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OF
GRACE**

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**Song
of
Solomon 6**

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Song of Solomon 6.

INTRODUCTION: the following introduction is quiet long, but it does help understand the Song of Solomon, for those who are only interested in the actual chapter skip this section and scroll down to Song of Solomon chapter one. According to the most common interpretation, the Song of Solomon is a collection of love poems. It is possible that Solomon (tenth century B.C.) is the author (1:1). However, this verse could mean that the Song was dedicated to Solomon or was written about him, so many scholars regard the book as anonymous nevertheless it is a very intimate and romantic story of a man's love for a woman and a woman's love for the man. The focus of the Song of Solomon is that love is the same whether it is between:

- A man and a woman or a husband and wife.
- God and Israel or Christ and the church.

For this reason, the Song of Solomon can be about:

- Solomon and the woman he loved.
- The relationship between God and Israel.
- The relationship between Christ and the church.

She: could refer to a woman, Judah or the church.

He: could refer to Solomon, a king or Christ and God.

The others: could refer to, friends, Israel or the world.

The daughters of Jerusalem: normally refer to Judah or the holy and faithful ones.

The primary focus is an intimate love story between a king and a dark skinned Shulammite woman, that is evident, but the king can also be seen as an echo of Christ's love for those who belong to him (the church) while the woman represents those who love Christ (the church) expressing their love for him. It is this aspect of the Song of Solomon that this study will focus on, but this is certainly not a dogmatic study or the only interpretation, but hopefully will inspire the reader to seek for even greater detail and their own insights. The following verses show the great love Christ has for the church: -

- Paul wrote: Christ loved the church and gave himself for it. (Ephes. 5:25).
- Jesus said: greater love has no one than this, that someone lays down his life for his friends. (John 15:13).
- Paul stated: for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. (Ephes. 5:29).

The global church: don't make the mistake of limiting the church to only the established religious institutions, denominations or church buildings. Certainly, they are part of the body of Christ but they are not the only part. There are many individual Christians in all countries of the world who meet in coffee bars, social outings and mostly their own homes to give thanks to Christ and share their discoveries of God's word and their spiritual experiences with the Lord. Many of these people are helping others and simply manifesting the reality of their faith to the people that come into their lives. God is not limited to any one pattern or religious organisation; He is far too creative for that. Jesus church is global and is manifested in a vast variety of ways across the face of the earth.

Remember the word church does not embrace everyone simply because they confess to be Christians, when the Bible uses the word church in its true sense it has in mind those who belong to Christ and who do the will of his Father. Jesus summed up the will of God in his command to all his followers in the words, "Love your neighbour as yourself," (Mark 12:31). James the brother of Jesus refers to this command as, the royal law (James 2:8). This is because it means do-good to others and not harm and because Jesus himself said, "All the law regarding mankind is summed up in the words love your neighbour as yourself," (Rom. 13:9) (Gal. 5:14).

Those who deliberately harm or use people, especially those who belong to Christ for their own selfish gain and greed, sexually, financially, verbally, emotionally, mentally or spiritually are referred to by Christ as workers of iniquity and will be cast out from the eternal Kingdom (Matt. 7:21-23). Not everyone who confesses to know Christ is part of his church there are those in the Lord's present spiritual Kingdom who he calls wicked servants. They use his name and his Gospel for their own selfish gain and line their own greedy pockets with the wealth and riches of this world by making merchandise of those who do belong to him. Nevertheless, Jesus knows those who are his and those who are not and will deny those who use his message of grace, mercy, compassion and love for their own selfish gain from entering his eternal Kingdom. Jesus said:

- I am the good shepherd. I know my own and my own know me, but you do not believe because you are not part of my flock. My sheep hear my voice, and I know them, and they follow me. (John 10:14) (John 10:26-27).

In the following study when the word, church is used in Scripture it not only applies to all the faithful members of a religious organisation and a local church building but also embraces all the faithful worldwide who Jesus loves and who he knows belongs to him and his global family. Before reading the Song of Solomon it is important to understand that many of the Old Testament prophecies regarding Israel include the New Testament Gentiles who accept Christ. This is because under the New Testament covenant of grace God is creating one new nation in Christ called the church which is made up of Jews and Gentiles (Gentiles are everyone who is not a Hebrew or Jew). All the promises to Israel are now in Christ which means they include both the Jews and the Gentiles. In this new nation God is creating in the Lord Jesus Christ Old Testament Israel is equal with the Gentiles.

The apostle Paul in his letters wrote:

- Gentiles were separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus they have been brought to God by the blood of Christ. Jesus has made Jews and Gentiles both one by abolishing the law of commandments and ordinances so that Jesus might create in himself one new man (nation) in place of the two (Jews and Gentiles). In Jesus both Jews and Gentiles are being built together into a dwelling place called the church for God by the Spirit. (Ephesians. 2:1-22 abbreviated).

This means that all the future and eternal promises God made to Israel through the Old Testament prophets also apply to those who belong to Christ and in the beautifully written love story recorded in the Song of Solomon it means that the love the king has for the dark skinned Shulammite woman is the same love Christ has for those who faithfully follow him.

The book of Revelation states:

- When Christ returns everyone will see him (the Gentiles) and those who pierced him (the Jews). And tells us, Jesus the faithful witness and the ruler of kings on earth loves us (Jews and Gentiles), freed us from our sins by his blood and ransomed a people for God from every tribe (Jews) and language and people and nation (Gentiles) to be a kingdom and priests to God and they and will reign on the earth (Revelation 1:5-10).

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

SONG OF SOLOMON 6

THE INHABITANTS OF JERUSALEM SPEAK

SONG 6:1

- **Song 6:1:** Where has your beloved gone, O most beautiful among women? Where has your beloved turned, that we may seek him with you?

The previous chapter ended with the woman telling the inhabitants of Jerusalem why her beloved was better than every other lover (Song 5:10-16). Now those who heard about the woman's beloved also want to find him.

The symbolism is of witnessing the Good News of the Gospel, those who belong to Christ have witnessed and testified of the goodness of Christ and proclaimed the Gospel of grace and now multitudes want to find him.

THE WOMAN SPEAKS

SONG 6:2-3

- **Song 6:2-3:** My beloved has gone down to his garden to the beds of spices, to graze in the gardens and to gather lilies. ³I am my beloved's and my beloved is mine; he grazes among the lilies.

The woman is confident she belongs to her beloved and her beloved belongs to her. She tells her friends the one she loves has gone to a garden of mixed spices to gather lilies. Lilies have no thorns and are free to move in the wind in whatever direction it blows so they can be viewed as an image of freedom in the Spirit and of joy and harmlessness. The symbolism is of the death and resurrection of Christ, the church (the woman) testifies to the world that Christ went to the garden of Gethsemane (a place of mixed emotions) to face death and pray for those who are his and all who God gave him and ultimately to rise again to eternal life and gather to himself all who will listen to his voice.

NOTE: whoever speaks Christ message of salvation and grace in love is at that moment the voice of Christ.

THE KING SPEAKS

SONG 6:4-10

- **Song 6:4-10:** You (the woman) are beautiful as Tirzah, my love, lovely as Jerusalem, awesome as an army with banners. ⁵Turn away your eyes from me, for they overwhelm me—Your hair is like a flock of goats leaping down the slopes of Gilead. ⁶Your teeth are like a flock of ewes that have come up from the washing; all of them bear twins; not one among them has lost its young. ⁷Your cheeks are like halves of a pomegranate behind your veil. ⁸There are sixty queens and eighty concubines, and virgins without number. ⁹My dove, my perfect one, is the only one, the only one of her mother, pure to her who bore her. The young women saw her and called her blessed; the queens and concubines also, and they praised her. ¹⁰"Who is this who looks down like the dawn, beautiful as the moon, bright as the sun, awesome as an army with banners?"
- The king says there are many Queens, multitudes of concubines and single woman without number, but his faithful beloved is the only woman for him. The symbolism is that though there are many religions in the world, many, priests, many worshippers and many, who confess to believe in God the only woman Christ has set his love and his eyes upon and gave his life up for is the global faithful church. (Ephes. 5:25).

The global church: don't make the mistake of limiting the church to only the established religious institutions, denominations or church buildings, they may be a part of the body of Christ but they are not the only part. Jesus church is global and is manifested in a vast variety of ways across the face of the earth. In this study when the word church is used it carries the thought of not only embracing faithful members of a religious organisation or a local church building or structure, but everyone worldwide who is devoted and faithful to Christ and who he loves and knows belongs to him and his family regardless of whether they are church members or not.

For further information on the church see the title:

Church (The definition of a Church).

In Various Topics (ON WEBSITE MENU).

THE WOMAN SPEAKS

SONG 6:11-12

- **Song 6:11-12:** I went down to the nut orchard to look at the blossoms of the valley, to see whether the vines had budded, whether the pomegranates were in bloom. ¹²Before I was aware, my desire set me among the chariots of my kinsman, a prince.

The woman is reflecting back in time, and sharing with others how she met her beloved as she was going about her normal duties in a valley and how he came along and took her up into his chariot before she had time to think. The symbolism is of people going about their everyday life and after hearing the Good News of the Gospel of the Lord Jesus Christ are overwhelmed and taken by God's love manifested through Christ and the message of the cross and repenting and being spiritually delivered from the domain of darkness and transferred to the kingdom of God's beloved Son (Col. 1:13).

THE WOMAN'S FRIENDS SPEAK

SONG 6:13a

- **Song 6:13a:** Return, return, O Shulammitte, return, return, that we may look upon you.

Earlier in this song we were told that this woman was the most beautiful of all women and now those who knew her miss looking upon her beauty and call her to return to them. The symbolism is of friends of those who have committed their lives to Christ desiring them to turn away from the Lord and return to their old way of living.

THE KING SPEAKS

SONG 6:13b

- **Song 6:13b:** Why should you look upon the Shulammitte, as upon a dance before two armies?

The king says, "Why should the woman's companions look upon her as though she was a showpiece dancing to please men?" The symbolism is of compromise, why should the church dance to the tune of those whose heart is not right with God or compromise their standards simply to please others?

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

Bible House of Grace