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Song of Solomon 3

(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 3.

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 3:1-2

- **Song 3:1-2:** On my bed by night I sought him (the king) whom my soul loves; I sought him, but found him not. ²I will rise now and go about the city, in the streets and in the squares; I will seek him whom my soul loves. I sought him, but found him not.

The woman finds her lover is missing from her bed on a natural level this expresses how greatly the woman misses her lover. Symbolically this speaks of those following Christ prior to the cross that physically saw him, but then he was crucified and could not be found and the woman searching the city to find her lover symbolically speaks of those who walked with Christ spiritually searching for him in God's holy city Jerusalem.

THE WOMAN IS STILL SPEAKING

SONG 3:3-4

- **Song 3:3-4:** The watchmen found me as they went about in the city. "Have you seen him whom my soul loves?" ⁴Scarcely had I passed them when I found him whom my soul loves. I held him, and would not let him go until I had brought him into my mother's house, and into the chamber of her who conceived me.

Some of the city's watchmen told the woman where her lover was and she goes immediately to him and would not let him go, until she took him into her mother's house. Symbolically this refers to Christ appearing to the apostles (the watchmen) and they proclaimed him to everyone who was searching for him and they found him.

THE WOMAN IS STILL SPEAKING

SONG 3:5

- **Song 3:5:** I adjure you, O daughters of Jerusalem, by the gazelles or the does of the field, that you not stir up or awaken love until it pleases.

The King James Bible says:

- **Song 3:5:** I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please."

The expression, "daughters of Jerusalem," embraces all the inhabitants of Jerusalem, but by extension it embraces all who belong to God and the Lord Jesus Christ. The Woman after embracing the king tells fellow Jews to let him sleep until he wants to wake. If the woman is seen as a picture of the church and the king a symbol of Christ the verse could be seen as a faint echo of believers finding and embracing Christ and then collectively as the church waiting patiently until he is ready to return.

THE WOMAN IS STILL SPEAKING

SONG 3:6-8

- **Song 3:6-8:** What is that coming up from the wilderness like columns of smoke, perfumed with myrrh and frankincense, with all the fragrant powders of a merchant? ⁷Behold, it is the litter of Solomon! Around it are sixty mighty men, some of the mighty men of Israel, ⁸all of them wearing swords and expert in war, each with his sword at his thigh, against terror by night.

Solomon children are pictured as being surrounded by mighty men of war to protect them. Symbolically this speaks of all who belong to God being protected for salvation

and eternal life by their faith and trust in Christ and by an invisible army of the Lord's angels and faithful ministers, teachers and brothers and sisters in Christ.

SONG 3:9-10

- **Song 3:9-10:** King Solomon made himself a carriage from the wood of Lebanon. ¹⁰He made its posts of silver, its back of gold, its seat of purple; its interior was inlaid with love by the daughters of Jerusalem.

Solomon is pictured in a royal carriage fit for a king surrounded on the inside by the love of those who belong to his kingdom. Symbolically this speaks of Christ exalted and sitting at the right hand of God and being surrounded by all the prayers and love of those who belong to him.

SONG 3:11

- **Song 3:11:** Go out, O daughters of Zion, and look upon King Solomon, with the crown with which his mother crowned him on the day of his wedding, on the day of the gladness of his heart.

Daughters of Zion are the inhabitants of Jerusalem of which Solomon is the king. Symbolically this speaks of the faithful of the Old and New Testament believers (the church) being resurrected and gathered together to Christ the King of God's holy city Jerusalem for the marriage of the Lamb. Following are some of the most beautiful Scriptures of the Bible that speak of the Bride and the Holy City New Jerusalem descending at the right time in glory from heaven to earth.

The prophet Isaiah wrote:

- Afflicted one (Israel) storm-tossed and not comforted, behold, I will set your stones in antimony, and lay your foundations with sapphires. ¹²I will make your pinnacles of agate, your gates of carbuncles, and all your wall of precious stones (Isaiah 54:11-12).

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As the reader of the Bible travels through Bible prophecy and approaches the end of their journey the visions of the prophets become clearer and more detailed, so it is not surprising that when we arrive at the cul-de-sac of the book of Revelation we see that John has a clearer and far more detailed vision of Isaiah's prophecy. John in his old age on the Isle of Patmos in the book of Revelation wrote about, "A bride adorned for her husband" and of "The bride, the wife of the Lamb" amplifying what Isaiah wrote thousands of years ago.

John wrote:

- I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. ⁴He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away" (Rev 21:2-4).

And in verse nine:

- Then came one of the seven angels who had the seven bowls full of the seven last plagues and spoke to me, saying, "Come, I (John) will show you the Bride, the wife of the Lamb." ¹⁰And he (one of the seven angels) carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, ¹¹having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal (Rev 21:9-11).

The New Jerusalem is made up of Jews and Gentiles from the Old and New Testament (Rev. 21:12-14) (a Gentile is anyone who is not a Hebrew or a Jew).

THE HOLY CITY NEW JERUSALEM

The Holy City New Jerusalem is built of pure gold clear as glass and every kind of precious stone, jewels, jasper, sapphire, agate, emerald, onyx, carnelian, chrysolite, beryl, topaz, chrysoprase, jacinth, amethyst and pearls (Rev 21:18-21). All of these precious stones are a symbols of how much value God places on those who love and trust Him for their eternal salvation and who when their mortal body is being laid in the grave the Angel of the LORD and those who knew them are able to say that they faithfully endured through the trails and sufferings of life and remained loyal to the Lord Jesus Christ even unto death.

The Lord God the Almighty, and the Lamb are the Light of the City.

- I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. ²³And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. ²⁴By its light will the nations walk, and the kings of the earth will bring their glory into it. (Rev 21:22-24).

The Throne of God and of the Lamb will be in the New Jerusalem.

- No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him. ⁴They will see his face, and his name will be on their foreheads. ⁵And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever. (Rev. 22:3-5).

Is there any other faith or religion on earth that promises such awe-inspiring wonder and glorious hope, this author has not found one.

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.
