



PITWM VERSE BY VERSE

SONG OF SOLOMON 6:1-13

LESSON: THE MOST BEAUTIFUL BRIDE — January 10, 2016

INTRODUCTION:

¹There are four main interpretations of this book. Two are literal interpretations that look at the young woman who is at the center of this theatrical song. The most common understanding is that this is a courtship and marriage of Solomon and the Shulamite woman. The other interpretation pictures a love triangle between the beloved woman, her beloved shepherd, and the king appealing to her. The other figurative interpretations that are placed upon the book include either the relationship between Israel and God and, or the Church and Christ. Consider that the Song of Songs may have been intended to have multiple applications.

The lessons in this book are (and there maybe more): **1)** true love and choosing the right mate, **2)** waiting for love, **3)** teaching young women and men about what is most important about marriage, **4)** understanding the affection of your spouse, and **5)** remembering when love was fresh. What better way could young women have this been taught than from the perspective of a young woman whose loyal love blesses her marriage.

Since it's called a song, some describe the song as an ancient musical.

- **Scene 1** takes place in the King's inner rooms (1:4). Here the young woman is thinking about her beloved shepherd. See "The king has brought me into his chambers" (Song of Songs 1:4). The young woman imagines her beloved coming to her in **Song of Solomon 2:8-10**.
- **Scene 2** starts in chapter 3 on the young woman's bed that is at her mother's house (3:1). In this scene, she dreams of looking for her beloved one in the city streets at night. She searches asking the city guards for her beloved.
- **Scene 3** presents Solomon's entrance into Jerusalem (3:11). Here the chorus describes Solomon to "the daughters of Jerusalem" speaking in **3:6-11**.
- **Scene 4** presents the woman dreaming of her marriage (**chp. 5**). She dreams of her beloved coming to the door, but she hesitates and she goes to the door but her beloved shepherd is gone. Again, she goes and looks for him in her dreams. This time she asks the guards again, but they beat her, which may be a metaphor for stopping her from finding her beloved. She no longer has favor with them. Even the daughters of Jerusalem do not care.
- Next is **scene 5** where the king tries to persuade the young woman (**Song 6-7**). They speak to the woman to come to them (6:4-13). This is where she receives the name Shulamite, "Return, return, O Shulamite; Return, return, that we may look upon you!" The young woman replied, "What shall you see in the Shulamite? She comes as a company of the camps." (6:13; 7:1). She is not one of Solomon's brides. After this, again Solomon tries to charm her again.
- In **scene 6**, the young woman comes with her beloved to the country town in **chapter 8**. The village sees that she has returned with her beloved and not the king. The chorus says in **Song of Solomon 8:5a**.

The Song is written by Solomon. Solomon is depicting a type of Christ who is the true king of peace. The Song

¹ <http://godsbreath.net/2009/08/18/song-of-songs/>
<http://www.pitwm.net/pitwm-sunday-school.html>

PITWM VERSE BY VERSE

of Solomon doesn't mention God's name but His presence is understood. The Shulamite maiden is a member of a family in Shunem; her father is apparently deceased, and her brothers have become responsible for the maintenance of the family. Their livelihood is obtained from shepherding flocks and caring for vineyards. In the course of her shepherding duties the maiden meets and falls in love with a young shepherd or king. The brothers were angry with her. This is told primarily from the standpoint of a Shulamite maiden who does not have a firm fellowship with the king, but is longing for communion and love with him. A further explanation would be that she is the bride and how the bride and the bridegroom's relationship grows to where she knows whose she is, "*I am my beloved's, and my beloved is mine: he feedeth among the lilies*" (v.3).

6:1 Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee. The Shulamite speaks: The search is on. The Shulamite maiden began to search desperately for her beloved. The women in Jerusalem asked her to describe this man (chapter 5). The daughters of Jerusalem speaks: They offered to help her. They referred to her as fairest among women, asking her, where her beloved has gone, and where has he hidden himself that they may look for him? A further explanation is that sometimes we lose sight of our Beloved King. He's not lost, but we've lost sight of Him; we've lost our communion and fellowship with Him, and God has hidden his face from us.

6:2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. The Shulamite speaks in verse 2-3: She knows exactly where he is. He's gone into his garden. In the earlier scriptures, "garden" was referred to in a sexual sense between she and her beloved. However, in this verse, it's an actual place, it refers to his secret secluded peaceful place—a literal garden. Solomon says in Ecclesiastics 2:5, "*I made me gardens and orchards, and I planted trees in them of all kinds of fruits.*" Of course, Solomon accumulated wealth, but he also started great works, including houses, gardens, vineyards, orchards, and forests. Sometimes, when we look for someone, they may only be found in that peaceful place of contentment; maybe that garden of prayer. That's where Christ would go.

6:3 I am my beloved's, and my beloved is mine: he feedeth among the lilies. The Shulamite lets them know that she is her beloved's; her beloved is hers. At one time, she was not ready for him or for his love. But now she speaks these phrases because she's ready. It's like a switch that came on; she came to herself after and now, really knows who and what she wants. When we know that we are sons and daughters of the Most High God; we are loved by the Beloved King; and we are His delight, we will say the same thing about Christ! That's how the Shulamite feels about her beloved, and how she knows how he feels about her.

LESSON: I. PRAISE OF THE BRIDE BY HER HUSBAND Song of Solomon 6:4-7

6:4 Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.

Solomon speaks in verses 4-9: In this verse the voice of the king praises her beauty. She was *as beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners.*

1. "**Tirzah**" An old royal city of the Canaanites, which was destroyed by Joshua. It was the royal residence of Israel's kings. It was a city of tremendous beauty and was therefore named Tirzah, beautiful or delightful.
2. "**Comely**" meant she was as lovely and attractive as Jerusalem (the capitals of the two kingdoms of Israel and Judah).
3. "**Terrible**" meant awe-inspiring and majestic. She was as wonderful to look at as many companies of warriors gathered around their respective banners; a sight that was a cause of special delight to a king.

PITWM VERSE BY VERSE

In further explanation can you hear Jesus speaking over us as His beautiful, His lovely, and His terrible powerful army in which He is our banner?

6:5 Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead. The beloved begs her to remove her gaze from him, for her gaze has caused him to be filled with awe. He is giving much flattery. He says her hair is as a flock of goats that appear from Gilead. Undoubtedly goat's hair from Gilead was a ray of beauty in that time and culture. He really wants her to get it or know it because he has repeated himself from chapter 4 concerning the portrayal of the animals of that culture; comparing her to what appeals to him. Whenever God repeats Himself, it is important! From the very beginning of time God was filled with awe with us because He created us. He was well pleased! So, let us not turn our eyes away from Christ on this journey!

6:6 Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them. This is also from chapter 4—the teeth of sheep. We are the sheep of His pasture. *"...it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture"* Ps.100:3. He's saying that her teeth are as white as newly washed sheep. *"...every one beareth twins, and there is not one barren among them"*— the Hebrew meaning is *"to make double or to occur in pairs."* The perfect and regular rows of her teeth are exactly paired, and not one tooth is missing. He see her outward beauty.

6:7 As a piece of a pomegranate are thy temples within thy locks. This is the upper part of her cheeks resembling the interior of a piece of pomegranate; having a rosy hue. All the beloved has said, symbolizes the health and attractiveness of her outward beauty, but God sees within us our inward beauty in which He is transforming.

II. COMPARISON OF THE BRIDE TO COURT WOMEN Song of Solomon 6:8-10

6:8 There are threescore queens, and fourscore concubines, and virgins without number. Though Solomon is surrounded by an innumerable group (*60 queens, 80 concubines, or virgins without number*) of beautiful women, she is the one. No matter how beautiful these women are or the number of women, they can't be compared to the Shulamite. Solomon certainly took great delight in gardens and parks, but his delight is certainly into her. No matter how many gifts there are, God has given each of us His Holy Spirit.

6:9 My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her. She is his dove, undefiled (chapter5), the only one of her mother (the reference to the mother rather than the father is natural in a country where polygamy was practiced). She is the perfect one who gave her birth. She stands above all women, even the daughters (Jewish women in general spoke well of her), and yes royal women—all of whom praised her, for she was the one he delights in. Those that are pure in heart can see God—the dove represents purity. The ultimate end for God is to present a church unto Himself without spot or wrinkle—undefiled. This is Christ's delight!

6:10 Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?— In chapter1:6 the Shulamite had received many curious looks from the daughters of Jerusalem, she didn't want anyone to look upon her; meaning don't stare. Why? - Because *"I am black, because the sun hath scorched me..."* So this could be looked at in two ways: **1)** the review of praises from the daughters

PITWM VERSE BY VERSE

of Jerusalem or the beloved is speaking. From the viewpoint of the daughters of Jerusalem, this is how they saw her and this is how they spoke well of her and praised her. **2)** From the viewpoint of her beloved says as if you didn't know who she is, he will tell you. She is the one that comes forth as the morning rising. She is the one that is as beautiful as the moon. She is the one that is as clear as the sun. And she is the one that is as terrible and awesome as an army with banners. Who is she? That's who she is! He even compared her with the stellar atmosphere. Rev.12:1 resembles this passage. *"A great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head."*

III. YEARNING OF THE BRIDE FOR HER HUSBAND Song of Solomon 6:11-12

6:11 I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished and the pomegranates budded. **6:12** Or ever I was aware, my soul made me like the chariots of Amminadib. The Shulamite speaks carrying herself back in time, recalling how their first meeting came about, when she *"went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished and the pomegranates budded."* She had gone to the valley to gather fruit and herbs for her family. On her way to the valley, her progress was interrupted by an encounter with the royal cortege; among the chariots of the people of the king.

6:13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies. In the Hebrew Bible the seventh chapter begins here. The Shulamite has explained how she came to the notice of the king. Noting their interest, she began to retreat hastily while they (Daughters of Jerusalem) cried for her return. In response to their entreaty, she turns and asks, *"What will ye see in the Shulamite?"* i.e., why should you seek a mere Shulamite? They saw her *"As it were the company of two armies"* resembling the dance of the Mahanaim, something as magnificent and transforming as the dance of the angel host east of the Jordan on Jacob's return home to the Promised Land. She represents the charming view of a festive choir expressing their joy of jubilant dance. Jesus came that we may return unto Him.

SUMMARY:

The daughters of Jerusalem help the Shulamite maiden look for her beloved. She lets them know that he's in his garden. Even though he's there in the garden she knows that she and he belonged to each other (**6:1-3**).

Solomon's first words to the Shulamite began with praises. Her eyes overcame and filled him with awe. She was as beautiful and lovely as Tirzah; as lovely as Jerusalem, and terrible as an army with banners. Her physical appearance is noted; her teeth and her temples (**6:4-7**).

Though Solomon is surrounded by an innumerable group of beautiful women (*60 queens, 80 concubines, or virgins without number*), she is the one. She is even praised by them—as beautiful as the moon, clear as the sun, and as terrible as an army with banners (**6:8-10**).

From one commentator: Solomon, disguised as a shepherd, on a trip through Lebanon with some of his companions, first sighted Shulamith as she tended this vineyard (**6:11-12**), (I'm thinking the brothers were employed by Solomon to care for the vineyard) which duty she had been given by her unkind brothers (1:6). He inquired about her (**6:10**), but as soon as she saw the men she fled away (**6:11-12**), not fully aware that she had instantly fallen in love with Solomon, the shepherd. They tried to call her back (**6:13**) but she gave a quick reply and hurried home (**6:13b**). (**6:11-13**).