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Song of Solomon 8

(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 8.

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.

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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 8:1-2:** Oh that you (the king) were like a brother to me who nursed at my mother's breasts! If I found you outside, I would kiss you, and none would despise me. ²I would lead you and bring you into the house of my mother—she who used to teach me. I would give you spiced wine to drink, the juice of my pomegranate.

The woman wishes that her beloved was a kinsman, because then she would be able to take him to her people and enjoy their fellowship instead of being despised by them. The symbolism is of the Jews despising the Gentiles, the Jews viewed themselves as the holy race with God and the Gentiles as an unclean race without God, because of this the Gentiles (the church) (symbolised by the woman) was despised by the Jews. The heart or collective spirit of the church is such that it would love to fellowship with the Jews because it was from their nation Christ came, but sadly the Jews cast the followers of Christ out of their Synagogues and aggressively sought to destroy the church.

SONG 8:3-4

- **Song 8:3-4:** His left hand is under my head, and his right hand embraces me! ⁴I adjure you, O daughters of Jerusalem, that you not stir up or awaken love until it pleases (my love until he please in the KJV).

The woman's beloved is holding her in a very romantic position and she does not want to be interrupted until her beloved is pleased. This is about not breaking up a relationship of love. The expression, "daughters of Jerusalem" embraces all the inhabitants of Jerusalem and by extension it embraces all who belong to God. The woman not wanting anyone to disturb hers and the kings' love can be seen as a symbol of believers finding and embracing Christ and not wanting any one to destroy the spiritual relationship of love they have with him and him with them and doing all they can to please him by living a lifestyle that honours God and brings a good testimony to Christ's name until he is ready to return.

SONG 8:5

- **Song 8:5:** Who is that coming up from the wilderness, leaning on her beloved? Under the apple tree I awakened you. There your mother was in labor with you; there she who bore you was in labor.

The king James Bible says:

- **Song 8:5:** Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee.

The wilderness speaks of a desert like place that is dry, hot and lacks life and nourishment while an apple tree speaks of a place of shade and shelter from the sun and of nourishment, blessing and life. The mother is Rachel the wife who Jacob loved ((Gen. 29:18, 30). God changed Jacobs name to Israel (Gen. 35:9-10) and Rachel is recognised as the mother of the twelve tribes of Israel so the woman seen coming up from the wilderness is Israel. The symbolism is of Rachel giving birth to Israel and the people of Israel (the woman) in the wilderness being so tired, thirsty

and weak she is leaning on God (her beloved) for her survival as he carries them through the wilderness. The following verses show that Israel has always been God's special and unique people

God said:

- Israel was his son who he called out of Egypt and he loved them when they were a child. (Hosea 11:1).
- He gave birth to Israel and carried them from the womb even to their old age. (Isaiah 46:3-4).
- Israel is his allotted heritage (Deut. 32:9) and the apple of his eye. (Deut. 32:10).
- Israel is a people holy to him (Deut. 7:6) and his treasured possession. (Deut. 14:2).

The LORD has not spoken this way with any other nation, but God has not only spoken of Israel differently, but always dealt with them differently to any other nation:

- To Israel God gave the Ten Commandments and showed his great power.
- To Israel God declared his word, statutes and his rules.
- To Israel God gave the prophets, the worship and the promises.
- To Israel belonged the covenant, the adoption, the patriarchs and the glory.
- To Israel the oracles of God were entrusted.
- The people of Israel are the offspring of Abraham the father of faith.
- From Israel's race came the Christ the Saviour of the world.

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The LORD has not given any other nations such great privileges.

(Exod. 19:5) (Deut. 7:6) (Deut. 14:2) (Deut. 26:18)
(Deut. 32:9) (Isa. 46:3-4) (Hos. 11:1).

These are the many reasons the Jews (especially the religious leaders of Jesus generation) considered themselves to be the holy and righteous race with God and the Gentile nations to be the unclean race without God.

The thermometer of God's prophecy: it is true that Israel has been and still is a special nation to God, but since Christ death and resurrection salvation for both Jews and Gentiles is in the Lord Jesus Christ. Nevertheless, Israel remains a clear sign of where we are in prophecy concerning Christ's return. It could be said that they are the thermometer of God's prophecy much like the mercury on a natural thermometer measures the heat of the day and moves up the vertical red line warning us of impending danger when the heat of the sun is reaching temperatures that are dangerous for the good health of the skin and our well-being. Likewise Israel can be seen as the mercury of Bible prophecy in the sense that world events that come upon the nation of Israel (especially Jerusalem) are signs that give us some insight as to how close we are to that glorious breathtaking and world changing day when the Lord Jesus Christ returns in glory. But God's focus during our present age for eternal salvation is upon creating a new nation in Christ made up of Jews and Gentiles. This new nation is also called a new creation in Christ, the body of Christ, the Bride of Christ, the church and the Kingdom of God. For further information concerning this new nation God is building in Christ see the title: "The Commonwealth of Israel," at the end of this chapter. Because God is now establishing one new nation in Christ made up of Jews and Gentiles the mother who brought forth and bare thee can by extension refer to Mary the mother of Jesus and the woman leaning on her beloved while she is carried through the wilderness can be seen as a

picture of the faithful global church with all its struggles, hardships and weaknesses leaning on God who has delivered her from the domain of darkness and transferred her to the kingdom of his beloved Son, in whom she has redemption and the forgiveness of sins. (Col. 1:10-15) and a picture of the church being carried by love and faith in the Lord Jesus Christ and by God's grace through the mortal, sinful and corrupt world she was birthed into.

THE KING SPEAKS TO THE WOMAN

SONG 8:6

- **Song 8:6:** Set me as a seal upon your heart, as a seal upon your arm, for love is strong as death, jealousy is fierce as the grave. Its flashes are flashes of fire, the very flame of the LORD.

Set me as a seal upon your heart: means let me always be an impression upon your love and have a place in your heart. It carries the idea of the heart and mind being encompassed in love that cannot be quenched by whatever suffering, hardship or trouble may come. It can apply to the love between a husband and a wife, the king and the woman or Christ and the church. For those who love in this manner the thought of being separated from the one they love is most painful.

Love is strong as death: means they are both eternal.

John wrote:

- Anyone who does not love does not know God, because God is love. (1 John 4:8).
- So, we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him. (1 John 4:16).

And Paul said:

- Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away, so now faith, hope, and love abide, these three; but the greatest of these is love. (1 Cor. 13:8-13).

These verses shine a brilliant spotlight on the truth that love is eternal and the Bible teaches that some who are raised at the end of Christ's glorious millennial reign on earth as King of kings and Lord of lords from the grave, the sea and from death at the Great white Throne judgment will be cast into the lake of fire (also called the second death) which is a symbol of eternal death (i.e., total extinction). For further information concerning this judgment, see the title: "The Second Resurrection or Great White Throne Judgment," in resurrection (ON WEBSITE MENU). It is interesting to notice that love, death and jealousy all have the same emotional strength to affect the human heart and influence outward behaviour toward good or destruction. The King is telling the woman to make him the supreme love of her heart and the highest love of her life and to commit all her ways to him so that there is no reason for jealousy. The symbolism is that those who belong to Christ's global Kingdom should make him the centre of all that they do and the highest love of their heart and mind so that every word they speak and every choice and action they do will be influenced by his Spirit.

NOTE: some believe (as I used to) that all religions pray to the same God, they just have different names for Him, but the above verses of John show us that this idea is not true. Should anyone ever be in doubt if people are praying to the God of Abraham, Isaac and Jacob the God of the Bible or some other god that they have created by their own imagination all they have to do is apply John's simple formula, firstly, "Anyone who does not love does not know God, because God is love" (1 John 4:8) and secondly, "Whoever abides in love abides in God, and God abides in them. (1 John 4:16).

SONG 8:7

- **Song 8:7:** Many waters cannot quench love, neither can floods drown it. If a man offered for love all the wealth of his house, he would be utterly despised.

The words, "Many waters cannot quench love," presents a picture of a raging fire that cannot be put out no matter how much water it poured upon it and the words, "neither can the floods drown it," means that it matters not how many troubles and hardships come upon love or how strong they are love will survive. This is the love the king had for the woman and the woman for him.

The symbolism is that it matters not how much persecution comes upon the love of the church to Christ it cannot be destroyed nor its members separated from his love.

The many waters and floods can be seen as:

- The persecution of the wicked and the ungodly against the church.
- The flattery and deceiving promises of false teachers.
- The condemnation and guilt of the law.
- The hardships, troubles, sorrows and difficulties of life.
- The mocking scoffs and reproaches of unbelievers.
- Doubtful thoughts and the fears.
- Life with all its comforts, worldly wealth, riches and temptations.

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Just as none of these can lessen the love of the king for his lover or tempt him to forsake her there is nothing that can lessen the love of the faithful for their beloved the Lord Jesus Christ. The words, "Many waters cannot quench love, neither can floods drown it," testifies to the invincible might of true love. It expresses the passion of two hearts that have been tried and proved against all the difficulties of life and against all its temptations and seductions. This is certainly true of Christ who gave his life to a brutal, bloody and cruel death so that his bride the church might stand before God washed clean and clothed in his righteousness, and also true of those who endure in faith until that glorious day of his return.

If a man offered for love all the wealth of his house, he would be utterly despised: means if anyone would give all the substance of their house for love, they would be utterly despised. The symbolism is that should a rich man offer his entire estate or the vast treasures of the whole globe to a lover of Christ; on condition that they would forsake from him and part from his love, it would be treated by them with disdain and contempt as expressed in the following words of Paul.

- I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ (Philip. 3:8).

THE WOMAN'S BROTHERS SPEAK

SONG 8:9

- **Song 8:8-9:** 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? ⁹If she is a wall, we will build on her a battlement of silver, but if she is a door, we will enclose her with boards of cedar.

This is a reflection back to when the woman was much younger and not of an age to marry, we know this because here she has no breasts and in the very next verse (v10) her breasts are fully grown and she says, "I was a wall," meaning she kept herself for her lover and king.

No breasts: carries the idea of being too young to be married.

Little sister: carries the idea of the woman being very young, so young that her breasts had not developed.

The older brothers: since the Jewish and Gentile church belong to the same Father and the same spiritual family and share the same faith and grace and the same Messiah and Christ who is Lord and King of them all they can be referred to as brothers and sisters even though their circumstances are different in many ways.

If she is a wall: a wall is something no one can pass through and therefore carries the idea of the woman being steadfast in chastity and virtue. It means she is a moral woman on whom no light advances can be made and who does not give herself away to any man. The words, "We will build on her a battlement of silver," speaks of soldiers shields as they shine under the sunlight it presents a picture of an army of soldiers surrounding the woman to protect her from the advances and flatteries of men and carries the idea of her brothers doing all they can to protect her from such advances for her king.

If she is a door: a door is something everyone can pass through and therefore carries the idea of the woman being naïve, light-minded and likely to be tempted by flattery and seduction. The words, "We will enclose her with boards of cedar," means the brothers will build a fortress like structure around her to protect her from the advances and flatteries of men and carries the idea of her brothers doing all they can to protect her for her king. The picture is of the woman's older brothers being concerned with protecting their little sister from the deceptions and flatteries of many lovers (remember she is the most beautiful of all women amongst woman) until she reaches the age to be married. They are saying if she is morally strong and upright, they will surround her as soldiers on a battlefield and if she is naïve and given to deception and flattery of men, they will build a fortress around her. Basically, the brothers are saying they will do all they can to protect their little sister from moral corruption and defilement until she is ready to be married to the king she loves.

The symbolism: is a picture of the faithful Jewish church being the older brother doing all they can to protect the early Gentile church (the little sister the most beautiful of all woman) (made up of Jews and Gentiles) who the King has set his love upon from being defiled by the flatteries and deceptions of false prophets and teachers until she is fully growing in faith, knowledge, love and the fruits of the Spirit and is ready to take the Gospel to the world (i.e., her breasts are fully grown) and be taken as the Kings bride at the marriage supper of the Lamb when he returns, which the apostles (the big brothers) did. By extension the principal of the stronger protecting the weaker applies to all who belong to the global family of Christ.

THE WOMAN SPEAKS TO HER BROTHERS

SONG 8:10-12

- **Song 8:10-12:** I (the woman) was a wall, and my breasts were like towers; then I was in his eyes as one who finds peace. ¹¹Solomon had a vineyard at Baal-hamon; he let out the vineyard to keepers; each one was to bring for its fruit a thousand pieces of silver. ¹²My vineyard, my very own, is before me; you, O Solomon, may have the thousand, and the keepers of the fruit two hundred.

The woman is now fully grown and ready to be taken by the king as his wife.

I was a wall: now the woman looks back to her youth and tells her brothers that she was a wall and even though her breasts were as towers she kept her love for her king and she found peace in his eyes, meaning he had eyes for no other she was the desire of his love and the passion of his heart. It seems that she is saying "Even though Solomon her king had a vineyard full of others she was so beautiful to behold that she stood out before all of them and even though the king may have had many women, she has kept herself for him and him only.

Breasts like towers: breasts speak of nourishing and new life the woman is now strong, full grown and ready to establish a family.

The symbolism: from the beginning of time the faithful of God's people Israel have always lived by faith and with expectation looking toward the promised seed of the woman spoken of in (Genesis 3:15), the prophet Moses said was to come like him, (Deut. 18:15-19) (Acts 26:22). The promised seed of David and the One the Scriptures speak of coming as their Messiah and King to save their nation. Some may think that Christ blood cleanses only those who are saved after Christ's death and resurrection, but this is not so. The power of Christ's cleansing blood flows back to the foundation of the earth so that the faithful of the Old and New Testament are save by the same Saviour and Redeemer.

In the book of Revelation, it is written:

- All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. (Rev. 13:8).

And Peter wrote:

- You were redeemed with the precious blood of Christ, as of a lamb without blemish and without spot foreordained before the foundation of the world and manifest in these last times for you. (1 Peter 1:18-20).

These verses shine a brilliant spotlight on the truth that Jesus was not only the central focus of God's eternal mind and of His eternal plans and purposes for mankind's salvation and for eternity, but also the Lamb slain from the foundation of the world. The cleansing power of Jesus blood shed on the cross of Calvary doesn't just cover and cleanse only those who have come to the Lord after his death and resurrection, but flows all the way back to the foundations of the earth to Adam and Eve like a spiritual invisible river cleansing all the faithful of the Old Testament from the fall of Adam onward who by faith looked to the appearing of the promised Messiah the Christ. The faithful of the Old Testament were saved by their faith that the blood of their sin sacrifices (shadows of Christ) covered their sin and by their faith in the promised seed of the woman spoken of in (Genesis 3:15), in the prophet Moses said was to come like him, in God's promise to Abraham that from his seed a deliver would come and by their faith in the promised seed of David the Messiah and Saviour.

The faithful of the New Testament are saved by their faith in looking back to the bloodstained cross of Calvary and by looking forward to the glorious return of the Lord Jesus Christ. This shines a glorious eternal floodlight on the truth that whether a man or woman is of the Old or New Testament we are all saved by the same cleansing power, the same cleansing blood and the same deliver and Saviour. This is because God in his eternal mind planned and purposed before time began that His Son the Lord Jesus Christ would be the Saviour of all mankind for all eternity. Truly, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. (Heb. 9:22). This means that the Lord Jesus Christ has by faith been the Messiah and Christ of God's people from the beginning of time. Throughout history there have been many different types of kingdoms.

- The Kingdom of God under the Joshua.
- The Kingdom of God under the judges.

- The Kingdom of God under David and Solomon.
- The Kingdom of God under the Kings of Israel and Judah.
- The Kingdom of God after Israel's seventy-year Babylonian captivity.

But the most beautiful of all these kingdoms is the kingdom of the global church made up of faithful Jews and Gentiles in Christ (also called the body of Christ, a new creation and a new man).

Breasts like towers: symbolise the church not only being strong in faith and able to nourish all who come to her, but also ready to take the Gospel to the world and being now fully grown and ready to be taken by the Kings she loves to the marriage banquet of the Lamb.

I was in his eyes as one who finds peace: Israel had many lovers they constantly turned to other gods and never found peace in contrast to this the faithful global church has only ever given her love to one lover the Lord Jesus Christ. The church (symbolised by the woman) is saying to Israel (who had been with many gods) symbolised by King Solomon can be viewed as saying, "Though Israel her older brother did not recognise the great beauty of their King he perceived theirs, so much so he laid his life down to a brutal, bloody and cruel death so that the middle wall of partition dividing them from the Gentiles would be broken down and both Jew and Gentile could be united together to form one new nation in Christ called the church. Following are three things we can learn from these verses:

1. Every faithful brother and sister in Christ (Jew or Gentile) has great beauty before their King and Saviour.
2. The faithful global church has great beauty before the King and Saviour they worship.
3. Those who belong to Christ should be more concerned about his Kingdom than they are about their own lives. This does not mean everyone who is a Christian should be in ministry, but it does mean that those who belong to him should be a good reflection of his name and go about their normal duties in the Spirit of Christ (i.e., love, compassion, kindness, mercy, grace and forgiveness etc.,) and treat others (inside the church and outside of it) with respect, fairness and decently.

THE KING SPEAKS TO THE WOMAN

SONG 8:13

- **Song 8:13:** O you (the woman) who dwell in the gardens, with companions listening for your voice; let me (the king) hear it.

Here we see the most loved woman of Solomon (amongst the many he had) dwelling amongst all the keepers of his garden keenly listening for what she has to say about her relationship with the king and he wants to know. This could be likened to a young teenager being in love with his high school sweetheart and wanting to know what she tells her friends about him. Does she speak words of lavish affection toward him or words of indifference?

The symbolism: the gardens can be seen as the many faithful local churches worldwide of which Christ is the King. The companions, listening for her voice embraces:

- All those seeking to hear the message of the cross and the Gospel of the Lord Jesus Christ.
- True and faithful believers and friends of Christ.

- Whoever embraces the Gospel of the Lord Jesus Christ.
- All who seek God with an honest and humble heart.
- The friends of the Bride and Bridegroom.

Let me hear: means Christ desire to hear:

- The testimony of the faithful and the Gospel shared to the lost.
- The prayers, praises and worship of those devoted to him.
- The prayerful self-talk and thoughts of the faithful.
- The preaching of his word and the message of the cross in the world.

THE WOMAN SPEAKS TO THE KING

SONG 8:14

- **Song 8:14:** Make haste, my beloved, and be like a gazelle or a young stag on the mountains of spices.

Be like a gazelle or a young stag: these creatures are remarkable for their swiftness and running upon mountains and other high places. Habakkuk talks of God making his feet like deer's feet and making him tread on high places. (Hab. 3:19), meaning God is able to make the faithful soar over the hardships, struggles and sorrows of life.

On the mountains of spices: literally refers to mountains upon which spices and aromatic plants grew.

The symbolism: is that those who make Christ their highest love and King of their life will not only be able to go through life with an inner joy, peace and contentment and overcome all obstacles that may come upon them, but will also have joyful fellowship with the Lord as they go about their daily lives and be raised to eternal life in everlasting glory. The song began with the woman longing for her king's first coming and now ends with her longing for his return. The poetic song ends with two short verses that have the king longing to hear the voice of his beloved and his beloved longing for his return (v13-14). Compressed into these two verses is, all the heartfelt wooing and the love and emotional romance that has been said over and over again throughout this poetic song in different figures of speech.

The symbolism: the prayer and cry of the church (the woman and the bride) is, "Make haste, O my beloved bridegroom, and speedily finish the work which you have to do in the world so that you may take me to yourself so I may live in your everlasting love." These are the words and cry of the church, to Christ, calling him her "beloved"; a title often used in this song to distinguish the King from others. These last words of the song, "Make haste, my beloved," refer to the return of Christ in glory as King of king and Lord of lords to gather his bride to himself this is the heartfelt cry of every faithful brother and sister in Christ.

NOTE: the expression, "Make haste, O my beloved," does not mean that Christ will come before God's appointed time or that by prayer we might speed his coming up, but rather shows the heartfelt eager and earnest desire of the faithful for him to return.

Throughout this song the dark skinned Shulammite woman desires her beloved King to come to her quickly and her beloved King with equal passion and desire longs to take her into his arms. This beautiful and heartfelt love relationship not only reflects the love between Christ and his Bride, but also carries with it an echo of Christ's return as, King of

kings and Lord of lords (Rev. 19:11-16) to rule and reign from God's Holy City Jerusalem (on Mount Zion God's Holy Mountain) to establish God's Kingdom on earth during his glorious millennial reign. The dead in Christ (Old and New Testament) and the faithful, who are alive (the Bride), will be gathered together in the first resurrection (Rev. 20:4-6) to rule and reign as kings and priests with the Lord over those nations who are left outside the Holy City of God. Christ the King united with his people (symbolized by the woman Solomon greatly loved) will not only bring peace to the Middle East, but establish God's Kingdom of steadfast love, faithfulness, righteousness, joy and peace throughout the world and the glory of God will cover the earth. Jesus will do justice to the poor and oppressed, he will be a faithful and compassionate King forever. He will not allow anyone to strike terror in the earth or use lies and deception to enlarge their own wealth and power. The land will abundantly produce and even the deserts will flourish. The animals will not feed on each other and even the lamb will be able to lie down with the wolf and everyone will eat of their own hands because all that they plant will produce. All nations the LORD has made will come and worship before the Lord Jesus Christ. They will glorify God's Name, proclaiming the LORD is great and does wondrous things and that He alone is God.

The book of Revelation states:

- Jesus Christ, the faithful witness who loved us, and washed us from our sins in his own blood has made us kings and priests unto God and his Father is coming in glory and every eye shall see him, and they also who pierced him and all kindreds of the earth (Revelation 1:5-7).

And in Revelation chapter five we are told that:

- Christ was slain, and by his blood he redeemed a people for God from every tribe and language and people and nation and made them a kingdom and priests to God and they shall reign on the earth (Revelation 5:9-10).

At the end of this glorious Kingdom age God descends to earth on a Great White Throne the sea, death and hades (the grave) give up the dead. They stand before God and are judged according to what is written in certain heavenly books according to what they have done. Death and those counted unworthy are cast into the Lake of Fire a symbol of eternal destruction (i.e., total extinction) (also called the, Second Death) (Rev. 20:11-15). Christ hands the Kingdom over to his heavenly Father and God is ALL in ALL and ETERNITY begins in all its fullness and majestic royal glory. For further information see titles:

- Kingdom of God (ON WEBSITE MENU).
- The Second Resurrection or Great White Throne Judgment.

In, Resurrection (ON WEBSITE MENU).

THE COMMONWEALTH OF ISRAEL

It is important to understand that the promised seed of Abraham and David is Christ, all the promises to Israel are now fulfilled in Christ therefore they are not limited to Israel only, but extend and embrace all those who belong to Christ. This is because God is now creating one new nation in Christ made up of both Jew and Gentiles. (Gentiles are everyone who is not a Hebrew or Jew) this means that Jews and Gentiles become one new nation in Christ (also called, a new man, a new creation, the church, the body of Christ and the Kingdom of God). The Apostle Paul said:

- Remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision (Jews), which is made in the flesh by hands—¹²remember that you (Gentiles) were at that time 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. ¹³But now in Christ Jesus you (Gentiles)

who once were far off (from God) have been brought near by the blood of Christ. ¹⁴For he himself is our (Jews and Gentiles) peace, who has made us both *ONE* and has broken down in his flesh the dividing wall of hostility ¹⁵by abolishing the law of commandments and ordinances, that he (Jesus) might create in himself *ONE NEW MAN* (or Nation) in place of the two (Jews and Gentiles), so making peace, ¹⁶and might reconcile us (Jews and Gentiles) both to God in *ONE BODY* through the cross, thereby killing the hostility (between the Jews and Gentiles). ¹⁷And he (Jesus) came and preached peace to you (Gentiles) who were far off (from God) and peace to those who were near (Jews). ¹⁸For through him (Jesus) we both (Jews and Gentiles) have access in *ONE SPIRIT* to the Father. ¹⁹So then you (Gentiles) are *NO LONGER* strangers and aliens, but you are *FELLOW CITIZENS* with the *SAINTS* (the Jews) and members of the *HOUSEHOLD* of God, ²⁰built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone ²¹in whom the *WHOLE STRUCTURE* being joined together (Jews and Gentiles) grows into a holy temple in the Lord. ²²In him you (Jews and Gentiles) also are being built together into a *DWELLING PLACE* for *GOD* by the Spirit (Ephes. 2:11-22).

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 for God by the Spirit. Christ is the head of this new nation and its Jewish and Gentile citizens are now equal in status before God since in Christ we are all brothers and sisters in the same eternal family that God is now establishing in the Lord Jesus Christ throughout all nations of the world. The practical application of what this means to those who belong to Christ is that all the future and eternal promises God made to Israel also apply to them.

The book of Revelation states:

- When Christ returns in glory every eye will see him, even those who pierced him and all the tribes of the earth (Rev. 1:7).

And in Revelation chapter five we are told that:

- Christ was slain, and by his blood he ransomed people for God from every tribe and language and people and nation (i.e., Jews and Gentiles) and he has made them a kingdom and priests to God and they shall reign on the earth (Rev. 5:9-10).

THE GLORY OF THE SPIRITUAL TEMPLE GOD IS BUILDING IN CHRIST

Jews and Gentiles are being united together as one body in Christ to be a dwelling place for God by the Spirit. Believing Jews and Gentiles are being prepared by the prophets and apostles' teachings and by the influence of Christ and the Holy Spirit to become a majestic and glorious sacred temple in which God dwells for all eternity. When this majestic building is completed there will be nothing so worthy of reverence since God dwells in it; so ancient since the patriarchs and prophets laboured in building it; so solid since love cements it together; so closely united and indivisible since Christ is the corner stone; so exalted since it reaches as high as heaven and to God himself; so full of wisdom since its specifications are the word of God; so full of light since the Holy Spirit dispels every dark corner; so spacious since it is spread over the whole earth; so invincible and indestructible since it is being built by God, by Christ, by the Holy Spirit and by the influence of God's eternal word; so divine since it is a living, vibrant, dynamic temple inhabited by the Holy Spirit, and so universal since all its unique stones though spread throughout the world are compacted together in Christ. God is the master builder of this majestic and glorious temple; Christ is the corner stone; faithful believers are the proper materials; the prophets and apostles are its foundation and

the Gospel and love its pillars. Christ is the door and faith is the entrance into it. It is a spiritual building and through, faith and grace this living building is growing into an eternal house fit for the most Holy God to dwell in. It's beauty and radiance will surpass all temples that have ever gone before it since it will be adorned with a vast variety of rich colour made up of Jews and Gentiles of every age, country, sex, and condition: the mightiest of kings, the most renowned lawgivers, the most profound philosophers, the most eminent scholars and all those of whom the world was not worthy have formed this building. (Author unknown)

Peter wrote:

- Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame (1 Pet. 2:6).

Every faithful brother and sister in Christ are represented as living stones that God is using to build this spiritual, majestic temple of eternal glory which will be manifested in splendour for all to see when:

- The Lord himself descends from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ are raised then we who are alive are caught up together with them in the clouds to meet the Lord in the air (1 Thess. 4:15-18).

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.
