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Song of Solomon 7

(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 7.

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 7:1-4

- **Song 7:1-4:** How beautiful are your feet in sandals, O noble daughter! Your rounded thighs are like jewels, the work of a master hand. ²Your navel is a rounded bowl that never lacks mixed wine. Your belly is a heap of wheat, encircled with lilies. ³Your two breasts are like two fawns, twins of a gazelle. ⁴Your neck is like an ivory tower. Your eyes are pools in Heshbon, by the gate of Bath-rabbim. Your nose is like a tower of Lebanon, which looks toward Damascus.

These verses are saying that the woman is beautiful in every way and pleasing to her beloved.

The symbolism is of the beauty of the church, those who have faith and trust in Christ for their salvation are in every way beautiful to their Lord and King we know this because Paul stated:

- Christ loved the church and gave himself up for her” (Ephes. 5:25).

And Christ said:

- There is no greater love than a person laying down their life for their friends. (John 15:13).

The global church: don’t make the mistake of limiting the church to only the established religious institutions, denominations or church buildings, they may be a part of the body of Christ but they are not the only part. Jesus church is global and is manifested in a vast variety of ways across the face of the earth. In this study when the word church is used it carries the thought of not only embracing faithful members of a religious organisation or a local church building or structure, but everyone worldwide who is devoted and faithful to Christ and who he loves and knows belongs to him and his family regardless of whether they are church members or not.

For further information on the church see the title:

- Church (The definition of a Church).
- In Various Topics (ON WEBSITE MENU).

Heshbon, Bath-rabbim and Damascus: Israel took Heshbon from Sihon king of the Amorites and gave it to the tribe of Reuben as it was suitable for cattle. The city and its suburbs were given to the Levites. Bath-rabbim means a daughter of multitudes and was near two pools, while Damascus was a major oasis city fed by two rivers in Samaria/Syria whose boast for centuries has been, “The world began at Damascus, and the world will end there.” With a 2,000-foot elevation a delightful climate, gardens and olive groves it was well-enough known to be a landmark.

Lebanon: is included in God’s promise; it is a snowclad mountain range extending 100 miles with peaks reaching 10,200 above Sea Level. The melting snow creates great rivers including the Jordan River meandering through Palestine to the Dead Sea. Its isolated crags, supported watch towers and refuge-points and came to symbolize the exalted status of Judah’s royal house.

Writers of biblical poetry speak at length on the motion of Lebanon’s famous Cedar trees, their massive branches their fragrance and on their height as a symbol of dignity and pride and on their growth and resistance to decay as a symbol of endurance. The psalmists’ speaks of the greatness of the Creator who both plants the cedars and shatters them by His voice. The Lebanon’s were also famous for choice-wine the lion and the leopard.

All the blood of Lebanon's animals is not enough to cleanse from sin: Lebanon was not only famous for its cedar trees, but for the multitude of its animals, including the lion and the leopard, yet the LORD says, even all the blood of Lebanon's animals would not be enough for burnt offerings. There was only one blood type that was pure enough to cleanse us and make us whiter than snow in the eyes of God and it was not in an animal but a man whose name was Jesus (Isaiah 40:16).

Christ's blood flows back to the foundation of the earth: 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).

THE KING IS STILL SPEAKING

SONG 7:5-6

- **Song 7:5-6:** Your head crowns you like Carmel, and your flowing locks are like purple; a king is held captive in the tresses. ⁶How beautiful and pleasant you are, O loved one, with all your delights!

The king is saying that the woman delights him with all her delights. The symbolism is of the faithful church being a delight to the heart of the Lord Jesus Christ. The things that delight Christ are when those who belong to him are obeying his command to, "love your neighbour as yourself," (Matt. 22:39) (Mark 12:31). To, "Love your neighbour as yourself," means do not deliberately do harm to other humans. No sane person deliberately

does things to inflict pain on themselves, loving others as you love yourself is not about feeling some warm and fuzzy emotion towards others, it is about not hurting others as you would not hurt yourself. James the brother of Jesus calls Jesus command, "Love your neighbour as yourself," the royal law (James 2:8). The thing God hates the most is when we deliberately do harm to another person, physically, financially, sexually, emotionally or spiritually and the thing God loves the most is when we do-good to others. It is interesting to notice that the major crime that God points out in Noah's time and one of the main reasons for the flood was because of all the violence in the land.

- Micah wrote: "What the LORD requires of mankind is to do justice, love kindness, and walk humbly with their God" (Micah 6:5-10).
- Isaiah says: "The LORD loves justice, hates robbery and wrong doing" (Isaiah 61:8).
- Jeremiah said: "Those who know God practise steadfast love, justice, and righteousness in the earth, because it is in these things that God delights" (Jer. 9:24).

The great prophets Micah, Isaiah and Jeremiah clearly show the law is about doing-good to others and protecting them from harm and hurt. The spirit under-pinning the Ten Commandments is love because each law protects another human from harm. In the book of Romans Paul states:

- Love does no wrong to a neighbour; therefore love is the fulfilling of the law. (Romans 13:10).

The spirit of the law is to protect the innocent from all types of harm and hurt. Those who belong to Christ aim to keep the law not to get saved, but because it honours God and brings a good testimony to the name of Jesus and the Christian faith and because it is the right and loving thing to do. They understand that righteousness that leads to eternal life is a free gift of God that comes through faith in the Lord Jesus Christ and cannot be earned by self-effort.

Jesus famous Sermon on the Mount: the constant theme throughout Jesus famous Sermon on the Mount is doing what is right before God by seeking the way of peace in all situations. Jesus calls Christians to treat people fairly and with respect, dignity, decency grace compassion, kindness, mercy and to be quick to forgive. This means living a life that honours God and the Lord Jesus Christ is about doing right to those in the church and those outside of it. This is the reason the message Jesus spoke on the mountain is referred to as, "The Famous Sermon" because the principals if followed not only by Christians, but all humanity are the only way to peace (Matt 5). Based on the commandment, love your neighbour as yourself and the law it could be said that a wicked and evil person is one who deliberately and consciously denies the existence of God and deliberately does harm to other humans.

For further information on Jesus Famous Sermon see:

- Matthew 5" in, Commentary NT (ON WEBSITE MENU).

Carmel: means garden it is the mountainous point of land jutting into the Mediterranean Sea and forms a magnificent gulf. It is the best natural harbor south of Beirut and often used as an illustration of a beautiful and fruitful place and a symbol of beauty and fruitfulness.

THE KING IS STILL SPEAKING

SONG 7:7-9a

- **Song 7:7-9a:** Your stature is like a palm tree, and your breasts are like its clusters. ⁸I say I will climb the palm tree and lay hold of its fruit. Oh may your breasts be like clusters of the vine, and the scent of your breath like apples, ^{9a}and your mouth like the best wine.

This is a very intimate relationship between the king and the dark skinned Shulammite woman. The symbolism is of Jesus the King and the faithful who belong to him. Christ wants to have an intimate relationship with those who belong to him, everything confessed, nothing hidden, no fear of rejection and no secrets. Only in this kind of relationship can a person experience true friendship. For the apostles the doctrines are all the same for everyone they never change, but relationships do. We may all hold to the same doctrines, but we will all have different relationships with the Lord. The following verses show that neither Christ nor God will reject those who love them:

- For while we were still weak, at the right time Christ died for the ungodly. ⁷For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— ⁸but God shows his love for us in that while we were still sinners, Christ died for us. ⁹Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. ¹⁰For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. (Romans 5:6-10).

Paul is saying if Christ died for us while we were indifferent to him and had no thought of doing wrong before his heavenly Father why would he reject us now we accept and love him simply because we make some foolish decisions or mistakes?

THE WOMAN SPEAKS

SONG 7:9b-13

- **Song 7: 9b-13:** It (the kings' love) goes down smoothly for my beloved, gliding over lips and teeth. ¹⁰I am my beloved's, and his desire is for me. ¹¹Come, my beloved, let us go out into the fields and lodge in the villages; ¹²let us go out early to the vineyards and see whether the vines have budded, whether the grape blossoms have opened and the pomegranates are in bloom. There I will give you my love. ¹³The mandrakes give forth fragrance, and beside our doors are all choice fruits, new as well as old, which I have laid up for you, O my beloved.

The woman is confident of the kings' love for her, she knows she is loved and her entire desire is simply to be with the one she love and who loves her. The symbolism is of those who have faith in Christ having confidence in his forgiveness and his love and of them making him the supreme desire of their thoughts, mind and heart. Some think it is arrogant for believers (no matter how faithful) to have total confidence they are saved. Certainly, this would be true if they were basing their confidence on their own self-effort and not on their faith in Christ and his righteousness. Christ didn't give his life to a brutal, bloody and cruel death on the cross of Calvary so that we could attain to the perfection of the law and to God's perfect Holy standard, but because we couldn't. If we could attain to that glorious state of sinlessness Christ died for no reason.

The apostle John wrote:

- If we say we have no sin, we deceive ourselves, and the truth is not in us. ⁹If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. ¹⁰If we say we have not sinned, we make him a liar, and his word is not in us. (1 John 1:8-10).

Mandrakes: are a member of the potato family, the mandrake is also called, "love-apple." The apples although insipid tasting and slightly poisonous, are much desired as an edible fruit. The mandrake root is large, sometimes resembling the human body in shape. It was used as an edible fruit and as a charm against the evil spirits and as indicated by the story of Rachel and Leah, was credited with aphrodisiac qualities (Genesis 30:14-16).

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.

Bible House of Grace