

# Song of Solomon 4:6

Authorized King James Version (KJV)

Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

## Analysis

**Until the day break, and the shadows flee away** (ad sheyaphach hayom venasu hatsilalim, (עד שפוחה היום ונסכו האללים—this phrase suggests the dawning of day when darkness dissipates. The beloved anticipates the time of full revelation and consummation. **I will get me to the mountain of myrrh, and to the hill of frankincense** (elekh li el har hamor ve'el giv'at halevonah, אלך לי אל-הר חמור ואל-גבעת הלבונה employs metaphorical geography.

Myrrh (mor, מור) and frankincense (levonah, לבונה) were precious spices used in worship and intimate settings. The "mountain of myrrh" and "hill of frankincense" metaphorically represent the bride herself—her body as sacred space for intimate worship. The bridegroom pledges to spend the night in intimate communion. Eschatologically, this anticipates the full day when shadows flee—Christ's return and the consummation of His union with the Church (Revelation 19:7-9). Until then, He dwells intimately with His people.

## Historical Context

Myrrh and frankincense were among the costliest spices in the ancient world—gifts presented to the infant Jesus (Matthew 2:11), used in temple worship (Exodus 30:23, 34), and employed in burial preparation (John 19:39-40). Myrrh had bitter taste but beautiful fragrance, symbolizing suffering that produces beauty. Frankincense's sweet smoke represented prayers ascending to God (Psalm 141:2; Revelation 8:3-4). The beloved's pledge to spend the night on these fragrant

mountains celebrates prolonged intimate communion. Early church fathers saw myrrh representing Christ's suffering (bitter but fragrant) and frankincense representing prayer and worship. The phrase "until the day break" was interpreted eschatologically—until Christ's return, He dwells with His Church through the Spirit. The Puritans emphasized that believers enjoy real but incomplete communion with Christ now, awaiting full consummation at His return.

## Related Passages

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**Psalm 19:1** — Heavens declare God's glory

**Genesis 1:1** — Creation of heavens and earth

## Study Questions

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1. How does anticipating the day when "shadows flee away"—Christ's return—shape your present devotion and hope?
2. In what ways is intimate communion with Christ like the bridegroom on the "mountain of myrrh"—involving both sweetness and suffering, pleasure and sacrifice?
3. What practices cultivate sustained, prolonged intimacy with Christ, not just brief devotional moments?

## Interlinear Text

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ת ע ד	שִׁיפָּוּת	בַּיּוֹם	וְלֹא	בְּאֶלְלָיִם	אַל	לֹא	לִ	אֶל
H5704	<b>break</b>	<b>Until the day</b>	<b>flee away</b>	<b>and the shadows</b>	H1980	H0	H413	
H6315		H3117	H5127	H6752				
ר מ	רָמֶה	וְרָם	וְרָם	תְּבַעַת	תְּבַעַת	לְבָזָה:		
מֵרָאֶת	<b>me to the mountain</b>	<b>of myrrh</b>	H413	<b>and to the hill</b>	<b>of frankincense</b>			
H2022		H4753		H1389	H3828			

## Additional Cross-References

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**Song of Solomon 2:17:** Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

**Song of Solomon 4:14:** Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

**Luke 1:78:** Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

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