

SONG OF SOLOMON SESSION 6

Review: Last time we went through chapter 5 where the Shulamite recalled a dream where her shepherd visited her. He beckoned her to open the door for him, but she missed his visit because he came at an inconvenient time. She went out into the streets to try to find him and was hurt by the city watchmen. The court women ask her “What is thy beloved more than another beloved?” and the chapter ends with the Shulamite describing in the greatest of terms her beloved, closing with “he is altogether lovely”.

Tonight, we will go through chapters 6 and 7 which is Solomon’s appeal to the Shulamite to win her affection, but to no avail.

The court-women speak to the Shulamite:

Song of Solomon 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. *Her testimony of him causes them to want to see him for themselves.*

The Shulamite speaks:

Song of Solomon 6:2-3 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. *I am my beloved's, and my beloved is mine: he feedeth among the lilies. She evades their question because she questions their motives. She says he's gone; he's far from here. Like Christ and the Church, he's away right now and he is where he is supposed to be.*

Solomon comes forward with flatteries:

Song of Solomon 6:4-10 Thou *art* beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as *an army* with banners. Turn away thine eyes from me, for they have overcome me: thy hair *is* as a flock of goats that appear from Gilead. 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. As a piece of a pomegranate *are* thy temples within thy locks. There are threescore queens, and fourscore concubines, and virgins without number. 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. Who *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, *and* terrible as *an army* with banners? *Solomon comes to the Shulamite and tries to sway her with flattering words. Some of the things he says to her are identical to what the shepherd has said to her in previous chapters. Some believe that Solomon spied*

on those interactions between the Shulamite and the shepherd or had someone eavesdrop on them. He starts by comparing her beauty to Tirzah and Jerusalem. Tirzah was a city that several kings of the Northern Kingdom settled in before Omri moved the capital to Samaria. Jerusalem is the city of peace. He then says that she is "terrible as an army with banners" meaning her presence is powerful and commanding attention. His descriptions of her hair, teeth, and temples are identical to how the shepherd describes them.

- **Threescore queens, fourscore concubines, and virgins without number –**
Solomon is making a reference to the large sums of women he already has trying to tell her how she stands out among them. **Song of Solomon 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.

The Shulamite responds that her meeting him now was unintentional:

Song of Solomon 6:11-12 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. Or ever I was aware, my soul made me *like* the chariots of Amminadib. To paraphrase her "I was attending my own business, going about my duties of inspecting the orchards and the vineyards. Suddenly, I found myself surrounded by the chariots of nobility. I was going about my normal affairs when I was met by your company."

Solomon pleads with her to return:

Song of Solomon 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. *She rebuffs Solomon's advances and turns away. He then pleads with her to return but she responds with "What will ye see in the Shulamite"...meaning what do you see in me above all your lovers. She sees through Solomon's sweet talk and leaves. Solomon tries to flatter her as she walks away by comparing her to two armies.*

Solomon comes back with more flatteries:

Song of Solomon 7:1-9 How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman. Thy navel *is like* a round goblet, *which* wanteth not liquor: thy belly *is like* an heap of wheat set about with lilies. Thy two breasts *are* like two young roes *that are* twins. Thy neck *is* as a tower of ivory; thine eyes *like* the fishpools in Heshbon, by the gate of Bath-rabbim: thy nose *is* as the tower of Lebanon which looketh toward Damascus. Thine head upon thee *is* like Carmel, and the hair of thine head like purple; the king *is* held in the galleries. How fair and

how pleasant art thou, O love, for delights! This thy stature is like to a palm tree, and thy breasts to clusters of grapes. I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples; And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.

- **Thy navel is like a round goblet, which wanteth not liquor** – He is describing her body with admiration, focusing on its rounded, fertile, and attractive nature
- **Thy belly is like an heap of wheat set about with lilies** – This is a metaphor for abundance and fertility as it pertains to bearing children
- **Thy neck is as a tower of ivory** – Combining both strength and rarity
- **Thine eyes like the fishpools in Heshbon** – The fish pools were deep and clear meaning that she had dark sparkling eyes
- **Thy nose is as the tower of Lebanon which looketh toward Damascus** – The imagery likely refers to a straight, well-formed nose but also denotes bravery, not afraid to face her enemies
- **Thine head upon thee is like Carmel, and the hair of thine head is like purple; the king is held in the gates** – He compares her head to Mount Carmel which symbolizes a stately crown of beauty and grace. He likens her hair to royalty and he states that he is captured by her beauty
- **This thy stature is like to a palm tree; I will take hold of the boughs thereof** – She is tall and graceful like the palm tree. He expresses his desire to embrace her.
- **Thy breasts shall be as the clusters of the vine, and the smell of thy nose like apples** – He is saying that he will be intoxicated by her
- **Roof of thy mouth like the best wine, that goeth down sweetly, causing the lips of those that are asleep to speak** – He strongly desires to kiss her and the passion that he feels is enough to awaken the drowsy and move them to loving communication

The Shulamite rejects Solomon and asks her shepherd to take her home:

Song of Solomon 7:10-13 I am my beloved's, and his desire is toward me. Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourish, *whether* the tender grape appear, *and* the pomegranates bud forth: there will I give thee my loves. The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, *which* I have laid up for thee, O my beloved. *She wants to leave Solomon's company because she's already in love with another. Her desire is for him to come and take her away from these temptations.*

The application to us: Solomon is a type of the prince of this world that has many admirers and much at his disposal to try to seduce the bride of Christ to turn her heart away from him. The devil's game is DISTRACTION! Always trying to get us to turn our attention to something down here and "stir up our love" for something else. Satan set Eve on the downward path by getting her to fix her eyes upon the tree of the knowledge of good and evil. Lot fixed his eyes on the well-watered plains of Jordan. Samson saw a woman in the valley of Sorek, whose name was Delilah. Satan showed Christ all the kingdoms of the world in a moment of time trying to get him to worship him. We combat this with **Hebrews 12:2** Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. The Shulamite would not be swayed because she had a fixed heart for her shepherd - **Jude 21** Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.