



[Song of Solomon 5:1-10](#)

(1) I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved. (2) I 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. (5) I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. (6) I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.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 ye find my beloved, that ye tell him, that I 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.

King James Version

Verse 2 begins a dream sequence. The woman is not really sure what is happening. Is it really happening? Many of us have experienced a similar thing while in bed and dreaming, but the dream seemed so real that we wondered whether it was reality.

What is real when one is half asleep? The mind is still fogged by a state of drowsiness; it is simply not focused. Solomon presents this "dream" like this because many times, when we are fully alert and focused on what we are doing, much of what we are or think about is restrained or contained. But when we go to sleep, the mind begins to release the things the will has kept submersed. The subconscious begins to express itself when nothing restrains it.

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This young lady is finding out that her [love](#) is not as deep and true as it needs to be for a successful marriage. She lies unclothed on her bed, which is reminiscent of the [Laodicean](#): "wretched, miserable, poor, blind and naked" ([Revelation 3:17](#)). Her feet are washed; her work for the day is over, she thinks. She will not stir herself to do what is disagreeable to her at this most inconvenient time, even though her lover is standing at the door, knocking ([Revelation 3:20](#)). She delays responding to him, unsure if she is dreaming or not.

She finally begins to respond positively in verse 5, but it is too late. This is reminiscent of the [Parable of the Ten Virgins](#) ([Matthew 25:1-12](#)). The cry of the bridegroom goes out, but some do not have enough oil, causing them to respond too late to the bridegroom's voice. It is very interesting that oil of myrrh is mentioned both here and in Matthew 25.

In verse 6, she is struck with guilt and remorse for not having responded to his offer of love. She begins calling out for him and seeking to find him in the city.

The watchmen patrol the city, which represents [the world](#). What is happening in the city, out in the world? The Tribulation! "The watchmen that went about the city found me. They struck me, and they wounded me: the keepers of the walls took my veil away from me." The stolen veil is a symbol of being shamed.

The watchmen are worldly people. They see only with their eyes, and thus they cannot see the deep and earnest [repentance](#) and yearning that is now within her. They do not see her as the bride, but as a woman—a common woman of the streets, which is why they beat her. They see her as a prostitute. So, without even bothering to find out who she is, they persecute her, tearing some of her clothing from her. Remember that clothing symbolizes righteousness in the Bible.

In verse 8, she turns away from the people who are persecuting her, represented by the watchmen, to the daughters of Jerusalem, from whom she would expect to receive sympathy. She hopes that they might relate to what she is going through. She asks them in her agony to try to help her to find her love, Christ, but we know that He will be gone for the 3 1/2 years of the Tribulation.

The daughters of Jerusalem respond with a question, "What is he like? Tell us about him, we don't know who he is." She begins in verse 10 to describe him. What she is doing, of course, is making her witness before the world. The Protestant Evangelical churches would say that she is giving her testimony of her beloved, of what he is like. She describes him in the most glowing of terms. Here, because of the theme, it has to be done in physical terms, but we understand that He is not just physically attractive.

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She also describes what He is ^(http://www.theberean.org)spiritually to these people. She is complementing the preaching of the [Two Witnesses](#) ([Revelation 11:3-12](#)), through her own personal witness, while she is in tribulation.

The point of all this is that it will be this way for some, but it does not have to be this way for anyone. If she had given of herself to him when he was courting her, this would never have happened. We are being courted by [Jesus Christ](#) right now. We are being led toward a marriage—the marriage of the Lamb to the church of God.

If she had really been working on yielding to Him—developing her relationship with Him—she would have known His love for her and would have made *any* sacrifice for Him, no matter how inconvenient. This is what Jesus teaches in the series of [parables](#) beginning in Matthew 24 after the Olivet Prophecy.

— John W. Ritenbaugh

To learn more, see:

[A Place of Safety? \(Part 3\)](#)



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