

In the previous chapter, the maiden (Israel) was longing for her absentee King (Messiah), recognizing too late that she had her opportunity (v. 2) yet rejected it (v. 3), and now was suffering absence (vv. 4-16).

THE DAUGHTERS OF JERUSALEM SPEAK | SOS 6:1

- In v. 1, the **daughters of Jerusalem** speak to the bride. This is the 6th time we have seen them within this book.
- Since the daughters represent the ten virgins (Matthew 25), both faithful and unfaithful, here they are speaking to the bride (the all-encompassing land of Israel) saying, "where is your Messiah?" It is a question of inquiry and of doubt.
 - Premise: The *bride* is the *land of Israel*, the *daughters* are the Jewish people.
 - Premise: the **daughter of Jerusalem** (or Zion) is the land of Israel (or the "collective whole") and is the bride of the Messiah. The **daughters of Jerusalem** (or Zion) are the people of Israel (i.e.: the Jews).
 - The term is used eight times outside of the Song of Solomon, all in the singular.
 - 2 Kings 19:21 and Isaiah 37:22 are parallel and refer to the city of Jerusalem, though the speech is *anthropomorphic*. (Note the context in 2 Kings 19:32-34)
 - In Lamentations 2:13 & 15, the daughter of Jerusalem is mocked because she has been destroyed, so that **thy breach is great like the sea** (v. 13).
 - In Micah 4:8, the daughter inherits the Kingdom of God.
 - In Zeph. 3:14, the daughter is instructed to **be glad and rejoice** because her judgments and her enemy has been removed (3:15), she is referred to as **Jerusalem** in v. 16.
 - In Zech. 9:9 the daughter is instructed to **rejoice greatly** and to **shout** because **thy king cometh unto thee**.
 - In Luke 23:28, on his way to the crucifixion, Jesus weeps for the daughters and warns of their coming destruction. This is the only use of the plural outside Song of Solomon.
 - The term is used seven times in the Song of Solomon, all in the plural.
 - In 1:5, the bride speaks to the daughters, and she laments her condition.
 - In 2:7 and 3:5, the groom speaks to the daughters, instructing them not to awaken the bride.
 - In 3:10 the chariot of the bridegroom is **paved with love** either "by" or "for" the daughters.
 - In 5:8 the daughters are not as thrilled for the groom as the bride is.
 - In 5:16 the daughters hear from the bride how lovely the groom is.
 - The term **daughter(s) of Zion** is used 30 times in the Bible.
 - Four times in the plural:
 - SoS 3:11, equivalent with **daughters of Jerusalem**.
 - Isaiah 3:16-17, referring to the people of Judah who will undergo tribulation.

- Isaiah 4:4, they shall have their filth washed away.
- Twenty-six times in the singular
 - The term is often used in repetition with **daughter of Jerusalem**.
 - Isaiah 19:21, 37:22, SoS 3:11, Zech. 9:9, Zeph. 3:14
 - In the following passages, the term is clearly a *physical location*.
 - Psalm 19:14
 - Isaiah 1:8, 10:32, 16:1, 52:2, 62:11
 - Jeremiah 4:31 (in context), 6:23
 - Jeremiah 6:2 – where it is also said that God has considered Jerusalem **a comely and delicate woman**.
 - In Lamentations, the term is used eight times, always as a term for Jerusalem.
 - Micah 1:13; 4:8,10,13 all use the term in reference to Jerusalem or Zion.
 - Zech. 2:10 says that the Messiah will dwell in the **midst of thee**.
- Conclusions:
 - The daughters are clearly *not the bride*.
 - The daughters are clearly Jewish
 - The daughters are equivalent to the 10 virgins of Matthew 25:1-13, some are foolish and some wise, but none of them are the bride.
 - The phrase **daughter of Jerusalem** is never used in Song of Solomon because she is one of two main characters, the bride.
 - The Old and New Testaments are consistent: the Bride of the Messiah (Lamb) is the *Beulah Land* of Israel, which is an all-encompassing term inclusive of the entire Abrahamic Covenant of land / nation / descendants.

THE BRIDE RESPONDS | SOS 6:2-3

- Verse 2 - The King's garden was previously mentioned in 4:12, 15, 16 and 5:1. We must use these passages to interpret the garden. In each of the previous uses the garden is the land of Israel. Therefore, the cycle of the Song is evident again. Here the love of the bride and the groom is in full harmony.
- The cycle (with the current cycle passages noted)
 - Love expressed - 5:2
 - Love doubted - 5:3
 - Love distressed - 5:4-6:1
 - Love completed - 6:2-12
 - While this cycle is general in nature, it is repeated throughout the book.
- Verse 3 - The bride rejoices in the union of bride and Groom.

THE KING EXPRESSES LOVE | SOS 6:4-13

- Verse 4 –
 - **Tizrah** - The Bible records an otherwise unknown woman named Tizrah, a kingdom conquered by Joshua named Tizrah, and what would be a future capital of the northern kingdom of Israel. However, the Bible never mentions its beauty. It is perhaps better to translate the word, which would be "favorable," making the phrase read, "Thou art beautiful, O my love, favorable, Comely...."

- **Comely as Jerusalem** - The comparative **as** is assumed, not required. Therefore, "beautiful Jerusalem" would be an accurate translation.
- **terrible as an army...** - Young's Literal: "Awe-inspiring as bannered hosts."
- Verses 5-7 --
 - **turn away thine eyes** - An expression of being overwhelmed by the beauty of the bride.
 - **thy hair...** - A repetition of the remarks of 4:1-2, and a description of the beauty of the *Beulah Land*.
- Verse 9 –
 - **undefiled** - The Hebrew word is one of "complete," and is translated "coupled" in Ex.26:34 and 36:29, with the idea that "both halves" are present.
 - **but one** - In comparison with the many queens, concubines, and virgins, there is **but one** bride, and one land of Israel. One refers to her quantity and her uniqueness. There is only one Israel, and no other.
- Verse 11 –
 - The entrance of the King into the Garden is always a reference to the Second Coming.
 - **fruits of the valley** - Translated **greenness** in Job 8:12. YLT translates as "buds," and NASB as "blossoms." The word is used of fresh, promising growth.
- Verse 12 –
 - That is, "my soul was so eager to go down to the garden that I set upon this task like the chariots of my noble people." Alternately, **Ammi-nadib** could be the name of an unknown person.
 - **Ammi-nadib** –
 - Ammi is a Hebrew transliteration, meaning "my people."
 - nadib is a Hebrew transliteration, meaning "willing." The word nadib is used in 7:1, translated "prince."
- Verse 13 –
 - It is not known if this is the word of the King (with the "royal we" or if this is a chorus sung from the daughters of Jerusalem. Either way, there is the desire to gaze upon the bride. Note the parallel with 6:1.
 - **Shulamite** - The Hebrew word is שׁוֹלַמִּית [shulamit], The masculine version of the word is שְׁלֹמָה [sheloma], and both come from the root שָׁלַם. The *shulamite* is nothing more than the *prized wife of Solomon, the King*.