And **they brought unto Solomon horses out of Egypt**, and out of all lands.

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- Solomon meant his love was for a woman whom all the best men of his court would have pursued. She was very desirable to look upon.

Psa. 45:11 **So shall the king greatly desire thy beauty:** for he *is* thy Lord; and worship thou him.

- Solomon's comparison of the female lover with a mare would first and foremost emphasize respect for her character and her worth in his eyes.
- Solomon's praise would have been an encouragement to his beloved's confidence, assuring her that he loved her.

- Such encouragement is a reassurance of his love to her and is a key component in building such a strong relationship.

## 2. Concerning the Person of the Shulamite, 1:10

Song 1:10 Thy cheeks are comely with rows of *jewels*,  
thy neck with chains of *gold*.





Jewels are beautiful. We value them for their color and sparkle. But they are also...

- portable wealth.
- an in-your-face status symbol, letting everyone know how rich you are.

That is why young women in the ancient world of the Bible draped themselves in their dowry jewelry on their wedding day. In a not-very-subtle way they were telling their new husband and his family that they were women of substance, not to be lightly treated.



[https://www.womeninthebible.net/bible-archaeology/ancient\\_jewels/](https://www.womeninthebible.net/bible-archaeology/ancient_jewels/)

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- Women throughout history have expressed concern regarding exterior looks:

Hamlet to Ophelia:

“I have heard of your paintings, too, well enough;  
God has given you one face, and you make yourself  
another.”

Shakespeare, *Hamlet*, Act 3, Scene 1, Line 148

[http://www.shakespeare-online.com/plays/hamlet\\_3\\_1.html](http://www.shakespeare-online.com/plays/hamlet_3_1.html)

- The “chains of gold” indicate intricate workmanship by a Master Craftsman:



Song 7:1 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.**

Isa. 61:10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for **he hath clothed me** with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and **as a bride adorneth herself with her jewels.**

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- Solomon is a type of the Savior looking upon His bride in the future.

Mal. 3:17 And they shall be mine, saith the LORD of hosts, in that day **when I make up my jewels**; and I will spare them, as a man spareth his own son that serveth him.

- The Lord is working in and on His children in preparation for the “marriage of the Lamb.”

Phil. 1:6 Being confident of this very thing, that **he which hath begun a good work in you will perform it until the day of Jesus Christ:**

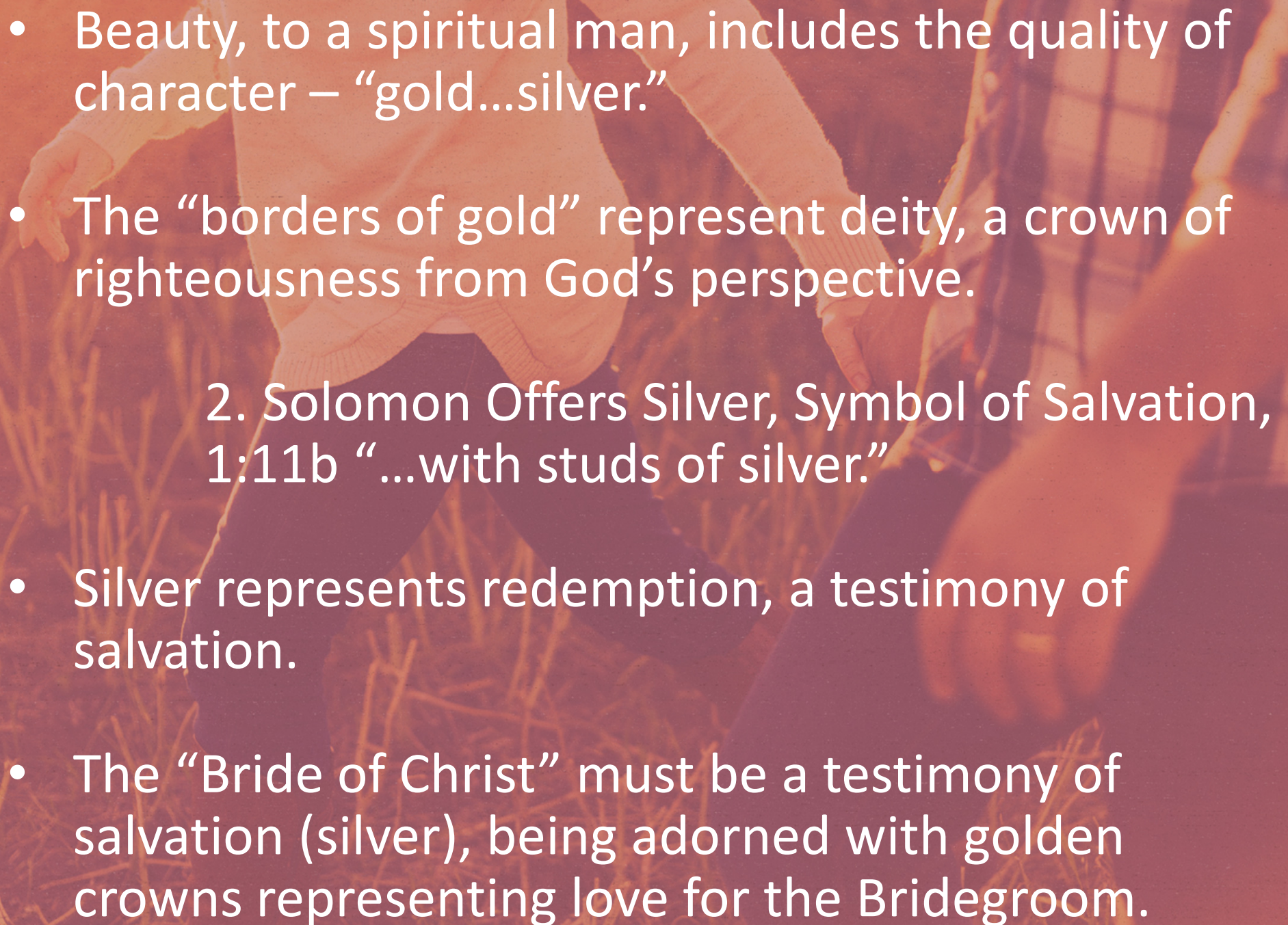


Phil. 2:13 For it is **God which worketh in you both to will and to do** of *his* good pleasure.

## B. A Word of Promise, 1:11

1. Solomon Offers Gold, Symbol of Sovereignty, 1::11a “We will make thee borders of gold...”

- The pronoun “we” seems to indicate that the Shulamite’s “daughters of Jerusalem” have volunteered to make more ornaments for her so that she would be even more attractive to Solomon.

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- Beauty, to a spiritual man, includes the quality of character – “gold...silver.”
  - The “borders of gold” represent deity, a crown of righteousness from God’s perspective.
    2. Solomon Offers Silver, Symbol of Salvation, 1:11b “...with studs of silver.”
  - Silver represents redemption, a testimony of salvation.
  - The “Bride of Christ” must be a testimony of salvation (silver), being adorned with golden crowns representing love for the Bridegroom.

### III. AN HOUR OF TENDERNESS, 1:12—2:7

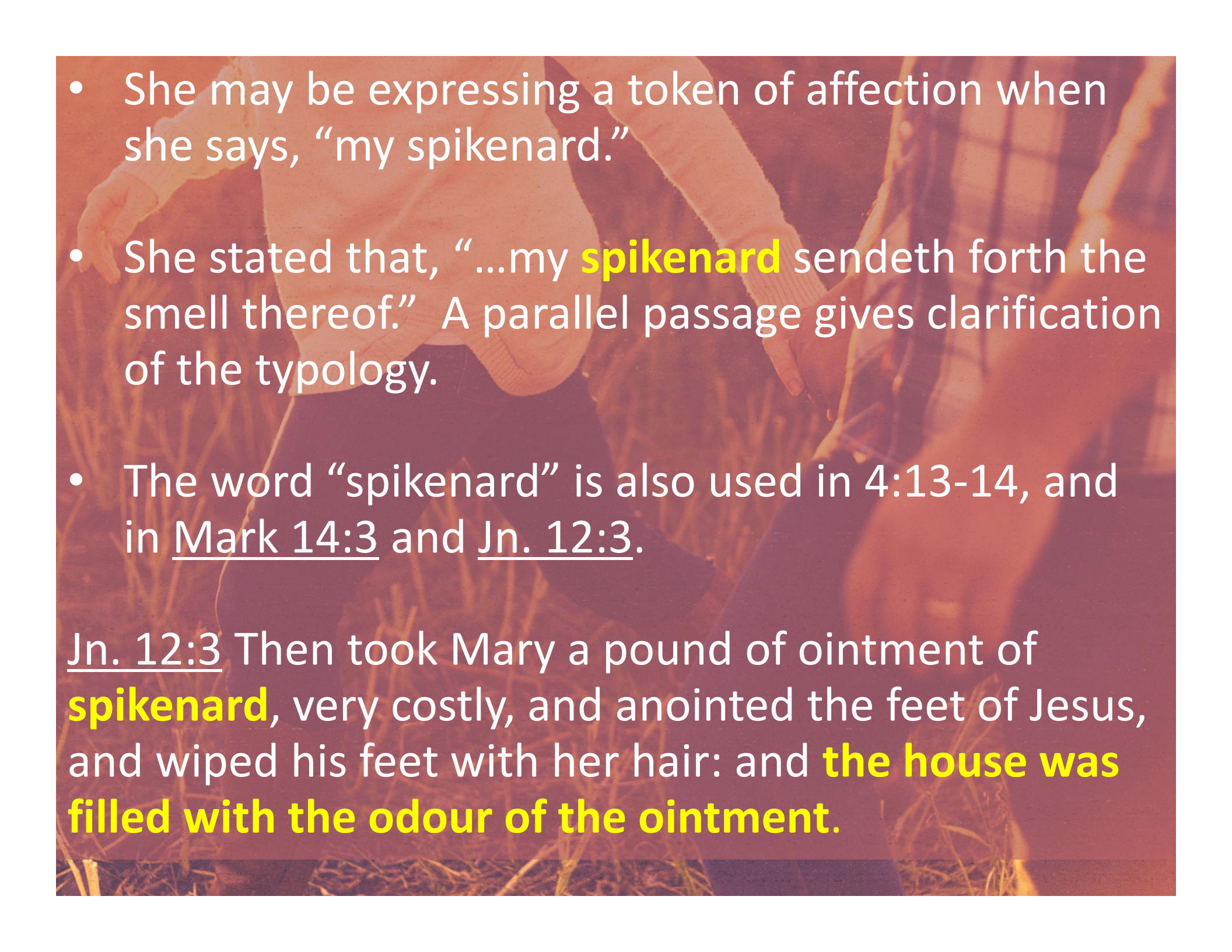
#### A. Love's Bravery, 1:12-14

##### 1. The Shulamite's Loyalty Explained, 1:12

Song 1:12 While **the king** *sitteth* at his table, my **spikenard** sendeth forth the smell thereof.

- The Shulamite states respectfully that the “...king *sitteth* at his table...” indicating she sees him in a regal perspective of leadership, managing his kingdom, but also providing for her the necessities of life.



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- She may be expressing a token of affection when she says, “my spikenard.”
  - She stated that, “...my **spikenard** sendeth forth the smell thereof.” A parallel passage gives clarification of the typology.
  - The word “spikenard” is also used in 4:13-14, and in Mark 14:3 and Jn. 12:3.

Jn. 12:3 Then took Mary a pound of ointment of **spikenard**, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and **the house was filled with the odour of the ointment.**

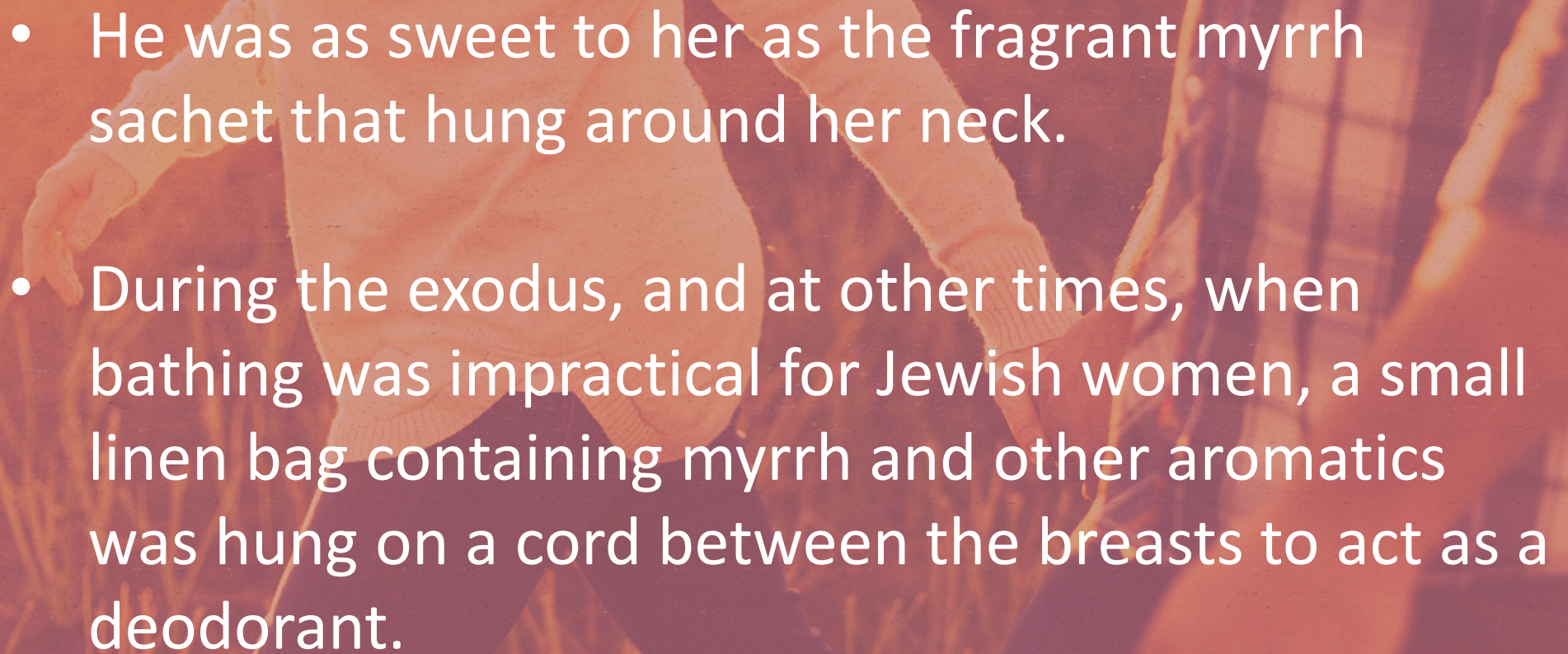
- The significance of this incident is that it is related to the death of Christ:

Jn. 12:7 Then said Jesus, Let her alone: **against the day of my burying hath she kept this.**

## 2. The Shulamite's Love Expressed, 1:13-14

Song 1:13 **A bundle of myrrh** is my wellbeloved unto me; he shall lie all night betwixt my breasts.

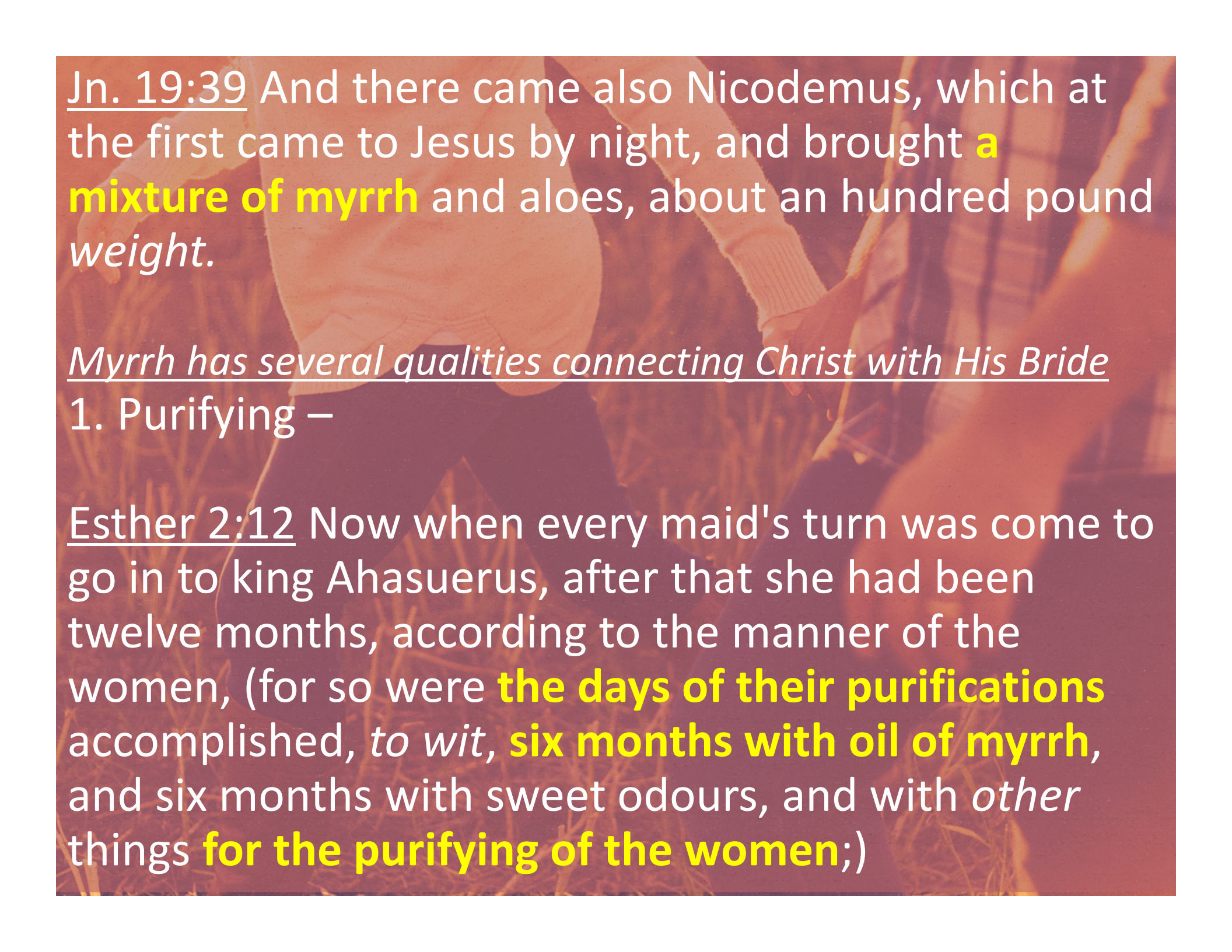
14 My beloved *is* unto me *as* a **cluster of camphire** in the vineyards of Engedi.

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- He was as sweet to her as the fragrant myrrh sachet that hung around her neck.
  - During the exodus, and at other times, when bathing was impractical for Jewish women, a small linen bag containing myrrh and other aromatics was hung on a cord between the breasts to act as a deodorant.

[https://ifaroma.org/en\\_GB/home/explore\\_aromatherapy/about-aromatherapy/history-aromatherapy](https://ifaroma.org/en_GB/home/explore_aromatherapy/about-aromatherapy/history-aromatherapy)

- The myrrh is also related to the death of the Savior:

Mark 15:23 And they gave him to drink wine **mingled with myrrh**: but he received *it* not.

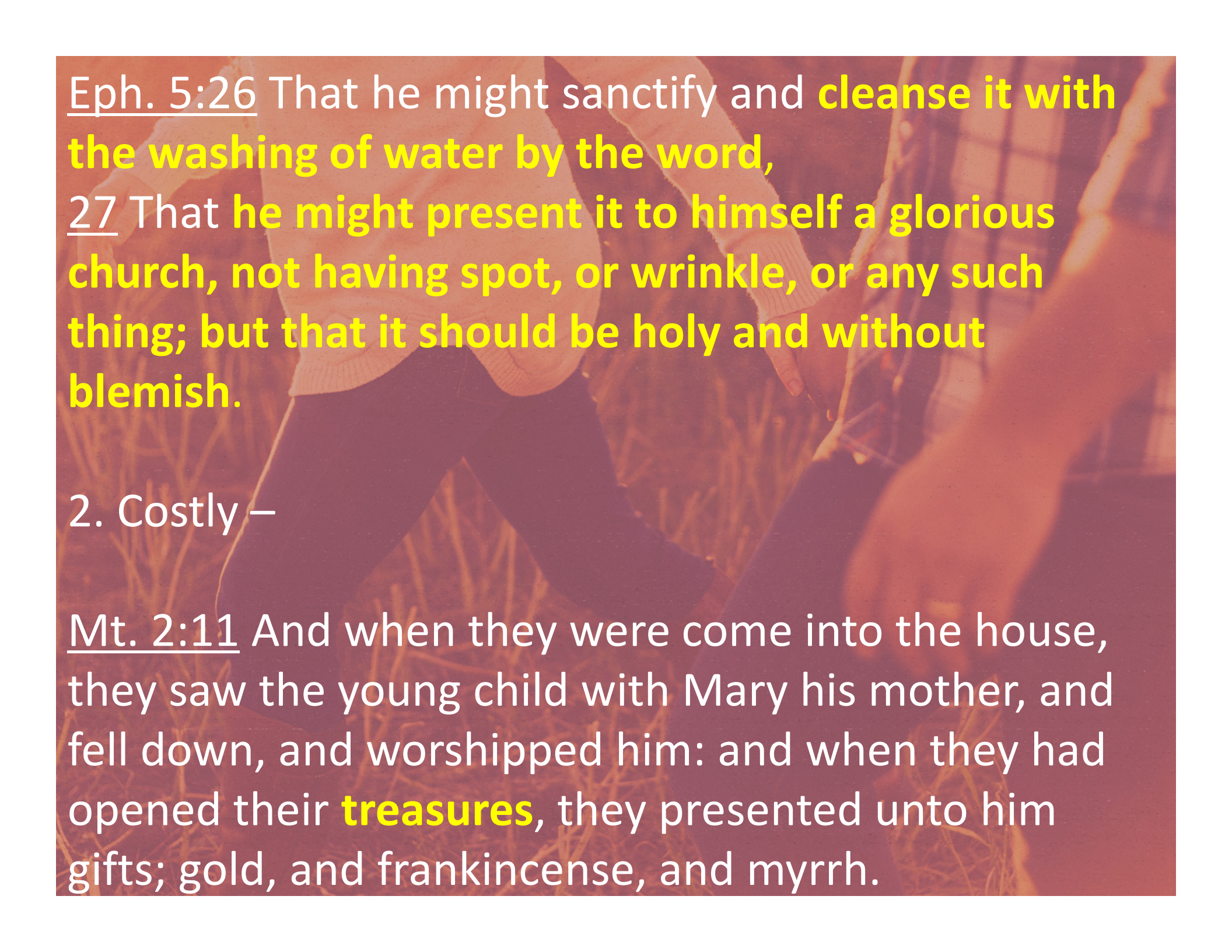


Jn. 19:39 And there came also Nicodemus, which at the first came to Jesus by night, and brought **a mixture of myrrh** and aloes, about an hundred pound *weight*.

*Myrrh has several qualities connecting Christ with His Bride*

1. Purifying –

Esther 2:12 Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were **the days of their purifications** accomplished, *to wit*, **six months with oil of myrrh**, and six months with sweet odours, and with *other things* **for the purifying of the women**;) )



Eph. 5:26 That he might sanctify and **cleanse it with the washing of water by the word,**  
27 That **he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.**

2. Costly –

Mt. 2:11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their **treasures**, they presented unto him gifts; gold, and frankincense, and myrrh.



1 Pet. 1:19 But with the **precious blood of Christ**, as of a lamb without blemish and without spot:

1 Pet 2:4 To whom coming, *as unto* a living stone, disallowed indeed of men, but **chosen of God, and precious, ...**

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, **precious**: and he that believeth on him shall not be confounded.

7 **Unto you therefore which believe *he is precious***: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,



Bitter –

Mt. 10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own household.

Jas. 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.



Fragrance –

Psa. 45:8 **All thy garments smell of myrrh**, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.

- The fragrance represents a wonderful testimony, noticed by all affected by it.
- Another aromatic plant is found in verse 14:

Song 1:14 My beloved *is* unto me *as* a **cluster of camphire** in the vineyards of Engedi.



- Solomon was like a “cluster of camphire,” as attractive as henna at the refreshing Engedi oasis that lay on the west coast of the Dead Sea.

Song 4:13 Thy plants *are* an orchard of pomegranates, with pleasant fruits; **camphire**, with **spikenard**,  
14 **Spikenard** and saffron; calamus and cinnamon, with all trees of frankincense; **myrrh** and aloes, with all the chief spices:

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- Basically, these are complimentary statements each are making about the other, reflecting positive expressions of admiration.
  - **Relationships are made stronger by mutual expressions of appreciation.**
  - Thoughts of the Savior should always produce a positive appreciation within the soul of a believer, recognizing His love, mercy, and grace toward us.

## Conclusion

Job 39:19 **Hast thou given the horse strength?** hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils *is* terrible.

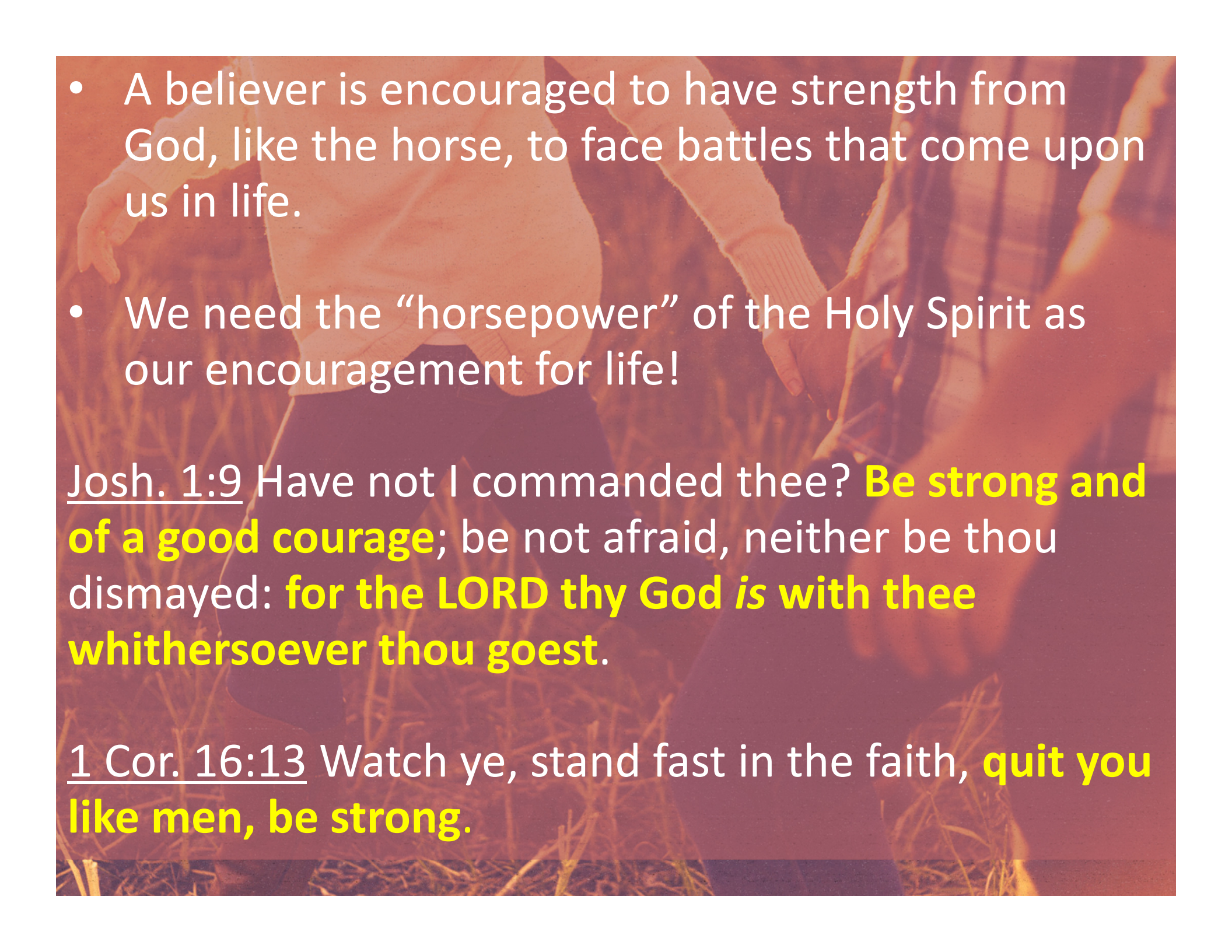
21 He paweth in the valley, and rejoiceth in *his* strength: he goeth on to meet the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

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- A person wearing a white sweater is holding the hand of a horse in a field. The background is a warm, orange-toned image of a field with tall grass. The text is overlaid on this image.
- A believer is encouraged to have strength from God, like the horse, to face battles that come upon us in life.
  - We need the “horsepower” of the Holy Spirit as our encouragement for life!

Josh. 1:9 Have not I commanded thee? **Be strong and of a good courage**; be not afraid, neither be thou dismayed: **for the LORD thy God is with thee whithersoever thou goest.**

1 Cor. 16:13 Watch ye, stand fast in the faith, **quit you like men, be strong.**