

# Song of Solomon 1:4

Authorized King James Version (KJV)

Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

## Analysis

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The bride declares, 'Draw me, we will run after thee: the king hath brought me into his chambers.' The imperative 'draw me' (Hebrew 'moshkeni,' מוֹשְׁכֵנִי) suggests active pursuit by the beloved, while 'we will run after thee' indicates eager, voluntary response. The sudden shift from singular ('me') to plural ('we') may include the bride's companions (daughters of Jerusalem, verse 5) in celebration of the relationship. The phrase 'the king hath brought me into his chambers' uses the Hebrew 'chadrayikh' (חֲדָרֶיךָ, inner rooms/private chambers), indicating intimate, secluded space reserved for the closest relationship. This isn't forced intrusion but welcomed invitation into privileged intimacy. The verse portrays love as both divine initiative ('draw me') and human response ('we will run'). Theologically, this anticipates Jesus's teaching: 'No man can come to me, except the Father which hath sent me draw him' (John 6:44). God initiates relationship through grace, and believers respond with eager pursuit. The 'king's chambers' prefigure the believer's access to God's presence through Christ (Hebrews 10:19-22).

## Historical Context

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Royal imagery pervades the Song—Solomon is repeatedly called 'the king' (1:4, 12; 3:9-11). In ancient Near Eastern culture, the king's inner chambers were highly restricted space, accessible only to those in intimate relationship with the monarch. Being brought into such private quarters signified honor, trust, and special favor. The Song democratizes this royal imagery: the beloved isn't a foreign

dignitary but the bride, suggesting that covenant love grants access royalty might otherwise monopolize. Church tradition interpreted this eschatologically: Christ the King brings His beloved Church into the intimacy of the Father's presence. The phrase 'we will run after thee' echoes the psalmist's declaration: 'I will run the way of thy commandments' (Psalm 119:32). Early monasticism emphasized the contemplative life as entering the King's chambers through prayer and meditation. The Puritans balanced this with active service—running after Christ in both devotional intimacy and missional obedience. Modern application emphasizes both the priority of intimacy with God and the privilege of access through Christ's finished work.

## **Related Passages**

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**Romans 10:9** — Confession and belief for salvation

**Ephesians 2:8** — Salvation by grace through faith

**1 John 4:8** — God is love

**John 15:13** — Greatest form of love

## **Study Questions**

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1. How do you experience the balance between God's initiative ('draw me') and your responsive pursuit ('we will run after thee') in your spiritual life?
2. What does it mean practically to be brought into the 'King's chambers'—experiencing privileged intimacy with God through Christ?

## Interlinear Text

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הָמָּ לְךָ	הָבִיֵּא נִי	נָר וְצָה	אַחֲרַיָּךְ	מִשְׁכֵּךְ נִי
thee the king	hath brought	me we will run	after	Draw
H4428	H935	H7323	H310	H4900
בְּזִכְרִיךָ	בְּךָ	וְנִשְׂמְחָה	נָגַד יֵלָה	חֲדָרַיִי
in thee we will remember	H0	and rejoice	we will be glad	me into his chambers
H2142		H8055	H1523	H2315
אַהֲבֹבְךָ:	מִישָׁרִים	מִי יוֹן	דָּדְךָ	יָךְ
love	the upright	more than wine	thy love	
H157	H4339	H3196	H1730	

## Additional Cross-References

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**John 6:44:** No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

**Hosea 11:4:** I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

**John 12:32:** And I, if I be lifted up from the earth, will draw all men unto me.

**Jeremiah 31:3:** The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.