

## Song of Solomon 6 - 8

As we come to the close of Solomon's song to his beloved we will once again catch a glimpse into the heart of God for His beloved and how we, as His bride, should view His love for us and how we must love Him in return.

**Song of Solomon 6:1-3** <sup>NAU</sup> "Where has your beloved gone, O most beautiful among women? Where has your beloved turned, That we may seek him with you?" <sup>2</sup> "My beloved has gone down to his garden, To the beds of balsam, To pasture *his flock* in the gardens And gather lilies. <sup>3</sup> "I am my beloved's and my beloved is mine, He who pastures *his flock* among the lilies."

**The context here is obviously about the beloved and the bride who is beautiful among women. But what is reminiscent about the imagery of one who pastures his flock among the lilies?**

**John 10:11,14-16** <sup>11</sup> "I am the good shepherd; the good shepherd lays down His life for the sheep. <sup>14</sup> "I am the good shepherd, and I know My own and My own know Me, <sup>15</sup> even as the Father knows Me and I know the Father; and I lay down My life for the sheep. <sup>16</sup> "I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock *with* one shepherd.

**1 Peter 5:4** <sup>4</sup> And when the Chief Shepherd appears, you will receive the unfading crown of glory.

**Revelation 7:16-17** <sup>16</sup> "They will hunger no longer, nor thirst anymore; nor will the sun beat down on them, nor any heat; <sup>17</sup> for the Lamb in the center of the throne will be their shepherd, and will guide them to springs of the water of life; and God will wipe every tear from their eyes."

This is the Shepherd of the Song of Solomon who cares for His bride and brings her to green pastures as He restores her soul and guides her in paths of righteousness for his name sake. **Psalm 23**

This is the same shepherd who finds his bride to be the most beautiful in all the land.

**Song of Solomon 6:4-10** <sup>4</sup> "You are as beautiful as Tirzah, my darling, As lovely as Jerusalem, As awesome as an army with banners. <sup>5</sup> "Turn your eyes away from me, For they have confused me; Your hair is like a flock of goats That have descended from

Gilead. <sup>6</sup> "Your teeth are like a flock of ewes Which have come up from *their* washing, All of which bear twins, And not one among them has lost her young. <sup>7</sup> "Your temples are like a slice of a pomegranate Behind your veil. <sup>8</sup> "There are sixty queens and eighty concubines, And maidens without number; <sup>9</sup> *But* my dove, my perfect one, is unique: She is her mother's only *daughter*; She is the pure *child* of the one who bore her. The maidens saw her and called her blessed, The queens and the concubines *also*, and they praised her, *saying*, <sup>10</sup> "Who is this that grows like the dawn, As beautiful as the full moon, As pure as the sun, As awesome as an army with banners?"

The bridegroom does not seem to be at a loss of words for the beauty of his bride and he is overcome with her. Look at verse 5.

**Song of Solomon 6:5** <sup>5</sup> "Turn your eyes away from me, For they have confused me; Your hair is like a flock of goats That have descended from Gilead.

#### **How does this verse read in some of your bibles?**

<sup>NIV</sup> **Song of Solomon 6:5** Turn your eyes from me; they overwhelm me. Your hair is like a flock of goats descending from Gilead.

<sup>NKJ</sup> **Song of Solomon 6:5** Turn your eyes away from me, For they have overcome me. Your hair *is* like a flock of goats Going down from Gilead.

<sup>NJB</sup> **Song of Solomon 6:5** Turn your eyes away from me, they take me by assault! Your hair is like a flock of goats surging down the slopes of Gilead.

The language here gives the sense that the bride's eyes are so stunning that to look into them sets the bridegroom's head spinning. He is so overcome by her beauty that he has to look away in amazement. This is how our bridegroom views us. But we need to be careful here.

#### **What beauty does the bridegroom actually see in us?**

**Romans 3:20-26** <sup>20</sup> because by the works of the Law no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin. <sup>21</sup> But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets, <sup>22</sup> even *the* righteousness of God through faith in Jesus Christ for

all those who believe; for there is no distinction; <sup>23</sup> for all have sinned and fall short of the glory of God, <sup>24</sup> being justified as a gift by His grace through the redemption which is in Christ Jesus; <sup>25</sup> whom God displayed publicly as a propitiation in His blood through faith. *This was* to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; <sup>26</sup> for the demonstration, *I say*, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

**Romans 5:17** <sup>17</sup> For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Our beauty, our holiness and glory is seen exclusively in our Savior, Jesus Christ whose righteousness has been credited to our account.

<sup>NAU</sup> **Romans 4:3** For what does the Scripture say? "ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS."

And so, the bride is made holy through the bridegroom who is Christ Himself. It is His beauty, His magnificence and righteousness that is seen by the Father and reflected through the bride. It is this beauty that Solomon writes of that is found in the bride.

**Song of Solomon 7:1** <sup>NAU</sup> "How beautiful are your feet in sandals, O prince's daughter! The curves of your hips are like jewels, The work of the hands of an artist.

**We are truly the work of the hands of an artist. Any guesses as to who this artist is?**

**Isaiah 64:8** <sup>8</sup> But now, O LORD, You are our Father, We are the clay, and You our potter; And all of us are the work of Your hand.

We need to understand that we belong to our Lord and His desire is for us that we may share in His holiness and to spend our lives together in a Kingdom flowing with milk and honey together. This is the imagery that Solomon paints for us.

**Song of Solomon 7:10-13** <sup>10</sup> "I am my beloved's, And his desire is for me. <sup>11</sup> "Come, my beloved, let us go out into the country,

Let us spend the night in the villages. <sup>12</sup> "Let us rise early *and go* to the vineyards; Let us see whether the vine has budded *And its* blossoms have opened, *And whether* the pomegranates have bloomed. There I will give you my love. <sup>13</sup> "The mandrakes have given forth fragrance; And over our doors are all choice *fruits*, Both new and old, Which I have saved up for you, my beloved.

The imagery here are two lovers enjoying God's creation together. They're in a garden, if you will, where the sights and smells are fresh and sweet as they stroll through the vineyards anticipating the fragrance of the blossoms that delight the senses.

This garden imagery is not accidental. It is a picture of that garden that Adam and Eve were placed in by God to cultivate and nurture as they walked with God in the cool of the day.

Solomon is giving us a picture of Eden reborn; that hope that Adam and Eve were given by God after their rebellion.

I don't know if you can imagine it, but the new earth will be our destination for enjoyment and delight as we share it with our bridegroom.

All of our senses will be heightened to enjoy every corner of our God's new creation as He forms it and fashions it just for us to enjoy with Him forever. The wedding feast of the Lamb is right around the corner and it will be just the beginning of an eternal relationship of love between God and His people.

As we close the last chapter of this Song of Solomon we see the relationship between the bride and bridegroom begin to expand to that of a familiarity that is unique between two people who are soul mates, best friends.

**Song of Solomon 8:1-3** <sup>NAU</sup> "Oh that you were like a brother to me Who nursed at my mother's breasts. *If* I found you outdoors, I would kiss you; No one would despise me, either. <sup>2</sup> "I would lead you *and* bring you Into the house of my mother, who used to instruct me; I would give you spiced wine to drink from the juice of my pomegranates. <sup>3</sup> "Let his left hand be under my head And his right hand embrace me."

The bride is speaking here and she makes an interesting statement in verse one. <sup>NAU</sup> "Oh that you were like a brother to me Who nursed at my mother's breasts. *If* I found you outdoors, I would kiss you; No one would despise me, either."

### **What do you suppose is being referred to here?**

This is not referring to any incestuous relationship but rather the kind of sibling friendship that two kids from the same family might share. The kind of friendship that a brother might share with his sister where the two can freely and openly talk with each other about anything; where the two might share in the same games of tag or cards or just relaxing with each other around the TV.

It's a familial love that is unique to siblings. And this bride feels comfortable enough around her bridegroom to where they can just enjoy each other's company and express her love in a playful way, not unlike hugging or kissing her brother outside in a crowd and not feel ashamed.

**Song of Solomon 8:4-5** <sup>4</sup> "I want you to swear, O daughters of Jerusalem, Do not arouse or awaken *my* love Until she (he, it) pleases." <sup>5</sup> "Who is this coming up from the wilderness Leaning on her beloved?" "Beneath the apple tree I awakened you; There your mother was in labor with you, There she was in labor *and* gave you birth.

In verse 4 the bride cautions the daughters of Jerusalem not to arouse or awaken her love. And the picture here is one of the two of them relaxing together and she doesn't want him startled. And so, she is sensitive to his needs and desires and doesn't want anyone disturbing him while he relaxes.

This thought continues in verse 5.

**Song of Solomon 8:5** <sup>5</sup> "Who is this coming up from the wilderness Leaning on her beloved?" "Beneath the apple tree I awakened you; There your mother was in labor with you, There she was in labor *and* gave you birth.

Here we get the sense that these two lovers are embracing in the sense that they might be leaning on each other as they walk, holding hands and just enjoying each other's company.

And as she reflects on the relationship, the bride considers that they were always meant for each as she awakens him, and as she goes back to a time well before they met; at his birth.

**Song of Solomon 8:6** <sup>6</sup> "Put me like a seal over your heart, Like a seal on your arm. For love is as strong as death, Jealousy is as

severe as Sheol; Its flashes are flashes of fire, The *very* flame of the LORD.

Here her only thought is of His love and wanting that reassurance that He will always love her and so she says, "Put me like a seal over your heart, Like a seal on your arm."

### **What do you suppose it means to put her as a seal on his heart?**

The first thing to notice is that the word seal can also be inferred as a signet ring. A signet ring was the seal of the king and it identified anything that belonged to him as having this seal prominently displayed on the outside of that which belonged to the king.

And so, here the bride is asking that his seal be that which identifies who belongs to his heart, and that he would wear that seal on his heart always. But then she adds the phrase like a seal on your arm.

### **What might this intimate?**

By the way, this could very well be a reference to a tattoo. The idea here being that this seal is prominently displayed for all to see. In other words, the love that is hidden around his heart would be expressed in such a way that the world sees his love for her.

And then she acknowledges the power and strength of love by comparing it to death which no mere man can conquer. She then compares the strength and power of love to jealousy which is as severe as Sheol; which is to say, that jealousy and love go hand in hand and not even death and the pit will overcome it as it lasts beyond the grave.

### **By the way, in what way is jealousy a good thing in a love relationship?**

Jealousy in a biblical sense is a devotion to someone where you expect the same devotion in return. It is not a bad thing if it's understood that having a passion for someone also expects loyalty and love in return. God Himself expects this of His people.

**Exodus 20:5-6** <sup>5</sup> "You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations

of those who hate Me, <sup>6</sup> but showing lovingkindness to thousands, to those who love Me and keep My commandments.

In fact, Jealous is one of the names of God, along with Adonai, Elohim, and Yahweh.

**Exodus 34:14-15** <sup>4</sup> -- for you shall not worship any other god, for the LORD, whose name is Jealous, is a jealous God-- <sup>15</sup> otherwise you might make a covenant with the inhabitants of the land and they would play the harlot with their gods and sacrifice to their gods, and someone might invite you to eat of his sacrifice,

When love is poured out on someone that love is not meant to be trampled upon by going after other lovers, and this is true of God's people as well.

By the way, the word jealousy in our text can also be translated as ardor or zeal and it is in line with a passion for being aligned with only one person and thus the reason for the translators using the term jealousy here.

And so, we are told that this jealousy is like the flames of Sheol, the very flames of the Lord. God is passionate for His people and we should be passionate for Him, for there is none like Him that we should seek another.

**Song of Solomon 8:7** <sup>7</sup> "Many waters cannot quench love, Nor will rivers overflow it; If a man were to give all the riches of his house for love, It would be utterly despised."

It is this love that God has for us.

**Song of Solomon 8:8-10** <sup>8</sup> "We have a little sister, And she has no breasts; What shall we do for our sister On the day when she is spoken for? <sup>9</sup> "If she is a wall, We will build on her a battlement of silver; But if she is a door, We will barricade her with planks of cedar." <sup>10</sup> "I was a wall, and my breasts were like towers; Then I became in his eyes as one who finds peace.

These verses may seem out of place but when properly understood they naturally follow the theme of the bride and the bridegroom.

Verse 8 is not dealing with a flat chested woman. We're dealing with a child. But the bride is considering the future of her sister and will she find the bridegroom of her dreams?

In other words, is the bride willing to counsel her sister to reach out to the kind of bridegroom described in the Song of Solomon, which is to say, is the bride willing to evangelize those in need of such a bridegroom, the Savior, Christ Jesus?

The sister and the bride in these verses is described in terms of a metaphor, that of a wall or a door. The end of verse 8 presupposes that the little sister is spoken for and will come to faith in Christ. In this relationship she may be either a wall or a door. A wall is immovable, strong. But a wall in and of itself cannot defend itself.

And so the bride prays for the sister that in her faith she may be adorned with a battlement of silver.

### **What would be the purpose of such an addition to the wall?**

An embattlement is an encampment of those who protect what is inside the wall. And so, the prayer here for her little sister is that in the day of her betrothal she will find protection from the arrows of the enemy.

### **Where have we heard this language before?**

**Ephesians 6:13-17** <sup>13</sup> Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm. <sup>14</sup> Stand firm therefore, HAVING GIRDED YOUR LOINS WITH TRUTH, and HAVING PUT ON THE BREASTPLATE OF RIGHTEOUSNESS, <sup>15</sup> and having shod YOUR FEET WITH THE PREPARATION OF THE GOSPEL OF PEACE; <sup>16</sup> in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming arrows of the evil *one*. <sup>17</sup> And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the word of God.

But what if here little sister is not a wall, but a door? A door is not immovable. It is meant to move. It is meant to have others come in, even as Christ enters through that door to give her life. But because a door may also allow others in, the bride prays for her little sister that just as a wall needs protection so does a door need fortification.

And planks of cedar will fortify it from the enemy.

And then Solomon closes with these words.

**Song of Solomon 8:11-14** <sup>11</sup> "Solomon had a vineyard at Baalhamon; He entrusted the vineyard to caretakers. Each one was to bring a thousand *shekels* of silver for its fruit. <sup>12</sup> "My very own vineyard is at my disposal; The thousand *shekels* are for you, Solomon, And two hundred are for those who take care of its fruit." <sup>13</sup> "O you who sit in the gardens, *My* companions are listening for your voice-- Let me hear it!" <sup>14</sup> "Hurry, my beloved, And be like a gazelle or a young stag On the mountains of spices."

The bride acknowledges the vineyard that belongs to Solomon that was well taken care of and produced a very good crop. The bride shares in this vineyard as she belongs to the king. The profits go to the king as he pays wages for those who take care of his vineyard. The kingdom is his, even as the kingdom of God belongs to our Lord.

We listen for the voice of our King and we desire to be in His presence as is pointed out by the bride in verses 13-14.

**Song of Solomon 8:13-14** <sup>13</sup> "O you who sit in the gardens, *My* companions are listening for your voice-- Let me hear it!" <sup>14</sup> "Hurry, my beloved, And be like a gazelle or a young stag On the mountains of spices."

We long for the day when our beloved comes like a gazelle or young stag on the mountains of spices.

And so, we join with the apostle John in the book of Revelation.

**Revelation 22:20** <sup>20</sup> He who testifies to these things says, "Yes, I am coming quickly." Amen. Come, Lord Jesus.