

# THROUGH THE BIBLE STUDY

## SONG OF SOLOMON 4-8

A son asked his father the inevitable question, “Dad, where do babies come from?” The father figured it was time for *THE talk*, so he explained the birds and the bees to his son. When *the talk* was over the little boy looks up at his father, and asked, “Dad, does God know about this?”

Well, the Song of Solomon proves that “Yes, *God knows about sex.*”

Sex is not Hollywood’s invention. It was God’s idea. Genesis 1:27 tells us that when God created the male and female, He instructed them to become “*one flesh*” – that’s a euphemism for sexual intercourse.

And whatever God *creates*, He *commands*. He has guidelines for every area of life including sexual expression. Make a trip to the local bookstore and you’ll find countless sex manuals from so-called *sex-perts*. But there’s only one instruction manual from *THE* authority – from God, the Creator.

God designed sexual expression, and He tells us how to experience maximum intimacy and enjoyment in the Song of Solomon.

In chapters 2-3, Solomon’s bride, the Shulamite, had flashed back to her country courtship - to Solomon’s proposal - and their honeymoon.

The king had come for her in his palanquin – a mobile honeymoon cottage. It was a covered couch, carried on

poles, by strong men.

The couple made love from Lebanon all the way to Jerusalem. In chapter 4 we eavesdrop in on the lover's intimate conversation...

In verse 1 Solomon speaks to his bride, "Behold, you are fair, my love! Behold, you are fair! You have dove's eyes behind your veil."

Notice, Shula is wearing a veil - in other words, sexy lingerie.

An old pastor friend said to a young Charlie Shedd. "Son, you've got to save money somewhere, but there are two places where you should never cut back. Never try to save money on food or your wife's lingerie!"

Men, a woman will *act* sexy if she *feels* sexy - and she'll *feel* sexy if she *looks* sexy... so sale your car, refinance your house, put off new shoes for the kids, but whatever you do, don't cut your wife's lingerie budget.

Kathy knows she has unlimited funds for sexy lingerie.

Solomon continues by complimenting her hair, "Your hair is like a flock of goats, going down from Mount Gilead." Imagine, standing at a distance and watching a single file line of black goats heading down a mountain.

It would look like locks of hair cascading down her temples.

Fellows, hair like "*goats hair*" may not mean as much to your wife as it did to Shula – you might have to work on a suitable translation. But here's a man who can spin a phrase. Some husbands are "*all hands*." Solomon knows how to touch his wife with words - rather than paw all over her.

For a whole chapter Solomon sexually arouses his wife by whispering complements in her ears. Gentlemen, take notes. Solomon's *talk and tenderness - then his touch* work to bring Shula *sexual satisfaction*.

He continues in verse 2, "Your teeth are like a flock of shorn sheep which have come up from the washing, every one of which bears twins, and none is barren among them." She had a good orthodontist as a kid.

"Your lips are like a strand of scarlet, and your mouth is lovely."

Notice, you don't come up with this imagery on the spur of the moment. Solomon had given this wording some advance thought and preparation.

"Your temples behind your veil are like a piece of pomegranate." In a disarming and gentle manner, Solomon is moving in under the veil.

"Your neck is like the tower of David, built for an armory, on which hang a thousand bucklers, all shields of mighty men." Solomon compliments his wife on her jewelry. He compares her neck to a weapons depot.

And notice, Solomon is working his way down her body...

In verse 5 he whispers, "Your two breasts are like two fawns, twins of a gazelle, which feed among the lilies." Fawns are perky and youthful.

"Until the day breaks and the shadows flee away, I will go my way to the mountain of myrrh and to the hill of frankincense." I'll just let you guess what he means by

*"mountain of myrrh" and "hill of frankincense."*

He says, *"until the day breaks..."* they'll save sleep for another night.

Men, make no mistake about it, you're watching a skilled lover at work.

He doesn't just jump in, and go for the big splash. He moves slowly and gently, *lovingly lingering* over every inch of her body. He shows some self-restraint, and takes his time to tell his wife how beautiful she is to him.

In verse 8 he says, *"Come with me from Lebanon, my spouse, with me from Lebanon. Look from the top of Amana, from the top of Senir and Hermon, from the lions' dens, from the mountains of the leopards."*

Recall just a few days earlier they were in Lebanon. Here Solomon senses her mind wandering, and addresses her concerns. *Sometimes before a wife is ready for sex she needs to talk...* Discuss her day, the kids... A wise husband resists the urge to *"just get on with it"*.

Solomon says in verse 9, *"You have ravished my heart, my sister, my spouse; you have ravished my heart with one look of your eyes, with one link of your necklace. How fair is your love, my sister, my spouse!"*

*How much better than wine is your love, and the scent of your perfumes than all spices! Your lips, O my spouse, drip as the honeycomb; honey and milk are under your tongue; and the fragrance of your garments is like the fragrance of Lebanon."* This is a passionate kiss. Evidently, the Hebrews

knew about this kind of kissing long before the French took credit for it.

In verse 12 Solomon compares the Shulamite's sexuality to a garden.

**A garden enclosed is my sister, my spouse, a spring shut up, a fountain sealed.**" While she was single the gates to her garden had been sealed shut, but now on their wedding night they've swung open for Solomon.

He's being invited to enter and enjoy the garden's delights.

He takes us on a tour in verse 12, **"Your plants are an orchard of pomegranates with pleasant fruits, fragrant henna with spikenard, spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices - a fountain of gardens, a well of living waters, and streams from Lebanon."**

Understand gardens in the Middle East were more than a couple of rows of vegetables. These gardens were like an oasis in the desert.

These private gardens were cultivated behind thick, tall walls.

Inside were springs and waterfalls – trees, flowers, aromatic blossoms. Paths weaved their way through the garden. Along the walkways were private coves where you could relax and enjoy the shade - take in the scents and sights. These gardens were safe and exclusive.

On occasion the desert winds blew threw the garden, lifting the scents beyond the walls, and making the garden enjoyable to those outside.

Prior to marriage the Shulamite was “*a garden enclosed.*” The gates were barred. Before marriage this garden full of spices and sweets was owned by Shula - but on her wedding night she invites Solomon to enter her garden. She whispers, verse 16, “*Awake, O north wind, and come, O south! Blow upon my garden, that its spices may flow out...*” This is sexy. Tonight, someone from outside the garden will enjoy its pleasures.

What a priceless, special gift to be able to give to your spouse.

I hope every single person desires to give the same special treasure to their future spouse. *Make sure you remain a garden enclosed.*

She adds, “*Let my beloved come to his garden and eat its pleasant fruits.*” Notice again, she’s not just tolerating sex. She entices. She eggs him on. She wants him to arouse her passion and bring her satisfaction.

The goal of sex is the mutual fulfillment of both partners. Husbands and wives should be *givers* not just *takers*. The best sex is joint satisfaction.

Chapter 5:1 tells us how Solomon responded to her sexual advances.

“*I have come to my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk.*” Obviously, his hunger was squelched.

Many Bible commentators believe the next line is actually the voice of God putting his stamp of approval on the sex shared by Solomon and the Shulamite... **“Eat, O friends! Drink, yes, drink deeply, O beloved ones!”**

Remember, from the very beginning God said that it was GOOD!

Honeymoons are wonderful times. Sadly though, there comes a point when the bliss of a honeymoon ends and the duties of married life begin.

Here's a list of a few ways to identify that the honeymoon is over...

**“The dog brings your slippers and your wife barks at you... He finds out he married a big spender. She finds out she didn't... She stops making a fuss over her husband, and starts fussing *with* him.”** The honeymoon is over when... **The bride goes from saying, “*I do*” to “*You'd better.*”**

In 5:2 we learn that the honeymoon is over for Shlomo and Shula.

In fact, the Shulamite has a dream that warns her about some bad attitudes that are creeping into her relationship with Solomon...

She says in verse 2, **“I sleep, but my heart is awake; It is the voice of my beloved! He knocks, saying, “Open for me, my sister, my love, my dove, my perfect one; for my head is covered with dew, my locks with the drops of the night.”**

Solomon is late getting home from work. It must've been the wee hours of the morning - his clothes are soaked with dew.



He wants into the queen's bedroom to *initiate intimacy*. She rebuffs him.

In verse 3, she offers some really lame excuses... “**I have taken off my robe; how can I put it on again?**” Solomon is thinking, “*Don’t worry about the robe – it’s the last thing you’ll need, for what I have in mind!*”

She says again, “**I have washed my feet; how can I defile them?**” I can’t get out of bed I’ve washed my feet. It’s another flimsy excuse! Here’s a wife who just doesn't want to be bothered. Shula has gotten lazy.

At times a wife is tired, or doesn’t feel particularly sexy, but she can still give herself to her husband – she can bless him *because she loves him*.

There’s a lot in marriage – for both husbands and wives – that doesn’t always excite us at the time, but we do it because it makes a statement to our spouse. It assures them of our love and keeps the marriage healthy.

The Shulamite recalls in verse 4, “**My beloved put his hand by the latch of the door, and my heart yearned for him. I arose to open for my beloved, and my hands dripped with myrrh, my fingers with liquid myrrh, on the handles of the lock.**” It was a common oriental custom for a lover to leave a pouch of spice or perfume at the opening of the room.

“**I opened for my beloved, but my beloved had turned away and was gone.**” By the time Shula checked her attitude and decided to open the door Solomon was gone. “**My heart leaped up when he spoke. I sought him, but I could not find him; I called him, but he gave me no answer.**”



Solomon was spurned. His fragile male ego had been crushed. She realizes he's hurt, and races into the streets to find him and apologize.

I'm convinced the vast majority of women don't understand how important sex is to their husband. Let me ask you a question...

*How many wives desire conversation with their husband? How many of you would think someone was terribly wrong if conversation were lacking?* Wives understand, **sex is to a husband what conversation is to a wife.**

Ladies, when the world beats him down – or a boss mistreats him - or he pulls up short of his goals - sex is your tool to prop up his confidence, and assure him that to you he's the most desirable guy in the world.

One author puts it, "**Sex is a confidence booster, a solace for injured pride, a psychological upward thrust when his soul cries out for a lift.**"

A sensitive woman can use her sensual charms to pump air back into her husband's sails. Through sex she can make everything right in his world - at least for a few moments. She encourages his manhood.

And ladies, even when you do have to turn him down, do it gently.

One author writes, "**When you have to reject your spouse's sexual advances, do it as softly as you can. When a husband is turned down, he may feel down not just for missing out on a moment of pleasure, but his manhood is rejected. An**

affirmation can make the rejection less painful.

*'I just can't get with it tonight, but I know I won't be able to stay away from a man like you for long.'* This eases your husband down gently."

And make sure that those rejections are few and far between.

1Corinthians 7 tells us our bodies are not our own. Paul writes in verse 4, "The wife does not have authority over her own body, but the husband does... and the husband does not have authority over his own body, but the wife does."

Therefore, verse 5, "do not deprive one another..."

And the reason? "So that Satan does not tempt you because of your lack of self-control." Every married couple needs to understand that sex should be *fun, fulfilling*, and perhaps most importantly, *frequent*...

Verse 7 "The watchmen who went about the city found me. They struck me, they wounded me; the keepers of the walls took my veil away from me." The queen would've never been tortured in real life. This was a dream. But the guilt she feels toward Solomon caused a nightmare.

Her neglect and selfishness tortured her conscience.

"I charge you, O daughters of Jerusalem, if you find my beloved, that you tell him I am lovesick!" She puts the maidens on lookout. If they see Solomon, tell him, I'm "sick with love." She wants to patch things up.

Before we go further we need to see a spiritual parallel. How often have we spurned the advances of Jesus? We were too

tired to pray, or read our Bible. We were reluctant to get up and obey. We also need to apologize...

The daughters of Jerusalem sing in verse 9, “What is your beloved more than another beloved, O fairest among women? What is your beloved more than another beloved, that you so charge us?”

*Why is your husband so special?* It sets up Shula’s response in verse 10. “My beloved is white and ruddy, chief among ten thousand.”

Keep in mind a sexual chill has settled in over the Shulamite’s marriage. She needs to thaw out and warm up to her husband. She does it in three ways... **First, she develops a new attitude toward her husband’s body.**

She makes a change - she begins to think of her husband sexually.

Listen to her in verse 10, “My beloved is white and ruddy...” It means “healthy, robust, virile...” She calls him, “...chief among ten thousand.”

“His head is like the finest gold; his locks are wavy, and black as a raven. His eyes are like doves by the rivers of waters, washed with milk, and fitly set. His cheeks are like a bed of spices, banks of scented herbs.

His lips are lilies, dripping liquid myrrh. His hands are rods of gold set with beryl. His body is carved ivory inlaid with sapphires.” She fantasizes about his strong hands, and she actually envisions his torso in her mind.

So far in their relationship only Solomon has described the

body of his spouse - but now the Shulamite bride describes Solomon's body.

She's training her mind to think sexually about her husband.

She too starts with the hair and works her way down. The ivory portion of his body is the area where the sun never shines - it stays white. And the sapphire inlays are the blood vessels running under his skin.

She says in verse 15, "His legs are pillars of marble set on bases of fine gold." She's turned on by the strength of his legs. He's got sexy calves.

"His countenance is like Lebanon, excellent as the cedars. His mouth is most sweet, yes, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem!" To some women the word "husband" is synonymous with words like "provider," "dad," "nice guy," "coach," even "friend" - but they've stopped associating the term with "lover."

This is important. Wives should view their husband's body as God's gift to satisfy them sexually. There's nothing wrong with thinking of your hubby in an erotic, sensual, sexual way. In these verses Shula is daydreaming about Solomon's features and its breaking the *chill*, arousing passion.

In chapters 6-7 the Shulamite takes a **second** step to break the chill and renew her marriage. **She expresses a new sexual aggressiveness.**

Solomon returns from a royal business trip...

In verse 1 her girlfriends ask her, "Where has your beloved gone, O fairest among women? Where has your beloved

turned aside, that we may seek him with you?" I'm sure she doesn't trust their intentions.

She replies in verse 2, "My beloved has gone to his garden, to the beds of spices, to feed his flock in the gardens, and to gather lilies. I am my beloved's, and my beloved is mine. He feeds his flock among the lilies."

Remember she was a lily. And she's saying to these palace princesses that though he's been away on business his heart still belongs to her.

While he's been away the Shulamite has cultivated a new attitude and she can't wait to show Solomon her new sexual aggressiveness.

She's going to make sure they have a wonderful time making up.

Solomon speaks in verse 4, "O my love, you are as beautiful as Tirzah, lovely as Jerusalem, awesome as an army with banners!" She looks magnificent – like an army marching to war under colorful flags.

You could translate to your wife. "Baby, you're as beautiful as the Bulldogs running into Sanford Stadium on an autumn afternoon."

"Turn your eyes away from me, for they have overcome me. Your hair is like a flock of goats going down from Gilead." Again *the goat hair line...*

I tried this line on Kathy the other night and she said it was a "BAAAAAAAD joke." She told me it really *"got her goat."*

Verse 6 "Your teeth are like a flock of sheep which have

come up from the washing; every one bears twins, and none is barren among them.

Like a piece of pomegranate are your temples behind your veil.”

Remember this is exactly how Solomon addressed the Shulamite on their wedding night. Since then, she’s spurned him, but he harbors no resentment. His feelings for her are the same as they’ve always been.

Solomon’s love for his bride was a forgiving, unconditional love.

And again, notice the parallel in our relationship with Jesus. How often we’ve spurned our Lord, yet He forgives. His love for us never changes.

Jesus harbors no resentment. His grace is truly amazing grace.

In verse 8 Solomon provides the size of his harem at that time. “There are sixty queens and eighty concubines, and virgins without number.”

Obviously, God’s preference was monogamous marriage. At creation God fashioned one man and one woman to live together for a lifetime.

Yet for a season God tolerated polygamy. Evidently, in Solomon’s day multiple wives and concubines were the oriental custom for a king.

Today though, God’s tolerance is over. With the forgiveness of Jesus and power of the Spirit to change hearts, God now insists on monogamy.

It's interesting, though Solomon was an infamous polygamist, his marriage to Shula – at least for a time – portrayed God's ideal.

He says of her in verse 8, "My dove, my perfect one, is the only one..." Even in his large harem, she was the only one he truly loved.

She was "the only one of her mother, the favorite of the one who bore her. The daughters saw her and called her blessed, the queens and the concubines, and they praised her." She alone occupied his heart.

He admires her in verse 10 "Who is she who looks forth as the morning, fair as the moon, clear as the sun, awesome as an army with banners?"

The Shulamite responds, "I went down to the garden of nuts to see the verdure of the valley (the greenness or lushness of the valley), to see whether the vine had budded and the pomegranates had bloomed."

Apparently, the chill on her marriage had been caused by the chill in the weather - a cold, harsh winter in Jerusalem. She wasn't use to the urban cold. She longed to return to the country and enjoy the springtime.

The signs of spring renewed her enthusiasm. Verse 12 "Before I was even aware, my soul had made me as the chariots of my noble people."

Solomon comes home in verse 13. He wants to see his bride, "Return, return, O Shulamite; return, return, that we may look upon you!"

And here's the way every wife should greet her hubby when



he comes home - from a trip, or even at the end of a hard day! Solomon wants a peek at Shula. His eyes are about to get more than he anticipated...

At the end of chapter 6 she asks Solomon if she can dance for him.

“What would you see in the Shulamite - as it were, the dance of the two camps?” She introduces the “*Dance of the double camp*” or “*Mahanaim*.”

To renew and demonstrate her love she dances for her husband.

And this dance is not a fox trot, or a square dance. It's a very sensual, sexy, seductive dance. This is adult entertainment provided to a husband by his wife with the intention of pleasing him sexually. Shula performs a striptease and Solomon loves every second of her expression of love.

Solomon comments in chapter 7, “How beautiful are your feet in sandals, O prince's daughter!” Solomon notes his wife's sandals, but for the rest of the dance that's the last stitch of clothing he mentions.

Apparently, that was all she had on - a pair of sandals.

“The curves of your thighs are like jewels, the work of the hands of a skillful workman.” The phrase “*curves of your thighs*” is best translated “*vibration of your hips*.” Shula understands men are turned on by sight, so she's providing Solomon with some visual stimulation! She's ditched whatever inhibitions she's had, and is definitely being the aggressor.

Verse 2 “Your navel is a rounded goblet; it lacks no blended beverage.” While Solomon was on his business trip, the Shulamite must’ve taken some belly dancing lessons. Her navel was gyrating like a blender.

“Your waist is a heap of wheat set about with lilies.” A bundle of wheat gets tied in the middle and forms an hourglass shape. While she dances Solomon gets a good look at her body and compliments her figure.

Verse 3 “Your two breasts are like two fawns, twins of a gazelle.

Your neck is like an ivory tower, your eyes like the pools in Heshbon by the gate of Bath Rabbim. Your nose is like the tower of Lebanon which looks toward Damascus.” With all due respect for Solomon, men, when your wife dances for you I’d stay away from any nose compliments.

For my wife nose comparisons might slow down the gyrations.

Verse 5 “Your head crowns you like Mount Carmel, and the hair of your head is like purple; a king is held captive by your tresses.” In Solomon’s day purple was the color of royalty. Either he’s saying the Shulamite’s hair had this royal, majestic appearance *or she was a punk rocker*.

The king was controlled by no one - yet Solomon says there’s one exception. The locks of Shula’s hair bound his heart like iron bars.

“How fair and how pleasant you are, O love, with your delights! This stature of yours is like a palm tree, and your

breasts like its clusters.

I said, "I will go up to the palm tree, I will take hold of its branches."

Let now your breasts be like clusters of the vine, the fragrance of your breath like apples, and the roof of your mouth like the best wine."

Apparently, the Shulamite's dance had its desired effect. She's danced long enough. It's time to climb the palm tree and take hold of its branches.

In the Middle East of Solomon's time, palm trees were artificially fertilized. A worker would climb up one tree to extract the pollen, and then he'd climb up another tree to fertilize its flower.

This is not far from Solomon's thoughts towards his bride.

Shula speaks in verse 9 "The wine goes down smoothly for my beloved, moving gently the lips of sleepers." After climbing the palm tree, two lovers have fallen asleep in each other's arms. They're enjoying the aftertaste.

She relishes his love, "I am my beloved's, and his desire is toward me."

Before we leave "*The Dance*" let me say a word about *modesty and marriage*. God created Adam and Even naked and without shame. Sin forced clothes on us. And it was a curse to the man. Adam went from eating fruit with a naked women - to buying her lots of new clothes.

Of course, as long as sin exists in society we need to wear clothes.

But in the privacy of a trusting, loving, unselfish, grace-filled marriage clothes shouldn't be necessary. The Song of Solomon teaches that God whole-heartedly approves of nudity between a husband and his wife.

Ladies, like the Shulamite, some of you can break the chill on your marriage by expressing a new aggressiveness toward your husband.

When you initiate sex – *when you greet him from work wearing nothing but your sandals* – you cannot imagine the thrill you provide the ole boy.

What a dozen red roses, or a surprise weekend away, or a diamond ring does for you – an uninhibited sexual treat will do for him.

Here's the fear some wives possess. If they show too much interest toward their husband he'll become more obsessed with sex than he is.

But that's seldom true. **Question:** *"When are you most obsessed with food?"* **Answer:** *"When you're own a diet."* Your obsession with food dissipates when you know you can eat all the goodies you want.

And the same is true with your husband's sexual appetites. Take the ole boy off the diet, and he'll settle into a frequency comfortable for you both.

The Shulamite takes one more step to break the chill on her sex life. **Third**, *she seeks out a new atmosphere for intimacy with her husband.*

She invites him in verse 11, *"Come, my beloved, let us go*

forth to the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine has budded, whether the grape blossoms are open, and the pomegranates are in bloom. There I will give you my love.”

She wants to take a vacation - return to the countryside and enjoy the fertility of spring. They'll *rendezvous* in a *new venue*. It'll spark passion.

She promises him in verse 13 “The mandrakes give off a fragrance... Mandrakes were flowers that were thought to be aphrodisiacs.

“And at our gates are pleasant fruits, all manner, new and old, which I have laid up for you, my beloved.” A change of scenery will promote new exploration. They'll do what they've always enjoy. But the Shulamite has some new ideas up her sleeve. Let's try both “*new and old*.”

Hey, a little variety never hurts to spice up your sex life. A change of environment – a change of routine – *Oh my, I'll even say it, a change of position* – could light a spark. Don't be afraid to try “*new and old*.”

Chapter 8, “Oh, that you were like my brother, who nursed at my mother's breasts!” Like the Shulamite her brother was a country kid.

She knows King Solomon is more at home in the city, but if he'll venture to the country with her she'll make it worth his while...

“If I should find you outside, I would kiss you; I would not be despised.

I would lead you and bring you into the house of my mother,

she who used to instruct me. I would cause you to drink of spiced wine, of the juice of my pomegranate.” There’re pleasures awaiting him.

Apparently, she didn’t have to twist her husband’s arm. Solomon was all over it – he called the travel agent that night. Verse 3 is on vacation, “His left hand is under my head, and his right hand embraces me.”

The moment they arrive they head straight for the hotel room.

I charge you, O daughters of Jerusalem, do not stir up nor awaken love until it pleases.” And again the warning – sex is too powerful to play with.

Sex in the hands of two unmarried people is like pulling the pin and handing a hand-grenade to a baby. Don’t even stir up sexual passion until you’re married. Sex is fire. In the fireplace of marriage it warms the house. But outside the fireplace it turns destructive.

Let me suggest too this idea of a get-away to renew your love also applies in our relationship with God. On occasion, even Jesus would go to the mountain top to pray and hear from His Father in heaven.

One of the best ways for me to refocus spiritually - and break a spiritual chill - is to get alone with the Lord... for a few hours or even a few days.

A holy get-away is a great way to renew your relationship with Jesus.

In verse 5 a relative sees Shula and doesn't recognize her. The last time he saw her she was a shepherd girl. Now she's Queen of Israel.

**"Who is this coming up from the wilderness, leaning upon her beloved?"**

**I awakened you under the apple tree. There your mother brought you forth; there she who bore you brought you forth."** Once he recognizes her he recalls the day she was born. Her mom delivered her under an apple tree. In her case it was true, **"The apple doesn't fall far from the tree."** In essence he's saying to Shula, *"I knew you when you were nothing!"*

She's giddy with love and his comment kept her humble.

In verse 6 Shula says to Shlomo, **"Set me as a seal upon your heart, as a seal upon your arm; for love is as strong as death, jealousy as cruel as the grave; its flames are flames of fire, a most vehement flame."**

Verse 7 packs a powerful message. **"Many waters cannot quench love, nor can the floods drown it."** Solomon and Shula may've had a marriage made in heaven, but marriages have to be lived out on earth. They had problems, like all couples. Ever marriage has rough waters to navigate, yet real love endures. As 1Corinthians 13:8 puts it, **"Love never fails."**

**"If a man would give for love all the wealth of his house, it would be utterly despised."** All the world's riches are not as valuable as love.

In verse 8 Shula's brothers speak, **"We have a little sister, and she has no breasts. What shall we do for our sister in the day when she is spoken for?"** This could be a flash back to



they're days growing up together.

As a little girl - who had yet to flower into a woman - they wondered who would want their sister. They couldn't have imagined she'd be queen.

**“If she is a wall, we will build upon her a battlement of silver; and if she is a door, we will enclose her with boards of cedar.”**

Her brothers were guardians, and they were committed to help her navigate courtship.

Whether she was a wall *and lacked a shapely figure* – or a door and *had suitors knocking* – her brothers would help her find the right man.

She chimes in, verse 10, **“I am a wall, and my breasts like towers; then I became in his eyes as one who found peace.”**

The Shulamite grew up and became a gorgeous, young woman able to attract the attention of a king.

**“Solomon had a vineyard at Baal Hamon; he leased the vineyard to keepers; everyone was to bring for its fruit a thousand silver coins.**

**My own vineyard is before me. You, O Solomon, may have a thousand, and those who tend its fruit two hundred.”** King Solomon owned vineyards that he leased to the locals. The Shulamite sees herself as a very valuable vineyard. Her siblings have tended her for Solomon. Now it's Solomon's turn to pay a bridal price to her brothers – 200 shekels will suffice.

Solomon responds, **“You who dwell in the gardens, the companions listen for your voice - let me hear it!”** Since

returning home, Shula has seen relatives and old friends. It's time for Solomon to hear her voice.

These two love birds are on a second honeymoon.

The book closes with them at it again - enjoying sexual intimacy. She invites him to climb her mountain, **“Make haste, my beloved, and be like a gazelle or a young stag on the mountains of spices.”**

The Song of Solomon is sex-as-it-should-be... Read it - apply it - model it in your marriage... From God's perspective sex is **spiritual and sizzling, holy and hot...** And as you read, always remember, *God isn't blushing!*