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**Song
of
Solomon 2**

(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 2.

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.

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 Shulamite 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 2:1-2

- **Song 2:1-2:** I am a rose of Sharon, a lily of the valleys. ²As a lily among brambles (thorns in KJV), so is my (the woman's) love among the young women.

Sharon is a symbol of something pleasant and prosperous it carries the idea of being right or making something right. A rose and a lily are most beautiful flowers, figuratively they symbolise the glory of Christ the king amongst his people and the expression the love of the king's woman is like a lily among brambles (thorns) symbolises the love that the faithful have for Christ the King outshining the love of all others.

THE WOMAN SPEAKS

SONG 2:3-6

- **Song 2:3-6:** As an apple tree among the trees of the forest, so is my beloved among the young men. With great delight I sat in his shadow, and his fruit was sweet to my taste, ⁴He (the king) brought me to the banqueting house, and his banner over me was love. ⁵Sustain me with raisins (figs in KJV); refresh me with apples, for I am sick with love. ⁶His left hand is under my head, and his right hand embraces me!

This is a very intimate picture a man and a woman embraced in love with the woman saying that the love she has for the king surpasses all other men.

Banner: means to flaunt or raise a flag, figuratively it carries the idea of the most important amongst all others and of something or someone being easily and clearly visible by attracting attention through being unusual or remarkable.

Raisins: (figs in KJV) carries the idea of pressing down firmly or closely pressed together.

An apple tree amongst trees: speaks of fruitfulness, nourishment, life and health, while his banqueting house speaks of abundant blessings.

Symbolically: this speaks of those who love Christ, he is their supreme desire and their highest thought. Many desires, dreams and thoughts occupy the human heart, but Christ's love surpasses them all. Those who know this love are content just to sit in his presence. His unconditional and ever abundant love is their protection from spiritual or mental harm (i.e. loneliness, depression, despair and hopelessness etc.), while the King's banqueting house speaks of the abundant mental and spiritual blessings found in Christ that will ultimately lead to everlasting life and eternal glory.

THE WOMAN IS STILL SPEAKING

SONG 2:7

- **Song 2:7:** 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 KJV says, "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; figuratively it means all who belong to God, 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 2:8-9

- **Song 2:8-9:** The voice of my beloved! Behold, he comes, leaping over the mountains, bounding over the hills. ⁹My beloved is like a gazelle or a young stag. Behold, there he stands behind our wall, gazing through the windows, looking through the lattice.

The woman is excited her lover is coming, he is pictured as racing over every obstacle just to be with her, finally he arrives it appears he can't wait for her to open the door so he gazes through the window just to get a glimpse of her. Symbolically this speaks of Christ who through love has overcome every obstacle for a person to find God, salvation and eternal life and of the tremendous excitement those who love Christ have in waiting for his return. During this waiting period the King (Christ) is pictured as watching over those who love him even though they may not know he is there or cannot see him.

THE KING IS NOW SPEAKING

SONG 2:10-13

- **Song 2:10-13:** My beloved speaks and says to me (the woman): "Arise, my love, my beautiful one, and come away, ¹¹for behold, the winter is past; the rain is over and gone. ¹²The flowers appear on the earth, the time of singing has come, and the voice of the turtledove is heard in our land. ¹³The fig tree ripens its figs, and the vines are in blossom; they give forth fragrance.

These verses speak of a king calling a woman he loves to come to him, but it also carries with it an echo of the Lord Jesus Christ when he returns in glory to gather together his Bride (the church) and rule and reign 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, 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 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 KING IS STILL SPEAKING

SONG 2:14

- **Song 2:14:** O my dove, in the clefts of the rock, in the crannies of the cliff, let me see your (the woman's) face, let me hear your voice, for your voice is sweet, and your face is lovely.

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Clefts and crannies of the rock in the cliff symbolically speaks of faithful Christians who Christ greatly loves struggling through hardships and troubles and of faithful Christians being unseen or hidden amongst the secular populations of the world. The words, "O my dove" symbolically speaks of the great love Christ has for those who are faithful and trust in him for their salvation and eternal life and how much he loves to hear their prayers and thoughts of praise toward him.

THE KING IS STILL SPEAKING

SONG 2:15

- **Song 2:15:** Catch the foxes for us (the woman and the king), the little foxes that spoil the vineyards, for our vineyards are in blossom."

Catch the little foxes that spoil the vineyards means remove anything that gets in the way or hinders the king and the woman's relationship and what they have together. Symbolically it carries the idea of removing anything from a Christian's life that would hinder or come between their fellowship.

THE WOMAN NOW SPEAKS

SONG 2:16-17

- **Song 2:16-17:** My beloved (the king) is mine, and I am his; he grazes among the lilies.
¹⁷Until the day breathes and the shadows flee, turn, my beloved, be like a gazelle or a young stag on cleft mountains.

The woman is deeply and passionately expressing her love for the king and declares that she is his and he is hers. When these verses are looked at in the light of Christ they can be viewed in the following way.

- My beloved is mine, and I am his (v16).

These are the words of every faithful Christian toward Christ their King and Saviour, "My beloved is mine, and I am his," there is none more beloved for those who have faith and trust in Christ. The cry of their heart is always I am his and he is mine.

- He grazes among the lilies (v16).

Christ dwells in the lives and praises of all who belong to him.

- Until the day breathes and the shadows flee (v17).

Until righteousness and justice reigns and wickedness is done away with.

- Be like a gazelle or a young stag on cleft mountains (v17).

Let Christ be the strength, the beauty and the King amongst all who love him.

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.
