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Introduction To Song of Solomon

The Song of Solomon is a priceless gem I the treasure of Scripture for the very reason that it exalts and honors the institution of marriage as prescribed by God and has been called “The Holy of Holies”.

Marriage is God’s institution for the good of man, for God declared that it was not good for man to be alone but that a help-meet was created for him, the woman. Gen. 2:18

For this reason a man leaves his father and his mother and cleaves to his wife and the two become one flesh for life. Gen. 2:24-25

The marriage relationship is carried over throughout the Scriptures as a metaphor for the believer’s relationship to Christ and the church.

1. The Old Testament people, Israel are said to be the wife of Jehovah.

* Hosea’s book is a good example.

2. The New Testament saint and church are said to be the bride of Christ.

* Ephesians is a good example, chapter five.

Marriage is the of the utmost concern and protection for society, a nation and the world and

for that reason the bible says much about it, as families go so does a nation!

I. The book of Song of Solomon.

A. The Hebrew title comes from the opening words.

1. The title signifies the best of his songs.

2. The King had written 1,005 songs.

1Kings 4:32

3. The superlatives is equivalent to the “Holy of Holies” or “Lord of Lords”.

4. In the Hebrew canon it is in the five Megilloth, the books read by Jews at various holidays.

a. Song of Solomon at Passover.

b. Ruth at Pentecost.

c. Ecclesiastes at Tabernacles.

d. Lamentations at the anniversary of the fall of Jerusalem.

e. Esther at Purim.

5. The English title, “Canticles” is derived from the Latin Vulgate “Canticum Canticorum which means “the best of songs”.

B. The author of the book is Solomon.

1. His name appears seven times. Song Sol. 1:1, 5; 3:7, 9, 11; 8:11, 12

2. Some say that the phrase implies that it was composed by a court musician but there is no evidence.
3. Similarities between the Song of Solomon and the book of Egyptian love poetry which only affirms his authorship since he had close ties with Egypt.

C. The internal evidence is strongly Solomonic.

1. The linguistic evidence has been attempted to be used as proof against Solomon's authorship but it is weak.
 - * Various Aramaic, Persian and Greek loan-words.
2. The locations include north and south as one kingdom before the division in 931 B.C.
 - a. Lebanon, Hermon, Damascus, and Carmel.
 - b. Jerusalem, Engedi and Heshbon, Gilead in the Transjordan.
 - c. Tirzah was a leading city of the northern Kingdom until Omri and it is used in parallelism with Jerusalem, the book antedates Omri. Song Sol. 6:4
 - d. Solomon's reputation as both poet and song wittier is well attested. 1Kings 4:32-33
 - e. The wealth of the song points to Solomon. Song Sol. 5:14-15

3. The many references to flower and trees, twenty-one in varieties and fifteen animal species. 1King 4:33
4. There are similar with Proverbs and Ecclesiastes.
5. The reference to 60 queens, 80 concubines and countless virgins could be an indication of his early rule. Song Sol. 6:8-9
6. The date of the book is most likely around 960 B.C.
 - * It is believed that Solomon wrote the book in his young age, Proverbs in his middle age and Ecclesiastes in his old age.

II. The interpretation of the book.

A. The Allegorical method.

- * The book has suffered the most radical interpretations than any other book, except perhaps Revelation.
1. The Jews interpret the book to be the love relationship between Israel and Himself in the Mishna, the Talmud, and the Targum's on the book.
 2. The Christians interpret the book to be the love between Jesus and Church.
 - a. The first evidence in the Christian community was in the commentary by Hippolytus of Rome. 335 A. D.

- b. Jerome, Augustine and Origen also.
 - c. Martin Luther was unwilling to follow the extreme view and declared, “that it took no effort to invent allegories” and interpreted more moderately
 - d. Calvin abandoned the grammatical-historical method and the Puritans
 - e. The traditional Roman Catholic Church interprets the book as the veneration of Mary.
3. Some of the militant ascetics such as Origen and Bernard of Clairvaux became incensed with the book through Allegory.
- a. Origen’s commentary covered a full ten volumes.
 - b. Bernard preached eighty-six sermons around 170,000 Latin words on the first two chapters.
 - c. The book nowhere is said to be an allegory between God and His people, though a secondary application can be made through the Old Testament passages and the New Testament.
 - d. The strongest argument has to be the passages of sexual intimacy that can not be applied to God’s relationship to man.
4. Allegorizing in it origin is not Jewish nor Christian but pagan.
- a. It began with the pagan teachers who were embarrassed at the immoral

behavior of the gods and heroes of classical mythology as they appear in Homer and other accounts.

- b. Some of the earliest pagan allegories were Pherecydes of Syros and Theogenes of Rhegium. 550 B.C., 525 B.C.
 - c. The philosophical basis is in the dualism of Neo-platonic and Gnostic psychology, with the idea that matter was evil and spirit was good, the outcome resulted in extreme asceticism to mortify the flesh or extreme license to sin.
- B. The Drama interpretation.**
- 1. The drama is said to be a story of love of Solomon for the Shulamite girl.
 - * The song does not run as a drama sequentially and too much has to be read into the text.
 - 2. Some see it as love between Solomon and the Shulamite.
 - 3. Other a three character drama the Shulamite, her shepherd lover and Solomon who is attempting to woo her away from him.
 - 4. There are other too many to mention, Natural, Cultic, Lyric Idyl, Typical etc.

C. The typical historical-grammatical approach with practical and spiritual application is the most sound.

1. The inductive method of observation, interpretation and application.
2. The secondary application to the church and Christ can be made in some passages.
3. The genre is poetry in particular a love song celebrating marriage and love between a husband and wife.

III. The uniqueness of the book.

- A. The book has been called the “great honeymoon of the world” by R. Moulton
1. Of the forty-six occurrences of the term “beloved in the Old Testament , thirty-three are found in this book.
 2. Some believe that that name “Shulamite” is the name of Solomon.
 3. The Jewish Rabbis of Inter-testamental times forbade the reading of the book by those under thirty years of age.
 4. The message of sexual purity can not be missed in one of the key phrases. Song Sol. 2:7; 3:5; 8:4
 5. The book was the first to be read at Passover, the beginning of the new year.

6. Marital love is exalted and celebrated in the highest view, refuting any teaching of a celibate life to attain spirituality.

* Rabbi Akiba in expressing the value of the book said, “ The whole world isn’t worth the day on which the Song of Songs was given to Israel; all the writings are holy, and the Song of Songs is the “Holy of Holies”.

7. The book is not quoted in the New Testament even once.
8. There is no mention of God even as the book of Esther yet the hand of God is seen in the honoring the marriage relation.

B. The key words, phrases and verses.

1. The key words
 - a. “My beloved” appears 27 times.
 - b. “Love” referring to sexual intimacy four times. Song Sol. 1:2, 4; 4:10; 7:12
 - c. “My love” eight or ten times?
2. Key phrases.
 - a. Do not stir up nor awaken love until pleases. Song Sol. 2:7; 3:5; 8:4
 - b. His left hand is under my head, and his right hand embraces me. Song Sol. 2:6; 8:3
 - c. Your love is better than wine. Song Sol. 1:2b; 4:10c

3. The key versus.
 - a. My beloved is mine, and I am his. Song Sol. 2:16a; 6:3a-b
 - b. I am my beloved's, and his desire is towards me. Song Sol. 7:10
 - c. Set me a faithful love in your heart, for jealousy robs love as death, love is strong and it can not be bought. Song Sol. 8:6-7
 - d. Make haste, my beloved, and be like a gazelle or a young stag on the mountains of spices. Song Sol. 8:14

C. The characters are three.

1. The bride is a young girl reared in a village in the country. Song Sol. 2:8-9
 - a. She probably worked one of Solomon's vineyard. 8:11
 - b. She had a mother and brothers. Song Sol. 1:6; 3:4; 6:9; 8:1, 2
 - c. She had been forced to work the vineyards. Song Sol. 1:6
 - d. She is a natural beauty. Song Sol. 1:5
 - e. She is modest. Song Sol. 2:1
2. The groom, Solomon.
 - a. He is the author. Song Sol. 1:1, 5; 3:7, 9, 11; 8:11, 12
 - b. He is king. Song Sol. 1:4, 12; 3:9, 11
3. The chorus. Song Sol. 1:4, 11; 5:9; 6:1

IV. The outline.

I. The Courtship of love. Song Sol. 1:1-3:5

A. Introduction to the song. Song Sol. 1:1

1. The Song of Songs is the number one hit.
2. The author is Solomon.

B. The banquet feast. Song Sol. 1:2-2:7

1. The bride proclaims her pleasure and satisfaction over their sexual intimacy. Song Sol. 1:2-3
 - a. His kisses are sweeter and more intoxicating than wine. Song Sol. 1:2
 - b. His presence is pleasant and moving. Song Sol. 1:3a-b
 - c. His love by the woman is justified. 1:3c
2. The brides plead to taken away by the groom. Song Sol. 1:4
 - a. Her request is to be drawn to him. Song Sol. 1:4a
 - b. Her request is met by the chorus of the daughters of Jerusalem. vs. 4b
 - c. Her request is met by the groom and brought into his chambers. Song Sol. 1:4c

- d. Her joy is shared by the chorus of the daughters of Jerusalem. Song Sol. 1:4d
- e. Her repeat affirmation of woman's love for him is stated. Song Sol. 1:4d
- 3. The brides explains her physical being to the daughters of Jerusalem. Song Sol. 1:5-6
 - a. She declares her confidence in her appearance. Song Sol. 1:5
 - 1) Dark but lovely. Song Sol. 1:5a-b
 - 2) Strong and crafted well. Song Sol. 1:5c-d
 - b. She declares her self-consciousness. Song Sol. 1:6
 - 1) Her plead is to not look upon her due to her tan. Song Sol. 1:6a-c
 - 2) Her punishment by her brother's was to work the vineyards. Song Sol. 1:6d-e
 - 3) Her own vineyard, her physical appearance she was unable to keep. Song Sol. 1:6f
- 4. The bride asks the groom the place of feeding his flocks. Song Sol. 1:7
 - a. She addresses him as her love. Song Sol. 1:7a
 - b. She asks where it the place of the noon rest. Song Sol. 1:7b-c

- c. She announces she does not want to be mistaken as a prostitute by his companions. Song Sol. 1:7d
- 5. The bride is answered by the groom. Song Sol. 1:8-10
 - a. He addresses her as the fairest among woman. Song Sol. 1:8a-b
 - b. He tell her to follow the flock that lead the tents. Song Sol. 1:8c-e
 - c. he complements her beauty. 1:9-10
 - 1) He compares her to a his horse and Pharaoh's chariot, strength and beauty fit for royalty. Song Sol. 1:9
 - 2) He compares her facial and neck features to lovely ornaments of great value. Song Sol. 1:10
- 6. The daughters of Jerusalem declare they will make her ornaments. Song Sol. 1:11
 - a. Ornaments of gold. Song Sol. 1:11a
 - b. With studs of silver. Song Sol. 1:11b
- 7. The bride woos her groom at the banqueting table. Song Sol. 1:12-2:3
 - a. She caught the kings attention by her spikenard sent. Song Sol. 1:12
 - b. She declares to him to be pleasant as myrrh as he lies between her breast all night. Song Sol. 1:13

- c. She declares his fragrance is as precious and rare as Henna blooms from En Gedi. Song Sol. 1:14
- d. She is responded to by him. Song Sol. 1:15
 - 1) He calls her fair. Song Sol. 1:15a-b,d-e
 - 2) He calls her his love, friend and companion. Song Sol. 1:15b
 - 3) He compares her eye to doves. Song Sol. 1:15f
- e. She responds to his complement of love. Song Sol. 1:16-2:1
 - 1) He is beautiful also and her love. Song Sol. 1:16a-c
 - 2) He is pleasant to her eyes. Song Sol. 1:16d
 - 3) He is complemented on his provisions of the home. Song Sol. 1:16e-17
 - a) The couch or canopy of the bed. Song Sol. 1:16e
 - b) The beams of cedar. Song Sol. 1:17a
 - c) The rafters of fir. 1:17b
- f. She declares herself to be a mere common flower. Song Sol. 2:1
 - 1) A rose of Sharon. Song Sol. 2:1a

- 2) A lily of the valley. Song Sol. 2:1b
- 8. The brides is responded to by the groom. Song Sol. 2:2
 - a. He declares her to be a lily among thorns. Song Sol. 2:2a
 - b. He declares this to mean her unique beauty from all others woman and she his love. Song Sol. 2:2b
- 9. The bride responds to the groom. Song Sol. 2:3
 - a. She declares an equal complement of her love, being one superior to all others. Song Sol. 2:3a-b
 - b. She declares her security and pleasure by him. Song Sol. 2:3c-d
 - 1) He is a shade of rest to her and admiration. Song Sol. 2:3c
 - 2) He is a stimulating her sexually. Song Sol. 2:3d
- 10. The bride is overwhelmed with his love. Song Sol. 2:4-7
 - a. The groom escorted the bride to the wine house. Song Sol. 2:4a
 - b. The groom demonstrates his love publicly as strong as a banner of love. Song Sol. 2:4b
 - c. The bride cries out for strength. Song Sol. 2:5

- 1) She asks for cakes of raisins to be sustained. Song Sol. 2:5a
- 2) She asks for apples to refresh her. Song Sol. 2:5b
- 3) She declares she is lovesick. Song Sol. 2:5c
- 11. The bride is caressed by the groom. Song Sol. 2: 6
 - a. His left hand is under her head. Song Sol. 2:6a
 - b. His right hand embraces her. Song Sol. 2:6b
- 12. The bride warns the daughters of Jerusalem. Song Sol. 2:7
 - a. He uses the animals of spring ready for mating, the gazelles and the does as the means of her oath. Song Sol. 2: 7a-c
 - b. She commands that sexual involvement should not take place till the honeymoon night, in order to be fully pleased. Song Sol. 2:7d
- C. The recollection of their courtship. Song Sol. 2:8-17
 - 1. Her recollected anticipation. Song Sol. 2:8-9
 - a. His coming. Song Sol. 2:8
 - b. His arrival. Song Sol. 2:9
 - 2. Her recollected conversation. Song Sol. 2:10-14

- a. Her beloved requested her to go with him. Song Sol. 2:10
- b. Her beloved points out the end of winter. Song Sol. 2:11
- c. Her beloved points out the presence of spring a time of rejoicing and love. Song Sol. 2:12
- d. Her beloved requests that she respond to the fragrance of new life and go with him. Song Sol. 2:13
- e. Her beloved declares his desire to be alone with her to see her and hear her voice. Song Sol. 2:14
- f. Her beloved's request is echoed by the chorus' warning about little sins that can ruin a relation before marriage by getting physically involved beyond the boundaries. Song Sol. 2:15
- 3. Her recollected response. Song Sol. 2:16-17
 - a. She is assured of his love and he belongs to her and she to him. Song Sol. 2:16a
 - b. She saw him in a romantic way in the fields feeding his flocks. 2:16b
 - c. She expresses her desire to see him once again. Song Sol. 2:17a-c
 - 1) The good by is till the next day or time. Song Sol. 2:17a-c

2) The groom is likened to be as a gazelle in the mountains seeking his mate in their separation. Song Sol. 2:17d-f

D. The repeated dream. Song Sol. 3:1-5

1. Her dream was a repeated one, of losing him. Song Sol. 3:1
2. Her search for him is in desperation. Song Sol. 3:2
3. Her presence was make known to the watchman of whom she asked is he had seen her beloved. Song Sol. 3:3
4. Her search found him. Song Sol. 3:4
 - a. She found him after the watchman. Song Sol. 3:4a
 - b. She found the one she loved. Song Sol. 3:4b
 - c. She found him and would not let him go. Song Sol. 3:4c
 - d. She brought her beloved into her mother's bedroom desiring to be intimate with him. Song Sol. 3:4d-e
5. Her refrain into sexual passion and sin was checked by a warning to not stir up nor awaken love until it can be please wholeheartedly at the honeymoon night. Song Sol. 3:5

II. The Celebration of love. Song Sol. 3:6-5:1

A. The wedding procession. Song Sol. 3:6-11

1. The splendor of the attracts curiosity. vs. 6
2. The identity is declared to be Solomon's procession. Song Sol. 3:7-8
 - a. Escorted with valient men. Song Sol. 3:7
 - b. Protected with weapons. Song Sol. 3:8
3. The splendor of the carriage is described. Song Sol. 3:9-10
 - a. The wood is of Lebanon. Song Sol. 3:9a
 - b. The King Solomon made it. Song Sol. 3:9b-c
 - c. The King use costly metals and cloth. Song Sol. 3:0a-d
 - d. The interior work of love by the daughters of Jerusalem. Song Sol. 3:10e
4. The spontaneous command. Song Sol. 3:11
 - a. To go see King Solomon with the wedding crown. Song Sol. 3:11a-b
 - b. The day of gladness of his heart. Song Sol. 3:11c

B. The wedding night. Song Sol. 4:1-5:1

* **outline verses** Song Sol. 4:1-5:1

III. The Commitment of love. Song Sol. 5:2-8:14

A. Through our frailties. Song Sol. 5:2-8

* Like every married couple, no matter how fervent your love is there comes the first disappointment of failure between you, presented in a dream as in chapter three. Song Sol. 3:1-5

1. The husband comes late one night from work and request for her to let him in. Song Sol. 5:2
2. She offers a flimsy excuse due to her hurt feeling and pride. Song Sol. 5:3
3. He attempts to open the door but finds it locked and as she hears her heart is moved to let him in as she should but does not. Song Sol. 5:4
4. She arose but too late only to be left with the myrrh he left on the handle of the door. Song Sol. 5:5
5. She pursued him and called to no avail, therefore she out of guilt afflicts herself in her dream. Song Sol. 5:6-7
6. She charges the daughters of Jerusalem that if they find him, to tell him that she is lovesick, indicating that she was wrong and to forgive her. Song Sol. 5:8

B. Through peoples questioning of our love for our mate. Song Sol. 5:9

1. The daughters of Jerusalem ask the wife what is so different about your husband that you charge us to find him.
2. What makes him better than others.

C. Through praise of her husband's person. Song Sol. 5:10-16

- * The wife goes on to describe her husband as she sees and perceived him.
- a. He is white and reddish tanned, the idea being manly and the best among ten-thousand Song Sol. 5:10
 - b. He is handsome and looked up to with black wavy hair. Song Sol. 5:11
 - c. He has eyes like doves, pure, loving, faithful and wide eyed. Song Sol. 5:12
 - d. He is very attractive and pleasant. vs. 13
 - e. He is in top physical shape. Song Sol. 5:14-15
 - 1) His hands are strong as rods yet gentle for gold is soft, set with stone gems. Song Sol. 5:14a

- 2) His body is muscular as sculptured ivory rippling with muscle as inlaid sapphires. Song Sol. 5:14b
- 3) His legs are as marble pillars balanced by his large feet, covered with gold colored shoes or sandals, towering as a giant. Song Sol. 5:15a
- 4) His face depicts character as the excellence of cedar. Song Sol. 5:15b-c
- f. He is satisfying to her to her sexual needs, affectionate and a great companion who is a friend. Song Sol. 5:16

D. Through the declaration of our love.
Song Sol. 6:1-3

- 1. The daughters of Jerusalem address her with sympathy and respect by two things. Song Sol. 6:1
 - a. They ask where her beloved has gone? Song Sol. 6:1a, c
 - b. The call her fairest among women? Song Sol. 6:1b, 1:8, 5:9
 - c. They offer to search for him. Song Sol. 6:1d
- 2. The wife responds the daughters of Jerusalem. Song Sol. 6:2

- a. He has gone to his garden, since she denied him her garden. Song Sol. 6:2a
 - * It is the same word used for her sexual anatomy. Song Sol. 6:4:16; 5:1
- b. He is working in the fields and the flocks, overseeing them. Song Sol. 6:2b-d
- 3. The wife declares her love for her husband. Song Sol. 6:3
 - a. She belonged to him, he had made her his own by the consummation at the honeymoon and marked her for life with his entry to her. vs. 3a
 - b. He was hers by virtue of his pledge and giving of herself sexually to him. Song Sol. 6:3b

E. Through the mutual praise of his wife.
Song Sol. 6:4-10

- 1. He affirms her loveliness and beauty. Song Sol. 6:4
 - a. She is compared to the beauty of two cities, Tirzah which was the capital of the district of Ehpraim and Jerusalem, the city of David. Josh. 12:24
 - * It has beautiful gardens and was the first capital of the Northern

- kingdom under Jeraboam until Omri. 1Kings 16:8, 15, 19, 23
- b.** She is as impressive and praiseworthy as an well equipped and outfitted army.
* He is telling her that just because he has conquered her sexually at the honey moon she is till his desire and any fears she might have are unwarranted!
- 2.** He tells her that her very presence as she fixes her eyes on him overwhelms him declaring to her that he sees himself as priviledge to have her. Song Sol. 6: 5a-b
- 3.** He describes her physical being as on their honeymoon night. Song Sol. 6:5c-7
- 4.** He declares her excellence. Song Sol. 6:8-9
- a.** She is unique, towering above all others.
- b.** This is the concubines of queen, concubines and her own mother.
* This could be a reference and evidence that this time was indeed early in Solomon's life since he had 700 wives and 300 concubines. 1Kings 11:3
- c.** She is blessed and praised by daughters, queen and concubines

- for her person and exalted to a position of priviledge and honor.
* Solomon sets the standard for his bride for others
- 5.** He declares once again her radiance and attractiveness. Song Sol. 6:10
* This is a need of women, to hear that they are loved and that they look beautiful!
- a.** Who is she who looks forth as the morning, refers to her freshness and breaking forth as the morning beauty. Song Sol. 6:3:6
* The word "looks" means to stoop forward or incline.
- b.** Fair as the moon, white and radiant to her dark skin before as she worked in the vineyard.
- c.** Clear as the sun, her warmth of love and dazzling sight is pleasant.
- F.** Through contemplation of love. Song Sol. 6:11-13
- 1.** She is uneasy about his feelings towards her and as she went to vineyards and orchards where he was at. Song Sol. 6:11
- 2.** She suddenly was gripped as to her person and position of privilege being his wife and perhaps even as she saw

him she was overwhelmed with love for him. Song Sol. 6:12

3. The response of Solomon and his friends to his spouse. Song Sol. 6:13
 - a. The plead is for her to remain that they may enjoy her presence.
 - b. This is the first time she is called by name, it is the feminine name for Solomon.
 - c. She responds asking what they would see, in her modesty.
 - d. She points out that it would be a dance of two camps, the friends and her husband.
 - 1) The word for two camps is the same as in Genesis when Jacob return home and the angels of God met him and he called it two camps. Gen. 32:7
 - 2) The insinuation being is, do you want me to dance for you and our friends or just you.

G. Through an ongoing admiration of one's wife. Song Sol. 7:1-9a

1. He expresses romantic language. Song Sol. 7:1-5
 - a. He begins from her feet, possibly due to her dancing and moves on up to her head and describes her

young perfect physical body. Song Sol. 7:1

- b. The navel refers to the lumbar region from the breast down upperles and could actually be referring to her genital area. Song Sol. 7:2a
- c. The waist area a heap of wheat, white, pleasing, the area that carries the baby. Song Sol. 7:2c
- d. The two breasts are equally matched and eye catching as two young fawns and gazelles. Song Sol. 7:3
- e. The neck is attractive, slender and appealing. Song Sol. 7:4a
- f. The eyes are gentle, graceful and lovely as the pools in Heshbon. Song Sol. 7:4b
- g. The nose is symmetrically beautiful and adds to her other features. Song Sol. 7: 4d
- h. The head is her crown of dignity and honor as Carmel over the city of Haifa. Song Sol. 7:5a
- i. The hair of her head is as royalty, hair being the glory of the woman. 1Cor. 11:15
 - * Solomon is held captive by her tresses, he is overwhelmed, enamored and she turns him on!

2. He expresses his desire for her sexually and tells her what he is going to do. Song Sol. 7:6-9a
 - a. He begins by reminding her of her beauty and grace. Song Sol. 7:6
 - b. He describes her slender figure from head to toe as a palm tree from which the tree derives its name, slender and rising upwards. Song Sol. 7:7a
 - c. He describes her breasts as the fruit of the palm tree. Song Sol. 7:7b
 - d. He is describing to her his passionate desire and romantic love making with her in preparation of her for their enjoyment of each other. Song Sol. 7:8
 - e. He declares to her his enjoyment of his passionate kiss that is intoxicating. Song Sol. 7:9a
 - * What is called french kissing is the first form of penetration and it is to excite one sexually.

H. Through taking time out to be alone.
Song Sol. 7:9b-13

- * She responds and reciprocates to her husband.

1. She declared her own pleasure in their love making which is intoxicating. Song Sol. 7:9b
 - * She describes his romantic and gentle kisses all over her body, implying the gliding of his lips and teeth.
2. She declares her entire surrender to him to do as he pleases, she is his and the fact that he is attracted to her and enjoys her. Song Sol. 7:10 2:16, 6:3
 - * This is declaration of contentment and commitment in contrast to the “desire” of the woman to control the man due to the curse. Gen. 3:16
3. She seeing that has responded to their reconciliation she wants to renew their love by getting away together. Song Sol. 7:11-13
 - a. She wants to be alone with him so as to not be interrupted. Song Sol. 7:11
 - b. She expresses her desire to have time to break out of the old routine, even sexually, as she describes their journey in the vineyards and orchards where she will give herself to him. Song Sol. 7:12

* The word “love” appears four times which refer to the intimate sexual love between them! Song Sol. 1:2, 4; 4:10; 7:12

- c. A time when she will surprise and please him sexually in new as well as the old ways. Song Sol. 7:13

* Marriage needs ongoing sexual romance throughout life.

- I. Through ongoing romance and passion for each other. Song Sol. 8:1-4
1. She wanted to express privately what she could not express publicly. Song Sol. 8:1

* Culturally it was not appropriate to demonstrate love to a husband in public only to family members.
 2. A time when he can instruct her sexually as her mother did before in order to please him. Song Sol. 8:2
 - a. Now you know why the Jews did not allow anyone to read this book till 30 years of age!
 - b. It has been noted that 80 of the 111 lines contained in 5:2-8:4 are spoken by the bride, 24 verses are hers, 4 are the daughters of Jerusalem and 16 are his. of the 44 verses, it is her book!

3. The daughters of Jerusalem speak. vs. 3-4

- a. The romance of their relationship is ongoing as in their honeymoon. Song Sol. 8:3; 2:6
- b. The repeated warning of waiting till one can fully enjoy sexual intimacy with one’s mate! Song Sol. 2:7; 3:5

- J. Through time and trials. Song Sol. 8:5-7
1. The wife is seen secure and content with her husband having reconciled the relationship. Song Sol. 8:5
 - a. She is seen leaning on her beloved husband in a loving way.
 - b. They have had their fill of love and intimacy.

* Paul tells us that our relationship to each other as husband and wife is a reflection of our relationship to Christ as we abide in him. Eph. 5:26-27
 2. The wife’s commitment of love for life. Song Sol. 8:6-7
 - a. She declares to him to set her as a seal upon his heart. Song Sol. 8:6a-b
 - 1) Marriage is to be indestructible throughout life.

- 2) The seal refers to a signet ring that was customary hung on the breast by a string which marked a sign or mark of ownership. Song Sol. 8:6a-b
- b. She gives the reason love is ever conquering. Song Sol. 8:6c-f
- 1) She compares love as strong as death, it ultimately triumphs, it will not be denied. Song Sol. 8: 6c
- 2) She compares love to jealousy as cruel or severe as the grave, it is possessive in the right way demanding what belongs to one. Song Sol. 8: 6d
- 3) She compares love has a passion and burning demand that will not be denied, loves demands are all consuming, most vehement flames. Song Sol. 8:6f
3. She declares the power and durability of love. Song Sol. 8:7a-b
- a. Many waters can not quench it, meaning that the many things that will come into their marriage can not put out their love for each other. Song Sol. 8:7a
- b. Nor can the floods drown it, meaning that the multitudes of things that would come upon them

- all at once can not kill their love for each other. Song Sol. 8:7b
4. She declares that any person who would attempt to buy love with all his wealth would be despised due to the fact that love is given freely, that is the greatest value of love. Song Sol. 8:7c-d,
- * He who finds a wife finds a good thing, And obtains favor from the LORD. Prov. 18:22
- K. Through commitment to protect family youth from sin. Song Sol. 8:8-9
1. They are concerned about the future of their young sister who is not yet reached puberty and one day will be asked for in marriage. Song Sol. 8:8
2. They commitment to her. vs. 9
- a. If she be a wall, meaning non yielding to sexual advances and holding trust with her purity, they will re-enforce her protection. Song Sol. 8: 9
- b. If she be a door, meaning one who yields to sexual advances, they will guard her vigilantly, to protect her from herself and future regrets and destruction.

- L.** Through one's own testimony of God's faithfulness to bring one's mate. Song Sol. 8:10-12
- 1.** The wife's testimony of her own purity and the benefit. Song Sol. 8:10
 - a.** She confesses her own faithfulness to the keeping of her own purity in her youth, a wall, one who resisted defilement and seduction.
 - b.** She declared the benefit of entering into marriage sexually pure, she was view with honor and acceptance in the eye of her husband.
 - 1)** There was no need of questions, suspicions etc, for he was the only one to know her having peace in her life with him!
 - 2)** Every woman who surrenders her viriginty before marriage, forfeits her own peace to the man she marries, particularly if he does not know, in fear that one day he will find out.
 - 2.** The wealth of Solomon is contrasted to the one vineyard of hers yet what is his is hers. Song Sol. 8:11-12

M. Through ongoing pursuit of each other. Song Sol. 8:13-14

- 1.** Solomon desire to hear her voice and to have her companionship. Song Sol. 8:13
- 2.** The wife's desire and declaration of desiring his love and sexual affection and her anticipation, this is their relationship of love. Song Sol. 8:14