

Song of Solomon Lesson 06

Song of Solomon Chapter 6

Distributed by: KJV Bible Studies

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Introduction: If you were studying with us during the Corona Virus pandemic of 2020, you know there was a 7 week gap between lessons 5 and 6. Hopefully all will be back to normal beginning this week, and each lesson will come out weekly and on time. Chapter 6 continues with the account that begun in the preceding chapter—the longing for the departed groom. He soon returns and the bride and her groom continue in sweet communion.

I. The Groom Longs for His Bride

Son 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.

In response to the charge given by the bride to her maidens to help her find her departed groom, they answer in return. They essentially wanted to know where he went so that they might go and find him. It may be in the greater allegory of Christ and the church that the passage at hand is a metaphor of Israel in the day that she is ready to turn to Christ.

In the Day of the Lord, Israel may cry out to the church (united with Christ and having returned with Him) that they now seek after Him as well. If this is the case, it would be in the initial days after Christ returns in power and great glory.

Son 6:2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

Son 6:3 I am my beloved's, and my beloved is mine: he feedeth among the lilies.

Likely referring to the metaphor by which the groom called his wife in chapter 4:12, the bride now refers to herself as his lovely, well-tended garden. Evident is that the groom had returned to his bride and they now were in sweet accord. In the greater allegory of Christ and the church, this may be a reference to when Christ returns for His bride or perhaps the millennial honeymoon they will enjoy together.

The everlasting love of the bride and her groom is clear. They belonged to each other. Once again, the metaphor of the bride being a lovely flower garden and he being the strong buck is used by the wife. In the greater allegory, the eternal and mutual love of Christ and the church is apparent.

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

Son 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.

Son 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.

Son 6:7 As a piece of a pomegranate are thy temples within thy locks.

The use of the name Tirzah is unclear. The name literally meant 'favorable' or 'pleasant.' The name also can refer to a city in the early centuries of Israel. Tirzah also was the name of the one of the daughters of Zelophehad, the son of Hephher of the tribe of Manasseh, mentioned in Numbers 26, 27, 36 and other places.

Implied however is that the name was a compliment of beauty. The groom uses other 'masculine' metaphors to describe the beauty of his bride. He here likened her to the beauty of the regal city of Jerusalem or as awesome as an army in full dress uniforms with their banners flying smartly in the wind. The beauty of her eyes was such that they overwhelmed him. Her hair was lovely.

Using analogies of the day, the groom described the beauty of his wife's teeth. The thought is that they were white and appealing. He further compliments the beauty of her facial features, likening them to the pomegranate fruit. Though perhaps foreign to modern western thought, the comment clearly was a compliment—a sweet nothing spoken by the groom in the ear of his bride.

II. The Bride of Solomon was Undefined

Son 6:8 There are threescore queens, and fourscore concubines, and virgins without number.

Son 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.

Son 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?

The thought here is that though there are many queens, concubines, and virgins, etc., my wife is my one and only. She is the best of the best, the *creme dé la creme*. Not only is the devotion of a husband to his wife clear, in the greater allegory, the adoration of Christ for his bride is apparent as well.

The groom asks regarding his wife, “Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?” Again, the groom further flatters over his wife. He likened her beauty to the dawn, the loveliness of a harvest moon, the bright glory of the noonday sun, or the dazzling spectacle of an army in dress uniform.

Son 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.

Son 6:12 Or ever I was aware, my soul made me like the chariots of Amminadib.

The thought now pauses and shifts. The groom describes how he had decided to go down to his orchards and vineyards and see how they were developing. Yet, before he knew it, his heart drew him back to his wife like the chariot of a willing person. In other words, though he had gone out to check on his orchards and vineyards, all the while, he could not wait to get home to his bride.

Son 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.

As it were the company of two armies. It has been suggested that the term Shulamite is actually the name of Solomon’s bride. The alternative is that this is a lover’s nickname. The word Shulamite literally means ‘the perfect one.’

Because the voice speaking in this verse is plural (we), it has been suggested that the speakers are again the daughters of Jerusalem, the maidens of the bride. They ask what they saw in the Shulamite? Their answer was, she and her beloved husband, were as it were two armies joined together—the bride and her groom.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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Practice Random Acts of Kindness. Each act spreads, and many will be blessed.