

Song of Solomon 7:11

Authorized King James Version (KJV)

Come, my beloved, let us go forth into the field; let us lodge in the villages.

Analysis

Come, my beloved, let us go forth into the field; let us lodge in the villages.

The bride invites her beloved to rural retreat, reversing earlier pattern where he initiated. The Hebrew *lekha dodi netse hasadeh nalinah bakkefarim* (לֵךְ דוּדִי נִצֵּא הַשָּׂדֶה נָלִינָה בַּכְּפָרִים) uses imperative mood expressing desire, invitation, and shared adventure. *Lekha* (לֵךְ) means "come!" or "let us go!"—urgent invitation. *Dodi* (דוּדִי, "my beloved") intensifies intimacy.

"Let us go forth into the field" (*netse hasadeh*) recalls 2:10-13 where the beloved invited the bride into spring countryside. Now she reciprocates, suggesting mutuality in their love—she's not passive but active participant. *Sadeh* (שָׂדֶה, field) represents open agricultural land, less cultivated than garden, suggesting natural, unspoiled setting. "Let us lodge in the villages" (*nalinah bakkefarim*) proposes overnight stay in rural hamlets. *Kapar* (כֶּפֶר, village) means small agricultural settlement, distinct from walled city—simpler, quieter, more intimate setting.

The invitation suggests escaping urban complexity for rural simplicity, finding renewal away from public scrutiny. This resonates with Jesus's practice of withdrawing to lonely places for prayer (Mark 1:35, Luke 5:16). The church likewise needs rhythms of withdrawal from world's noise to focus on Christ. The plural "villages" (not single location) implies extended journey, not brief escape—sustained time together. The sequence continuing through 7:12-13 specifies morning vineyard inspection and intimate sharing, showing intentional planning for quality time. This models prioritizing relationship over mere duty or routine.

Historical Context

Ancient Israel was predominantly agricultural society. Most population lived in small villages surrounded by fields, vineyards, and orchards. Spring and harvest seasons involved temporary dwellings (sukkot, booths) in fields for crop tending and protection from thieves. The invitation to "lodge in villages" might reference such temporary agricultural shelters or actual village hospitality. Either way, it contrasts with palace luxury mentioned earlier—preferring rustic simplicity with her beloved over urban sophistication without him. This reflects biblical theme valuing relationship over material comfort (Proverbs 15:17, 17:1).

Related Passages

Ephesians 2:8 — Salvation by grace through faith

John 3:16 — God's love and salvation

John 15:13 — Greatest form of love

1 John 4:8 — God is love

Study Questions

1. How does the bride's invitation to rural retreat model the necessity of intentional withdrawal from life's busyness to focus on Christ?
2. What does the mutuality of their invitations (he invited her in 2:10-13; she invites him here) teach about reciprocal love in Christ's relationship with His church?
3. In what ways can the church corporately and individuals personally create "village" spaces—simple, quiet, unhurried times focused on communion with Christ?

Interlinear Text

לְךָ ה	דוֹדִי	נֵצַח	הַשָּׂדֶה ה	נָלֵ יָנָה	בְּכִפְרִים:
H1980	my beloved	let us go forth	into the field	let us lodge	in the villages
	H1730	H3318	H7704	H3885	H3723

Additional Cross-References

Song of Solomon 4:8: Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

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