

Song of Solomon 2:7

Authorized King James Version (KJV)

I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

Analysis

The bride adjures the daughters of Jerusalem: 'I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.' This solemn charge appears three times in the Song (2:7; 3:5; 8:4), forming a refrain about love's proper timing. The oath formula 'I charge you' (Hebrew 'hishba'ti,' הִשְׁבַּעֲתִי) means 'I adjure' or 'I put you under oath.' The reference to 'roes' (gazelles) and 'hinds' (female deer) may serve as oath terminology (avoiding God's name) or symbolize love's delicate, free nature—wild creatures that cannot be forced. The command 'stir not up, nor awake my love' warns against artificially hastening or forcing love. Love must develop in its proper season, neither rushed nor manipulated. The phrase 'till he please' (Hebrew 'ad shetechpats,' עד שְׁתַחַפֵּשׂ) literally means 'until it delights' or 'until it desires'—love awakens when ready, not before. This verse teaches that godly love respects proper timing, processes, and readiness. It warns against premature sexual intimacy, emotional manipulation, or forced commitment before appropriate maturity.

Historical Context

Ancient Israelite betrothal and marriage followed structured processes with proper timing—engagement period, parental involvement, community witness. Premature intimacy violated covenant boundaries and threatened social stability. The Song's repeated warning against rushing love would have resonated in a

culture valuing virginity before marriage and fidelity within it. The imagery of gazelles and deer—beautiful, graceful, yet wild and easily frightened—pictures love's delicate nature. Force or pressure drives it away; patience and respect allow it to flourish. Early church fathers applied this to spiritual development: God's timing in sanctification cannot be rushed, and believers must wait patiently for Christ's second coming rather than setting dates (Acts 1:7). The Puritans emphasized disciplined courtship with proper boundaries, allowing affection to develop naturally within community accountability. Modern application warns against the sexual impatience of contemporary culture and affirms the wisdom of respecting relational and sexual boundaries until marriage.

Related Passages

Ephesians 2:8 — Salvation by grace through faith

Romans 10:9 — Confession and belief for salvation

Romans 1:17 — The righteous shall live by faith

Hebrews 11:1 — Definition of faith

Study Questions

1. In what areas of life are you tempted to 'stir up or awaken love' prematurely—rushing intimacy, forcing outcomes, or manipulating relationships?
2. How does this verse inform godly courtship, sexuality, and marriage—respecting proper timing and boundaries rather than demanding immediate gratification?

Interlinear Text

א וּ בָצְבָא וֹתִירֹשֶׁל מִירֹשֶׁל בְּנֵי וּתְבָנָה אֶתְכֶם הַשְׁבָעָתִי
I charge H853 you O ye daughters of Jerusalem by the roes and
H7650 H1323 H3389 H6643 H176

בְּאַיִל וְתַעֲזֹרְרָה וְתַעֲזֹרְרָה אֶת אַתְּכֶם הַשְׁדָה הַאֲנָבָה
by the hinds of the field nor awake nor awake my love
H355 H7704 H518 H5782 H853 H5782 H160

תַּעֲזֹרְרָה יְשִׁיחְךָ אֵלֶיךָ
till he please
H5704 H2654

Additional Cross-References

Song of Solomon 3:5: I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

Song of Solomon 8:4: I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

Song of Solomon 1:5: I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.