

Class Handouts and Lecture Notes

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Legal and Disclaimer

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2 Corinthians 13:5: "Test yourselves to see if you are in the faith; examine yourselves!"

Emergency

If you think you may have a medical or safety emergency, call 911 immediately. The national domestic violence hotline is 1-800-799-SAFE (7233) 1-800-787-3224 (TTY).

Never Argue with Your Gut Instincts!

All writers and authorities advise those in abusive relationships to take whatever steps necessary to protect their own safety and that of their children. Trust your gut instincts and avoid *dangerous situations*. If your gut is telling you something is wrong, probably 95% of the time, something is wrong. Don't take a chance on being in the other 5%. Go to a women's shelter or other qualified professional and let a counselor help you analyze what is going on in your home. They are trained. You and your religious leaders probably aren't.

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More resources at PatsyRaeDawson.com and Patsy's [Author Central Page](#) on Amazon.

The Song of Solomon Changes Lives

February 14, 2023: Valentine's Day Announcement

I uploaded to YouTube my Song of Solomon: God's Sex Education for Ages 11 to 99 classes that I taught to teenagers, their mothers, and grandmothers in 1990. Now 33 years later, the teaching is still changing lives.

For years, the lessons were available as cassettes and later as CDAs. Then my supplier stopped copying CDs, and I was not able to market them, so I used my dwindling supply for clients.

The client I'm working with now listened to the classes on his way to work. Seeing the life-changing effect the Song of Solomon had on him convinced me to put the material on YouTube to help more people. The Song of Solomon gives the big picture quickly of how God designed married love to bless his people.

Covers Teenage Topics Many Adults Failed to Learn

Since the Song of Solomon is for teenagers and up, the series covers critical topics that many adults needed to learn when growing up but didn't. Filling in the missing educational gap helps them process their homes of origin and understand how they got to where they are in their marriages.

I witnessed this with the first case of sexual addiction I dealt with in the mid-1990s. The husband (who was the addict) and his wife went through the *Challenges in Marriage* album to learn about sin. Then the husband played the *Song of Solomon* tapes for family time with his teenage children. He grew up with a very Victorian mother who shamed him sexually. The material helped him replace her harmful teachings with God's design for married love. He worked hard for about a year and transitioned from being without natural affection to becoming a loving husband, father, and Christian.

The Song of Solomon Caught Fiverr Vendor's Attention

I found a Fiverr vendor to do the timestamps for my *Challenges in Marriage* classes that I released on YouTube last month. He was a medical student in India who plans to move to the UK next year and specialize in cancer research. I sent him the first *Challenges* lesson along with the handout and asked if he was interested in doing the timestamps on the videos for YouTube.

He replied, "This looks like an interesting and challenging job, and I would love to do it for you. Although truth be told, I have very little knowledge about Christianity,

but I believe the notes will help me make the timestamps.”

He did such a great job on *Challenges* that I started him on the *Song of Solomon* classes. When he did Lesson 7, “Safe Sex: What They Don’t Tell You,” I told him, “This is different than the other lessons you’ve done. It is full of medical and psychological research. If you encounter something where the science has changed, please let me know so I can research it more. It’s a longer class than the others. It may make you tired.”

When he finished the timestamps, he emailed, “Yes, it was indeed a long video, but I did not feel tired. In between, I was going down the rabbit hole of topics and strengthening my concepts. It was a good experience for me.”

When he finished the last lesson, #16, I emailed him, “Let me know what you think about the Song of Solomon. Did it surprise you that something like it is in the Christian Bible?”

He replied, “Yes, it actually did! I had no exposure to Christianity except for the stories around Christmas and the basic stories of Jesus. This was eye-opening for me. To be honest, I always thought religious texts were archaic and had no important advice for current generations. But everything you discussed in these chapters is great advice for young as well as aged people to follow. A fresh surprise for me.”

Woman’s Husband Hated the Church

The sixth time I taught the Song of Solomon, we lived on the California coast. A lady in the congregation, whom I’ll call Donna, had a husband who was not a Christian. He was an unreasonable, compulsive perfectionist who was always complaining.

Many times when his wife came to services, she was fighting tears because he had followed her out the door, browbeating her the whole way to the car. On Sundays, when she went to services twice in one day, he would snarl at her, “You might as well sleep down there as much time as you spend down there!” He continually made her life miserable.

Donna had become a Christian after marrying this man. And when she did, she quit doing things for him that she had done in the past. She told him, “I’m not going to lie to your customers anymore just to smooth things over.”

In response, he grew bitter and angry toward the church. However, when you were around him at congregational functions, he didn’t make you feel like he disliked you as a person. But everyone knew he hated the church because of what he thought it had done to his marriage.

When I taught the *Song of Solomon: God’s Sex Education for Ages 11 to 99* to the women and the teenage girls in the congregation there, Donna came to the classes. She bought the books and took them to work to read at noon. She did the homework. Between classes, she talked to me about what she could do about different things that came up with her husband.

When the 8-week series ended, my husband and I hosted a potluck. Donna’s husband came up to me and said, “I want you to know how much I really appreciate your classes. They’re really helping my wife.”

I was speechless.

Then he said, "I used to think the church was taking my wife away from me, but now I think it's starting to give her back."

Donna called about two years after we moved to say her husband was baptized. She was beyond thrilled. It happened because she dared to learn how God wanted her to love her husband. And her bitter and resentful husband responded to the changes in her.

Older Ladies Listened to Safe Sex Class

I taught the classes for the seventh time at a congregation in the Seattle area (the ones that are now on YouTube). One of the attendees gave me a copy of the schools' sex education material. It asked, "At what age would you start doing each of the following?"

- French Kissing
- Petting
- Masturbation
- Sex with Persons of the Same Sex
- Having Intercourse
- Having a Variety of Sexual Partners
- Living Together
- Getting Married

I built a class around the curriculum and approached it following the pattern used in the book of Ecclesiastes, which examines "life under the sun" as if there were no God. Then Ecclesiastes concludes with how much more rewarding serving God is than following the world's wisdom.

I told the teenagers, their mothers, and grandmothers, "You can't talk about religion in sex-education classes, so we're going to examine these topics as if there were no God, as if you were an atheist who just wants to have fun. Are these good ways to have fun?"

I continued, "We're going to lay our Bibles aside and examine medical and psychological science regarding each activity."

This was 1990, and I was nervous about the reactions of the grandmothers to my speaking so plainly about gross topics.

The following Sunday, an elderly lady said, "I missed the class. Can I borrow the cassette?"

My mind raced, *Oh no! She's going to think I'm shameless when she hears this.* I reluctantly gave her the tape.

She returned it at the next class and said, "I listened to this in the car with my sister on a trip."

I panicked! *It's even worse! TWO elderly ladies think I'm a horrible person!*

She continued, "My 12-year-old grandson was riding with us in the backseat. He had his earphones on, listening to his music. After a bit, I noticed he had his earphones off and was leaning up between the seats. I asked him, 'Do you want to listen to this with us?' He said, 'Yes! What that lady is saying they teach us in school is the truth.' After we listened to your class, the three of us had the best conversation about dating

and sex.”

Teenage Boy Asked for the Song of Solomon Cassettes

Several months after the classes ended, a preacher’s wife took a 3-day trip with her two teenage sons and preteen daughter. They listened to the whole Song of Solomon series in the car. When they got home, her younger son asked if he could keep the cassettes in his room. She said, “Yes.”

Two years later, the son called me. He said, “I want to write a report for high school English on safe sex. Will you give me your references?”

Not only did I give him the references, but I wrote the material up as a booklet. You can read [*Safe Sex: What They Don’t Tell You*](#) online.

After he turned in the report, the teacher asked him, “Where did you learn these things?”

His father had several classes with the teacher, and she became a Christian.

But that’s not the end of the story.

When this young man married, he asked the preacher to conduct the ceremony around the Song of Solomon. The Song of Solomon affected this young man and his future marriage the way God designed it to.

Elders Refused to Teach Young People About Safe Sex

In 2007, I made the class on Safe Sex available as a single CDA. A preacher friend tried to get the elders to buy CDAs for each family in his congregation to help them start conversations with their teenagers. But for whatever reason, the elders weren’t willing to invest in their young people.

The Song of Solomon Classes Started a Client’s Transformation

While I was working with Fiverr vendors to put *Challenges in Marriage* on YouTube, a middle-aged man contacted me. He said his wife had left him and recommended he contact me. He was the withholder, and she was tired of things never changing.

I told him I couldn’t take him as a client until 2023 because I needed to finish some work for a bigger audience. He was unfamiliar with my material, so I gave him a 3-month-long list of what to study in the meantime. He bought the books, and I sent him the *Challenges* and *Song of Solomon* CDAs. I asked him to do the “Thankfulness Exercise” on everything he read and listened to and send his homework to me.

The “Thankfulness Exercise” is about finding gifts from God in his word to be thankful for. The activity helps replace bitterness and resentment with happy, loving attitudes. You can read how to do the exercise in the next chapter.

Below are some of my client’s comments from his homework, which he gave me permission to share with you:

Lesson 1:

I learned that the Song of Solomon is a love triangle about real practical people’s lives that are relatable to my life today. I thank God for this gift that seemed to be very complex poetry, but it is a simple love story. I wish I had known it when I was young.

Thank you again, LORD GOD!!!

Lesson 4:

I've listened to these lessons several times now, and it's started to click in my head. I am trying my best not to treat this like some academic exercise, which is hard and slow for me. I believe over time that this information will resonate in my heart deeply.

Lesson 7:

I feel like it takes some extra effort for my conscious and subconscious minds to come together and begin to make sense of all that I'm hearing. I believe that's because I've come from a place where natural feelings have been suppressed for so long that it takes time for me to get through it. But I'm feeling the change in my heart. And sometimes that change makes me cry.

Lesson 13:

The biggest gift I take away from this lesson is something I really, really wish I had known earlier in my marriage relationship, and that is the intimate idea of God's will that is meant by the mental union and the one-flesh relationship between a man and a woman and how that is achieved. I am awestruck by God's plan.

The oneness of the marriage relationship is a paradox to me how God and only God could take something that seems just physical and combine it with the spiritual and achieve oneness because he's in the middle of it all. What an awesome God he is!

I am deeply challenged and encouraged by this lesson. I realize now more than ever that I come from a Victorian mindset. Not being able to truly appreciate my wife's personality and bubbly life has disturbed me. I asked God to help me implement in my heart and in my head to accept and enjoy the wonder of her person. I will continue to cherish this area and lesson and study and work deeply to do better. Thank you, Lord.

Lessons 15 and 16:

I finished the last two lessons last night, and I have something I want to share. I had a dream last night that I was making love to my wife. What's strange about it is I can't remember ever having a dream about making love to my wife. I'm still trying to understand the meaning behind it. I know she's been on my mind a lot.

Today is my birthday, and I'm trying to enjoy it and relax. Because the more I work on these lessons, the more anxious I get. I'm looking back at what I should have done better and what I now want to really do well.

As I pray and meditate on God's word, I realize now, more than anything else, that I'm here in this situation to get my relationship with God right. I would love for my wife to respond favorably to us getting back together and sharing in a journey of trying to come together as a couple. I want that badly. But loving God with all my heart, mind, and soul is the foremost thing. I'm coming to realize that every day more and more.

This is the foremost goal of my destination for my journey. I think the Lord for these trials of opportunities on this journey to sit down and learn of Him. Thank you, Lord God, for this is truly a gift beyond measure!!!

My Reply

Congratulations on finishing the Song of Solomon and letting it deeply touch your heart. Crossing the threshold into realizing that you need to change your relationship with God regardless of what your wife does is a huge step forward.

You are experiencing what Job did at the end of the book, my favorite verse in all the Bible:

*Job 42:4-6:
"I have heard of You by the hearing of the ear;
But now my eye sees You;
Therefore I retract,
And I repent, sitting on dust and ashes."*

I am convinced that without solving problems through God's word, it is impossible to see how great God's wisdom and love for us is – that he created us to live lives of love for others, especially our families.

Your dream was another gift from God. You had a healthy wet dream like the Shulammitte had for the Shepherd. It indicates you are making genuine changes in your heart, and your body is responding. When a couple opens their hearts to love each other, they enjoy these dreams all their lives as the nocturnal visions prime their bodies for ecstasy. The dream is preparing you to love your wife. God doesn't want his people ever to let their love grow stagnant.

May God continue to bless us all on our journeys of love,
Patsy Rae Dawson
Dallas, Texas
February 14, 2023

Timely Topics Discussed

THE SONG OF SOLOMON: God's Sex Education for Ages 11 to 99

- Verse-by-verse study of the Song of Solomon – God's answer to sex-education
- How teenagers face the greatest temptations ever known in history
- What happened to that sweet little toddler and preschooler?
- New research on aids and teenagers
- Effect of masturbation on both boys and girls
- The key to sexual satisfaction for both men and women
- Statistics that prove Christians make the best lovers
- How to choose a lifelong sexual partner
- A healthy self-image, a woman's most valuable possession from 11 to 99 years old
- How to keep from becoming an abused wife
- Three ingredients every marriage must have to be successful
- Mental and physical differences between men and women
- God's special love for women
- Why sexual purity is the nicest thing you can do for yourself even if you're an atheist
- What is modesty?
- How men think differently than women about sex
- The difference between sex and sexual love
- How giving in to the pressure for sex is the fastest way to lose a boyfriend
- How to avoid date rape and sweetheart murders
- Ticking of the biological and psychological time clocks
- Why feminists marriages often fail even with men committed to feminist issues
- How the home prepares teenagers for a wonderful love life
- Mothers and daughters, their special relationship
- If you can't get along with your brothers and sisters, expect marriage problems
- How women are the guardians of love
- How lying leads to destructive marriages
- It's not too late to lay the foundation for true love

What to Expect: First hour – lecture. Then a ten-minute break, 30 minutes – more lecture, and concludes with 20 minutes questions and answers, discussion, and answering worksheets. No one will be permitted to tell negative stories on their husbands, but if you want to tell one on yourself that the other women can learn from, you may. Classes will start and end on time so come early and bring your Bible.

Homework for the Song of Solomon

This is the original homework that I used with the classes. I taught an 8-week series on *The Song of Solomon: God's Sex Education for Ages 11 to 99* and followed with 7 weeks on *Challenges in Marriage: What to Do When Sin Inhibits Love*. The homework from both series was taken from my *Marriage: A Taste of Heaven* books:

Vol. I: God's People Appreciate Marriage (revised edition)

Vol. II: God's People Make the Best Lovers

God's People Appreciate Marriage has been updated to two standalone books: *Male and Female: God's Genius* (2022) and *God's 11 Secrets of Sex for a Lifetime of Passion* (2020), which is the updated Song of Solomon. A third standalone book is planned.

At the end of the 15 weeks, the students had completed a crash course on marriage by supplementing the classes with reading both books and completing half the homework.

Value of the Homework Exercises

Just reading or listening to a lesson fails to supply the effort, sacrifice, and persistence necessary to implement God's word into one's life. Many people sit in classes and listen to lectures or read material such as these books and give either mental assent or dissent. Yet mentally agreeing or disagreeing isn't the same as understanding. Opinions formed from merely listening to or reading material are often fuzzy and quickly forgotten.

On the other hand, stewing over questions and projects transforms cloudy concepts into concrete convictions. To aid Bible students in reaping the most from these lessons, thinking exercises are given at the end of each chapter for students willing to toil for wisdom and happiness.

These projects not only help produce definite changes in the students' lives, but they also build self-confidence and self-respect. They assist the students in maintaining a positive outlook by focusing on matters they can change. This discourages the students from blaming their spouses for their marriages' shortcomings, which is a major cause of depression. The more carefully the students perform these exercises, the greater the rewards.

Except for the personal and goal-achieving exercises, all homework should be turned in to the teachers. This helps teachers determine their effectiveness and encourages students to do the assignments. This, in turn, crystallizes their thinking and develops better discernment and understanding. Doing the exercises may make the difference between

success or failure.

However, some of the less personal results of the personal and goal-achieving exercises can be discussed in class. Sharing ideas on how to apply the lessons motivates all students to work harder.

The Thankfulness Exercise

At the end of this homework is The Thankfulness Exercise, which I now give all my clients regarding reading my books and listening to these classes. If you don't want to do the extra reading and homework at this time, I suggest you at least do The Thankfulness Exercise to get more out of this study.

Week 1:

1. Vol. I: Read the introduction to the Song of Solomon in chapter 9.
2. Vol. II: Read chapters 1 and 2 on sexual happiness and mankind's abuses of sexual love. Do the study exercise at the end of chapter 2.

Week 2:

1. Vol. I: Read pages covering Song of Sol. 1:1 – 2:9. Do the study and research exercises at the end of chapter 9.
2. Vol. I: Read chapters 5 and 6 on the creation and fall of Adam and Eve to raise your self-image as a woman.

Week 3:

1. Vol. I: Read pages covering Song of Sol. 2:10 – 4:12. Do the study exercise at the end of chapter 10 and the goal-achieving exercise at the end of chapter 10 (old book) or chapter 11 (new book).
2. Vol. I: Read chapters 7 and 8 on the weaker and stronger vessels.
3. Ask your father, husband, boyfriend, or teenage son how boys talk and think about girls regarding sexual intercourse. Write their remarks down to hand in.

Week 4:

1. Vol. I: Read pages covering Song of Sol. 4:13 – 4:14.
2. Vol. II: Read chapters 7 and 8 on the sexually frustrated and fulfilled man. Do the study and research exercises at the end of chapter 7. Do the exercise on Tamar & Amnon as a family project.

Week 5:

1. Vol. I: Read pages covering Song of Sol. 4:15 – Sol. 6:3.
2. Vol. II: Read chapters 11 and 12 on love and reverence. Do the study and research exercises at the end of chapter 12.
3. Listen for men and boys telling you what they want you to admire. Be prepared to tell about one example in class.

Week 6:

1. Vol. I: Read pages covering Song of Sol. 6:4 – 5. Do the study exercise at the end of

chapter 11 and the research, and personal exercises at the end of chapter 11 (old book) and chapter 10 (new book). Do not hand the personal exercise in.

2. Vol. II: Read chapters 5 and 6 on the sexually frustrated and fulfilled woman.
3. Greet your husband at the door each day in an affectionate way and be prepared to tell about his reaction.

Week 7:

1. Vol. I: Read pages covering Song of Sol. 7:6 – 8:4 . Do the study and problem-solving exercises at the end of chapter 12.
2. Vol. II: Read chapter 3, "The Victims of Victorian Morals" and chapter 13, "The Secret of Becoming One Flesh."

Week 8:

1. Vol. I: Read pages covering Song of Sol. 8:5 – 8:14.
2. Vol. I: Read chapters 14 and 15 on the blessing and the curse in subjection. Do the study exercise at the end of chapter 14. Do the personal exercise at the end of chapter 15. Do not turn the personal exercise in.
3. Make a list of the reasons for saying "no" to premarital and extramarital sex. Make a list for saying "yes," i.e., "everyone is doing it." Analyze the reasons in a concluding paragraph.

The Thankfulness Exercise

Developing gratitude is part of God's formula for solving all marriage problems in 1 Timothy 4:1-5. Putting on a spirit of thankfulness makes the journey to embrace love easier and is required for lovemaking success. Once thankfulness begins to become a habit, it can transform a person's whole life as it helps chase away negativity, anger, and bitterness and replaces it with love.

Keeping a grateful heart is so powerful that one of the first things I ask my clients to do is "The Thankfulness Exercise" for each chapter they read in my books. This exercise has produced such good results that I strongly recommend you start a "Thankfulness Notebook" and answer the following four questions for each chapter you read in my books and for each of the lessons in *Challenges in Marriage*:

1. What Bible verse especially spoke to your needs now? Why?
2. What things did you learn about to thank God for as gifts from him?
3. What do you need to ask God to help you with in your life?
4. How can you change your routine to make it happen?

Resources for Speaking God's Beautiful Language of Love

Growing in love is a lifetime duty of marriage. However, deeply inhibited spouses prevent both themselves and their mates from *speaking God's beautiful language of love*[™] that transcends human words. To transform, you must address all four parts of one-flesh love—intellectual, emotional, sexual, and spiritual intimacy. The importance of the husband and the wife working together can't be overstressed. But just one person deciding to learn can start the process. Here is an overview of resources to help you make your journey of love:

[The Sexless Marriages Survey: With Self-Assessment Checklists](#): The intensely personal, simple questions in these checklists help you analyze the core issues in your relationship so you can begin to solve the real, hidden problems. Available free at PatsyRaeDawson.com.



The following books in the *Marriage: A Taste of Heaven* series are available on Amazon:

[The Power of Sexual Surrender for Christians](#)—*Awaken Orgasmic Attitudes to Overcome Inhibited Desire and Pleasure*: This book teaches the formula for changing your mindset to release your body for sexual ecstasy by overcoming childhood myths, trauma, and inhibitions.

[God's 11 Secrets of Sex for a Lifetime of Passion](#)—*Embrace the Song of Solomon's Soulmating and Lovemaking Guide*: This verse-by-verse study serves as the foundation of marriage as it portrays the 4-parts of one-flesh love—intellectual, emotional, sexual, and spiritual intimacy.

[Male and Female: God's Genius](#)—*Soulmate to Fall in Love All Over Again*: This book develops the fine points of God's formula for solving all marriage problems. Beginning with the creation, it promotes love and admiration for oneself and the opposite sex.

[God's People Make the Best Lovers](#)—*Thrill to God's Way of a Man with a Maid*: This book studies the intellectual, emotional, sexual, and spiritual love necessary for enjoying vaginal orgasms and cervical kisses. It exposes the Victorian and feminist mindsets that still harm couples today.

Your Marriage Will Never Be the Same!

The Woman's Search for True Love

Lesson 1:

An Exciting Love Triangle Introduction

https://youtu.be/p1VJ0V6i_9A

Real People

- Shulammite Maiden
- King Solomon
- Shepherd Boyfriend

Three Emotion-Packed Writing Techniques

- Play
- Dialogue
- Poetry

Written By a Woman

1 Corinthians 2:11

To Captivate Women

Men Benefit, Too

- How to Choose a Wife
 - How to Understand a Wife
- 1 Peter 3:7

Guide for Teenagers

Transition From Parental Love to Romantic Love

Begin to back off from parental affection to prepare for romantic love. The little toddler who climbed up in Mother or Daddy's lap for hugs and kisses is gone forever —

until the grandchildren come along.

Transition From Child to Adult

Or "What happened to that sweet little toddler and preschooler?" Parents many times fail to allow their children to grow up.

Body Developing as a Toddler

Accepted everything because Mommy and Daddy said so. Wants to be just like Mommy and Daddy.

Mind Developing as a Teenager

The brain unfolds one third of its capacity in a matter of months. This is the time to re-examine everything intellectually. But parents often feel threatened as if they haven't accomplished anything. They have, but they must do it all over again on a much higher plane.

Goals Developing

Hormones make this a time to remember and plan for the future, but bitterness sometimes develops instead of true planning. We ought to fear bitterness because it clouds our thinking ability (Hebrews 12:15-16). Teenagers often view parents as ignorant, overly demanding, and embarrassing encumbrances. Parents react to this just like teenagers react to a lack of respect to their developing mental abilities. Parenting is a matter of judgment and parents make mistakes just as teenagers will make mistakes when they become parents (Hebrews 12:10).

Personal Integrity Developing

Time to be "tossed to and fro" (Ephesians 4:13-15). Indecision feels horrible when studying out an issue for the first time. One minute teenagers are discussing the deep issues of life, and the next they're absorbed in watching cartoons. One day they believe one thing, the next day they take the opposite position. That's not bad because it indicates they're thinking for themselves and truly maturing. Parents shouldn't feel threatened by this and realize that teenagers have a lot of things thrown at them at school, from peers, and at home.

Homework for Lessons 1-5 (Song of Solomon 1:1-2:17)

The Exercises are taken from *Marriage: A Taste of Heaven, Vol. I: God's People Appreciate Marriage*. That book covers the Song of Solomon in four long chapters. The video classes break that material down into 16 lessons.

How to Adapt the Book Exercises to the Videos

The following questions are in the order that the Song of Solomon reveals the answer. Complete the Study Exercise questions and do the other Exercises as you listen to the lesson they apply to. The classes didn't always break where the book chapters did, so sometimes you will have to listen the first part of the next section to answer all the questions.

Study Exercise

Answer all questions in your own words.

1. What value does the Song of Solomon have for teenagers?
2. What value does the Song of Solomon have for married couples?
3. Why is there so much misunderstanding about the Song of Solomon?
4. What was the Shulammitte's opinion of herself? Is it a good opinion for women to have today? Why?
5. What were the important parts of Solomon's first proposal?
6. What were the important parts of the Shepherd's first proposal?
7. What is the significance of the gazelles and hinds of the field? Why did the Shulammitte caution the maidens not to awaken love?
8. In what ways did the Shulammitte want the Shepherd to function as a man?
9. Do you disagree with anything in the lesson? If so, explain in detail giving scriptures for your reasons.

Research Exercise

Each week as you study the Song of Solomon, begin with chapter one, verse one and read the story through to where you finished at the last class. Rather than busy work, this exercise helps make the Song of Solomon belong to you. Doing this on a regular basis instead of just one time for class makes the words and the story more familiar to you. It also helps you better understand the overall story line.

Then as you go about your daily life, your mind will automatically recall passages

from the Song of Solomon. The events of life will remind you of the Shulammitte, the Shepherd, or King Solomon. When that happens, the Song of Solomon belongs to you. This will enable you to use it effectively to guide your own life and to teach your children and your neighbors about how to lay the proper foundation for a happy marriage.

Family Exercise

Make a scrapbook with your family using pictures from magazines and hand-drawn ones to illustrate the Song of Solomon. Even very young children love projects like this. Families who have done this project report that the whole family especially enjoyed it.

Older teenagers may prefer to analyze the account of Tamar and Amnon in II Samuel 13 with their family. Write a one-to-two-page paper on the story giving a brief review of the story, then tell what teenagers today can learn from the story. If you prefer, you can answer the questions about the story at the end of chapter 7 in Vol. II: *God's People Make the Best Lovers*.

Lesson 2:

Teenagers Face Most Difficult Times Introduction

https://youtu.be/z_g6yYdQiQA

Sensuous Love vs. True Love

Not Because of World's Immorality – Rome Worse

- Caesars openly homosexual
- People lived together
- Easy divorce
- Pornographic pictures on buildings
- Poets gave live readings of pornography
- Mothers and fathers worked in prostitution temples

Pressure to Put Off Marriage for Economics

- Romeo and Juliet were 14 years old in the 14th or 15th century.

1593:

Age at fertility was 15.

Age at marriage was 16.

1993:

Age at Fertility is 11.

Age at marriage is 22.

(Horsey, *Seattle Post-Intelligencer*, 1993.)

- Boy graduates from high school and college
- Girl graduates and goes to college
- Parents can't support if divorced or widowed

Most Exciting Time to Be a Woman

The Bible Builds Women Up

Feminists Prove Wisdom of the Bible

The Answer to Sex Education

Jewish Women Looked Out for Each Other

- Watched childbirth
- Given liberal sex education

Shulammite's Mother Taught Her

Older Women to Teach "Young" Women

Titus 2:3-4

Universal Application

Elvis Presley Compared to Solomon

Jocks vs. Nerds

All ages Here

Demonstrates God's Love

Courtship

Good Marriages

Problem Marriages

Desperate Marriages

Origen's Deceit and Harm to the Song of Solomon

The Song of Solomon is probably one of the most neglected books in the entire Bible. The neglect began when Origen, an ancient theologian, developed the theory that it represented Christ and the Church. The quote below shows why Origen tried to cover up the sexual teaching of the book:

Christianity, as Origen reminded Celsus, actually transformed a man's conduct. He describes this as meaning: ...from the time they adopt it, (they) have become in some way meeker, and more religious and more consistent, so that certain among them, from desire of exceeding chastity, and from a wish to worship God with greater purity, abstain even from the permitted indulgences of (lawful) love (Pat E. Harrell, *Divorce and Remarriage in the Early Church*, R. B. Sweet Company, Inc. Austin, Texas, 1967, pp. 205-206).

Origen is one of the early church fathers who began the apostacy in the early church. His attitudes and teachings concerning the undesirability of marriage helped

lay the foundation for Victorian morals centuries later. With his low view of marriage and the sexual relationship, it was natural that he would try to cover up that aspect in this beautiful love story of the Rose of Sharon. The Song of Solomon depicts courting love and demonstrates the value of true love as compared to sensuous love. For more information about Origen and the various views of the Song of Solomon, see Homer Hailey's Syllabus of the Song of Solomon in the last section of these notes.

**Bring a Healthy Attitude
to the Study of the Song of Solomon**

Deal With Embarrassment

No Filthiness, Silly Talk, Coarse Jesting

Ephesians 5:3-4

Disgraceful to Speak of Things Done in Secret

Ephesians 5:12

Marriage Held in Honor

Hebrews 13:4

Possess Vessel Unto Sanctification and Honor

1 Thessalonians 4:4-5

Three Ways to Prepare for Class

Luke 14:28-32

Prepare Physically

1 Corinthians 7:25-38

Prepare Emotionally

Hosea 1:2-9, 3:1-2

Prepare Spiritually

1 Timothy 4:4-5

Lesson 3:

The Shulammite's Dilemma (Song of Solomon 1:1-17)

<https://youtu.be/gt1cwV-TAE4>

Day One: Act One, Scene One: The curtains open to reveal a backdrop of vineyards dotting the countryside of the town of Shunem, the Shulammite's hometown. Solomon camped there while he inspected his vineyards that he leased to farmers (Song of Solomon 6:10-11 and 8:11-12). Always on the lookout for a pretty face and figure, Solomon immediately noticed the young Shulammite vineyard keeper. The maiden so captivated him that he had her brought to his chambers. Thus, in the foreground of the scene are the tents of King Solomon's camp. The Oriental tents contained many rooms used for different purposes. One chamber or inner room is open so the audience can see inside. The Shulammite and King Solomon's maidens are inside. Since the Shulammite self-consciously refers to her appearance and lack of personal grooming, the maidens are probably hovering over her, preparing her to meet King Solomon later in the evening (Song of Solomon 1:12).

The Shulammite's Dilemma

The Shulammite loves a shepherd. And although Solomon woos her, she cannot stop thinking of her shepherd boyfriend. She continually compares the Shepherd to Solomon to see whom she should marry. This is the story of the Shulammite's heart-felt search for an answer to her dilemma:

Memories of the Shepherd

Song of Solomon 1:1-4

The Maidens' Excitement

Song of Solomon 1:4

Black but Lovely

Song of Solomon 1:5-6

The Love of Her Soul

Song of Solomon 1:7

Freedom to Choose

Song of Solomon 1:8

Day One, Act One, Scene Two: The Shulammitte is now prepared to formally meet King Solomon as he notices that her cheeks are lovely with ornaments and her neck with strings of beads. The maidens did their makeover of her well. Song of Solomon 1:12 shows that this meeting takes place in another chamber of Solomon's tent – in his dining room. Thus, the curtains close on scene one and open again for scene two, showing the first chamber closed and another one opened. Inside sit Solomon and the Shulammitte. The maidens serve dinner to Solomon and the Shulammitte and are ready to help them at a moment's notice. Solomon begins to court the young maiden and boldly tells her exactly what he thinks of her – she is no ordinary beauty:

Solomon's First Proposal

During the three days of this drama, Solomon proposes to the young Shulammitte maiden four times. All his proposals show that he cares about only one thing – sexual contact with her. His first proposal comes across as very daring for a first meeting.

Like His Mare

Song of Solomon 1:9-10

Promises of Luxuries

Song of Solomon 1:11

Memories of the Shepherd

Song of Solomon 1:12-14

Her Great Beauty

Song of Solomon 1:15

Memories of the Shepherd

Song of Solomon 1:16-17

Lesson 4:

Self-Image and Wife Abuse (Song of Solomon 2:1-7)

<https://youtu.be/8jaKhuJ-yJA>

Healthy Self-Image

The Shulammitte stops in her longing for the Shepherd to make a remarkable reply to the sensuous proposal Solomon has made to her. She voices undoubting self-respect, without which no girl is safe. She is a peasant girl burned by the sun, but she doesn't have to take just anyone who comes along for the sake of getting married. She can afford to exercise great care in selecting a husband. After all, she is the rose of Sharon, the lily of the valleys.

The Rose of Sharon

Song of Solomon 2:1

Most Valuable Possession for Young Women

- Lack of praise
- Peer pressure
- Perfectionism

Needed in Older Women

Proverbs 31.17-18, 25, 31

- Self-Criticism - Ephesians 5.28; 2 Timothy 3.6-7
- Verbal and physical abuse
- Misunderstanding feminine role
- Lack of control of life - Proverbs 14.10, 18.14, 25.28
- Failure to expect others to exercise self-control - Colossians 3:19

A Lily Among Thorns

Song of Solomon 2:2

Memories of the Shepherd

Again, the Shulammitte's thoughts go back to the Shepherd as she compares him to

Solomon. The Shulammitte carefully weighs both men, for the choice she makes affects the rest of her life. In like manner, girls today should carefully examine the boys they date and not rely completely on their feelings. They should compare their dates with Solomon and the Shepherd, for they represent the two types of men – the sensuous and the loving.

Like an Apple Tree

Song of Solomon 2:3-4

Lovesick

Song of Solomon 2:5-6

Day One, Act One, Scene Three: At this point the scene seems to change and Solomon is nowhere around. The Shulammitte is no longer telling Solomon she can be particular whom she marries because she is the rose of Sharon. Rather, she shares her deep feelings about the Shepherd with the daughters of Jerusalem in much the same manner as girls talk about their boyfriends today. Because of the bedroom scene later in Song of Solomon 3:1, the Shulammitte has probably retired to her sleeping quarters. Thus, the curtains close on the dining room and open once again. The background is the same with Solomon's camp in the foreground. With the dining chamber closed, the audience looks in on another room inside the large tent – the bed chamber. Inside they see the daughters of Jerusalem preparing the young vineyard keeper for bed.

The Theme: Do Not Arouse or Awaken Love

Song of Solomon 2:7: " I adjure you, O daughters of Jerusalem, by the gazelles or by the hinds of the field, that you will not arouse or awaken my love, until she [it – NAS footnote] pleases."

"Arouse" and "awaken" come from the same root word which means "(through the idea of opening the eyes), to wake" (Strong, p. 86).

The expression "by the gazelles or by the hinds of the field" refers to the male and female deer or antelope and exemplifies intelligent mating. Even the animals understand enough about love not to force themselves upon each other. All animals go through a courting period of getting acquainted before they mate. Male animals perform fancy rituals of showing off their beautiful colors, dancing, fighting to impress their chosen females, etc. Mating takes place only after the females' emotions become sufficiently aroused.

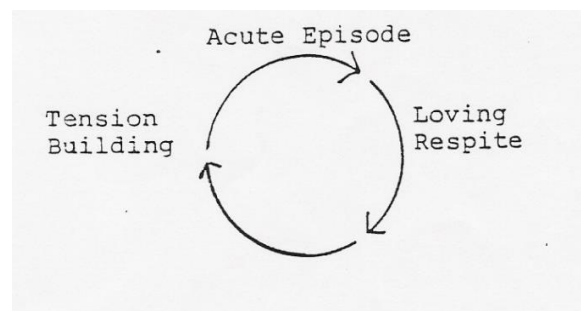
The Cycle of Violence

A woman often feels like there must be something she can do to stop her partner's violence. She feels if she could just try harder and please her husband better, things will be all right. The truth is, though, that the beatings tend to increase in frequency and severity no matter what she does. Unless she leaves and/or the batterer seeks help. In battering relationships, a pattern, or "cycle," is often found. This cycle occurs in three stages.

1. Tension Building Stage: This stage comes before the actual violence. The batterer starts getting uptight, bothered by little things, perhaps paranoid and jealous. The woman tries to reduce the tension, but nothing works. She may feel responsible and guilty, but powerless to do anything. She knows something is going to happen and is in constant anticipation. She may even do something to aggravate her partner, just to get over with what she knows will happen eventually.

2. Acute Episode: This is the stage where actual violence occurs. The tension, which has built up in the batterer finally explodes in a fit of rage. It is a brief stage compared to the other two. Often it seems surrealistic, with a disconnected, dreamlike quality.

3. Loving Respite Stage – "The Hook": After a violent episode, there is a great need felt by both partners to believe everything is okay. They sense a conflict between what they believe should be happening in their relationship and the reality of what has just happened. At this stage, a lot of energy goes into reducing this cognitive dissonance. The batterer becomes apologetic, charming, and loving, and may be genuinely sorry, promising never to do it again. She may believe this promise, hoping it will really be different this time. Both denial and minimization are common, as one or both partners may convince her/himself that it did not happen at all, or that it was not as bad as she/he originally thought.



This loving phase may last awhile, but eventually the tension starts to build again, and the cycle is repeated. With each repetition of the cycle, the loving respite stage becomes shorter (and may even disappear), and the acute episode is more frequent and more severe. (From Women's Shelter in Santa Maria, California.)

Levels of Abuse

Potentially Dangerous

1. Physical Abuse: Pinch, squeeze, push, shove, restrain, jerk, pull, shake, slap, bite, hair pulled.

2. Mental Abuse: Ignoring woman's feelings, withholding approval as punishment. Repeated humiliation; public and private. Blaming victim for all faults. Labeling "crazy, bitch, whore." Acts of psychological abuse may be compared to acts of brainwashing during war time; depriving person of food or sleep; example – victims usually report psychological abuse worse than physical. Psychological abuse is effective because the victim of the abuse is also threatened with acts of physical violence and/or death – not only to themselves but their families as well. Example – threats to kill her parents. Jokes about the roles of women. Denying victim her history, heritage and religion.

3. Sexual Abuse: Looking at and making jokes about women as sex objects. Jealousy may become extreme. Minimizing her feelings and needs regarding sex. Sexual criticism.

Dangerous

1. Physical Abuse: Shaking, with bruises, hits, punch, kick, choking, objects thrown, targeted or repeated hitting for punishment.

2. Mental Abuse: Threatens violence, retaliation. Puts down abilities as worker, mother lover. Tells her about affairs. Demands all her attention; resents kids. Threatens her with abusing or getting custody of children. Isolates victim by no friends; repeated moves. Economic dependency (gets her fired, takes her money, etc.) Threatens to hurt her family. Man stays isolated and demands control of environment.

3. Sexual Abuse: Forces victim to touch or look at genitalia. Withholding sex and affection. Forces victim to strip in front of others, maybe children. Forces to watch sex with others.

Highly Dangerous

1. Physical Abuse: Household objects as weapons; restraining and hitting. Broken bones, internal injury, medical treatment needed. Use of knives, guns, poisons for disabling or disfiguring.

2. Mental Abuse: Following are examples of reactions of victims: powerless (learned?), unpredictable consequence of actions, nervous breakdown, depression,

“mental illness.” Destruction of property; hits, punches or kicks walls, chairs, not her. Deprivation of food, sleep, medicine, etc. Destroys pets. Incest or child abuse. Man threatens suicide.

3. Sexual Abuse: Demands sex with things. Forcing uncomfortable sex, sex after beatings, sex with others. Rape. Sadism: sex for the purpose of hurting; use of weapons and objects.

Lethal

1. Physical Abuse: homicide

2. Mental Abuse: suicide

3. Sexual Abuse: murder

(From Women’s Shelter in Santa Maria, California)

The Man's Search for True Love

Lesson 5:

Why Men Need Wives (Song of Solomon 2:8-17)

<https://youtu.be/lu7G6yG4PAE>

Solomon told her she has time to consider his proposal. With both the King and the Shepherd close by, she knows she can choose either one. So her thoughts turn to the Shepherd as she considers their feelings toward each other.

Like a Gazelle or a Young Stag

Song of Solomon 2:8-9

The Shepherd's First Proposal

As the Shulammitte considers the Shepherd, she thinks about how he brings out and enhances her femininity and how much she enjoys his masculinity – important attitudes for a successful marriage:

A Helper Meet for Him

Song of Solomon 2:10-13

His Source of Comfort

Song of Solomon 2:14

Her Protector

Song of Solomon 2:15

Her Provider

Song of Solomon 2:16

Her Leader

Song of Solomon 2:17

Lesson 6:

Fornication Is More Than You Think (Song of Solomon 3:1-4:12)

<https://youtu.be/aSI1fyCpfFg>

Day One, Act One, Scene Four: As the curtains close, the maidens have prepared the Shulammitte for bed. When the curtains open, the maidens are gone and the lamp is turned low. It is later in the night and the Shulammitte is sleeping, but it is not a picture of restful sleep.

The Shulammitte's Dream

Surrounded by Solomon's flattery and glamour, the Shulammitte's love for the Shepherd refuses to be stilled. In spite of the life of luxury that Solomon offers her, the maiden can't forget the Shepherd. Even when she tries to sleep in the King's luxurious tent, her dreams of the Shepherd haunt her and disturb her rest.

Searches for the Shepherd

Song of Solomon 3:1-3

Finds the Shepherd

Song of Solomon 3:4

The Theme: Do Not Arouse or Awaken Love

Song of Solomon 3:5: "I adjure you, O daughter of Jerusalem, by the gazelles or by the hinds of the field, that you will not arouse or awaken my love, until she [it – NASV footnote] pleases."

"Adjure" means "properly to be complete; to seven oneself, i.e., swear (as if by repeating a declaration seven times): – adjure, charge (by an oath, with an oath)" (Strong, p. 112).

Day Two, Act Two, Scene One: The curtains close on Day One, Act One which takes place in the countryside. In a real theater, the audience would probably take an intermission while the cast works at getting the stage ready for the next series of scenes. When the audience comes back and the curtains finally open, they see Solomon and his traveling party as they reach the outskirts of Jerusalem. The backdrop might show a

hint of the wilderness, or uninhabited area, to the left of the stage. Then in the center, painted pictures of houses might suggest the town. Finally, at the right side of the stage, Solomon's palace might be suggested. The people of Jerusalem line the street to watch this exciting parade. In this scene, only the citizens of Jerusalem speak as they exclaim over the sight of Solomon and the Shulammitte.

Solomon Takes Her Home

After finishing the inspection of his vineyards, Solomon gathers his party together and starts back to his palace in Jerusalem. As he nears the city, the people line the road in front of their houses to see this magnificent parade. They excitedly ask, "Who is this coming up from the wilderness?" Once they recognize Solomon, they call to their daughters, "Hurry! Come see the young vineyard keeper who has stolen the King's heart!"

Returns to Jerusalem

Song of Solomon 3:6-11

Day Two, Act Two, Scene Two: As Solomon and his traveling party go into the palace and off stage, the curtains close. When the curtains open, the audience looks into a room somewhere in the palace. Given Solomon's love of gold, no doubt, this room is elaborately decorated in luxury. It is probably late in the afternoon or early evening because in Song of Solomon 4:6 the Shulammitte excuses herself until the cool of the evening or until after the sun goes down and the air cools.

Solomon's Second Proposal

Now Solomon has the young Shulammitte maiden in his palace away from her home and family. It will be easier for him to charm her when the luxuries of his palace surround her. In the presence of all his splendor, Solomon wastes no time before reminding the Shulammitte how beautiful she is to him.

Admires Her Great Beauty

Song of Solomon 4:1-5

She Wants Time to Think

Song of Solomon 4:6

Praises Her Flawless Beauty

Song of Solomon 4:7

Day Two, Act Two, Scene Three: The curtains close on the palace scene and open on a garden scene. The Shulammitte walks there among herb bushes and fruit trees. She is obviously deep in thought as she remembers the Shepherd's proposal.

The Shepherd's Second Proposal

Enjoys Her Company

Song of Solomon 4:8

"Bride" means "a bride (as if perfect), hence a son's wife: — bride, daughter-in-law, spouse" (Strong, p. 55). "Bride" comes from a word that means "to complete: — make perfect."

Treasures the Glance of Her Eyes

Song of Solomon 4:9

"Sister" means "a sister (used very widely, literally and figuratively): — another, sister, together" (Strong, p. 10).

While the word "bride" shows the Shepherd's desire for a permanent relationship with the Shulammite, the term "sister" refers to their common backgrounds. The Shepherd and the Shulammite enjoy many compatible qualities that a brother and sister share: their nationality, family upbringing, religion, economic status, enjoyment of nature, personal integrity, worldly ambitions, and respect for marriage and the home.

Notices Her Appearance

Song of Solomon 4:9

Values Her Love

Song of Solomon 4:10-11

Guards Her Purity

Song of Solomon 4:12

What Is Fornication?

I Corinthians 6:18: "Flee immorality (fornication – KJV). Every other sin that a man commits is outside the body, but the immoral man sins against his own body."

"Fornication" means "illicit sexual intercourse in general" (Thayer, p. 532). "1. connection or dealings between persons or groups, 2. exchange esp. of thoughts or feelings: communion, 3. physical sexual contact between individuals that involves the genitalia of at least one person" (Webster).

Fornication for a Woman

Ezekiel 23:3: "...and they played the harlot (form of 8457) in Egypt. They played the harlot (form of 8457) in their youth; there their breasts (7699) were pressed (4600), and there their virgin (1331) bosom (1717) was handled (6213)."

"Breasts" (7699) means "the breasts of a woman or animal (as bulging)" (Strong, p. 112). Used 8 times in Song of Solomon 1:13; 4:5; 7:3, 7, 8; 8:1, 8, 10.

"Pressed" (4600) means "to press, i.e. to handle: — bruised, be pressed" (Strong, p. 69). "To fondle" [Theological Wordbook).

"Virgin" (1331) means "a virgin (from her privacy), sometimes (by continuation) a bride" (Strong, p. 24).

"Bosom" (1717) means "the breasts (as the seat of love)" (Strong, p. 29). Used also in Prov. 5:19 as opposed to the biological term for the harlot's breasts in 5:20.

"Handled" (6213) means "to do or make, in the broadest sense and widest application (as follows): – be busy, press, squeeze" (Strong, p. 92).

Fornication for a Man

Ezekiel 23:8: "And she did not forsake her harlotries (8457) from the time in Egypt; for in her youth men had lain with her, and they handled her virgin (1331) bosom (1717) and poured out (8210) their lust (8457) on her."

"Poured out" (8210) means "to spill forth: – cast, gush out, pour (out)" (Strong, p. 120). It is used in Ezekiel 16:15: "But you trusted in your beauty and played the harlot because of your fame, and you poured out your harlotries on every passer-by who might be willing."

"Lust" or "whoredom" (8457) means "harlotry, i.e. (fig.) idolatry: – fornication, whoredom" (Strong, p. 123). "The literal meaning is illicit heterosexual intercourse" (Theological Wordbook).

Homework for Lessons 6-9 (Song of Solomon 3:1-5:7)

Study Exercise

Answer all questions in your own words.

1. What is Solomon's view of marriage?
2. What is the Shepherd's view of marriage?
3. Why should a girl guard her purity?
4. Is purity important for a boy? Why?
5. How did the Shepherd want the Shulammitte to act as a woman?
6. Explain how the Shepherd's description of the Shulammitte is of universal application in your marriage. You may want to get your mate's help with this project. However, do not ask for help unless you sincerely want to know what your mate thinks.
 - (1) Enjoys her company.
 - (2) Treasures the glance of her eyes.
 - (3) Notices her appearance.
 - (4) Values her love,
 - (5) Respects her purity.
 - (6) Thinks she would make a good mother.
 - (7) Considers her his source of life.
7. Did God approve of Solomon or the Shepherd? Why?
8. Why did the Shulammitte have such a hard time deciding whom to marry? Do girls have this same problem today?
9. Do you disagree with anything in the lesson? If so, explain in detail giving scriptures for your reasons.

Research Exercise

To help you analyze the difference between sensuous and true love start four charts. For each chart, make six columns. Label the columns as follows: (1) Hear, (2) See, (3) Smell, (4) Taste, (5) Touch, and (6) Commitment. Analyze each of the following relationships on a separate chart:

1. Solomon Rates the Shulammitte
2. The Shulammitte Rates Solomon
3. The Shepherd Rates the Shulammitte
4. The Shulammitte Rates the Shepherd

On the charts, list each example in the Song of Solomon of satisfying the five senses and the commitments to act in the other's best interest. Include the verses. Start this exercise now and continue it through the rest of the chapters. When you finish, write a one-to-two-page summary of the advantages and disadvantages of true love vs. sensuous love. *Remember, physical stimulants plus a commitment of responsibility equal true love. However, physical stimulants only equal sensuous love.* A brief example follows:

The Shulammitte Rates Solomon

Hear: flattery – 1:9-10; 4:1-5; 6:5-7; 6:11-12; 7:6-9

See: saw his chambers – 1:4, sitting at his table – 1:12, saw his traveling couch – 3:7, powerful – 3:8, everyone gazed on him with his crown – 3:11, spent the night in the palace – 5:2-7 **Smell:** perfumed with myrrh and frankincense – 3:6 **Taste:** dined with him – 1:12 **Touch:** couldn't stand the thought of him touching her – 7:9 **Commitment:** tried to force love – 1:4; 6:11-12, promised her gold and silver – 1:10-11, sensuous – 4:1-5; 6:4-9, only wanted sex – 7:6-8

Personal Exercise

1. If you are married, make two additional charts to analyze your marriage. On one chart write down how your mate pleases your five senses and makes commitments to satisfy your needs. If you have a sincere desire to please your mate, ask your mate to fill out the second chart on you listing your assets and weaknesses in each area. If you are not comfortable asking your mate to do this, fill out a chart for yourself.
2. If you are single, fill out a chart about the qualities you will bring to marriage. If you have a boyfriend or a girlfriend, fill out a chart on him or her to help determine what kind of mate he or she would make.

Family Exercise

Boys and men view purity differently than girls and women. To help girls and women better understand male thinking on this subject, if you are a female, ask your father, husband, boyfriend, and or teenage sons how boys think and talk about girls regarding sexual matters. Write their remarks down. If you are a male, write down some of the remarks you have heard boys make regarding girls. Be prepared to turn your paper in and to share the comments in class.

Lesson 7:

Safe Sex: What They Don't Tell You (1 Corinthians 6:18)

<https://youtu.be/P86Kpx5gas4>

Seattle Sex Education Questionnaire

French Kissing

Petting

Masturbation

Lovemaking with Persons of the Same Sex

Safe Sex Like Russian Roulette

Having Intercourse

Having a Variety of Sexual Partners

Living Together

Getting Married

Christians Really Do Make the Best Lovers

Four surveys on sexual responses of both Christians and non-Christians show that Christians, who avoid promiscuous sexual pleasures, really do make the best lovers and get more out of sex.

Not just theory, reliable statistics show that conservative religious people achieve a greater degree of success in their love lives than people who ignore God's principles. While most statistics show that small percentages of women normally experience orgasm, three prominent surveys of Bible-believing women reveal that large percentages of these morally conservative women delight in total sexual success with their husbands.

- 96.1% of 151 college-age couples with pre-marital training (Dr. Herbert Miles, *Sexual Happiness Marriage*).

- 89% of 1700 couples who took Family Life Seminars (Tim LaHaye, *The Act of Marriage*).
- “Very religious” in a *Redbook* survey of 65,000 women. The “slightly religious” women had the least number of orgasms of all groups.
- 49% of 3019 women of all ages and philosophies (Shere Hite, *The Hite Report*).
- 78% of the above 49% orgasmed through masturbation without a man (Shere Hite, *The Hite Report*).

God’s Love and Safe Sex

1 Corinthians 6.18, Ezekiel 23.3, 8

Note: You can download a booklet with all the references at:

https://patsyraedawson.com/wp-content/uploads/2015/03/Safe_Sex_What_They_Dont_Tell_You.pdf

Lesson 8:

God's Stamp of Approval (Song of Solomon 4:13-5:1)

<https://youtu.be/bkq3jRZk9BI>

The Shepherd's Second Proposal Continues

The Shulammite Will Make a Good Mother

Song of Solomon 4:13-14

The Shulammite Is the Shepherd's Source of Life

Song of Solomon 4:15

The Shulammite's Promise

Two men love the Shulammite, but for different reasons. One loves her body; the other loves her person. The Shulammite must make the choice that every bride must make. She must choose between sensuous love with Solomon or pure love with the Shepherd. While the choice seems easy to modern readers, the Shulammite is emotionally involved in her dilemma. She's living it, and the choice is not so easy for her. Nor is the choice easy *for any girl* in the midst of dating and strange new feelings of love and passion rising within her breast.

So the Shulammite chooses first to remain true to herself. Even though Solomon's flattery and offers of splendor please her, deep in her heart she wants a marriage built upon true love and blessed with children. Thus, the Shulammite makes an important promise to herself, a promise that every young girl should make to herself:

To Embrace Femininity

Song of Solomon 4:16

To Succeed in Marriage

Song of Solomon 5:1

To Please God

Song of Solomon 5:1:

"Imbibe deeply" means "to become tipsy, in a qualified sense, to satiate with a stimulating drink or (figuratively, influence: – be filled with) drink (abundantly), (be,

make) drunk (-en), be merry" (Strong, p. 116).

God, who inspired the recording of this true story, puts His stamp of approval on the proposal of the Shepherd rather than the sensuous proposal of Solomon. Since the Shulammitte and the Shepherd have built their relationship on a firm foundation of true love, God tells them to drink and become drunk on married love. In a marriage built on mutual respect for each other's role in life and inherent abilities, blessings abound from God.

God created marriage and the marriage bed. He created the sexual desires of a husband and a wife. God cares about who a person marries, just as He cared about who the Shulammitte married. God inspired the Song of Solomon to teach His people how to pick the right marriage partner and how to build a foundation of true love in their marriages. God wants His people to be happy in their marriages. So God tells the Shulammitte and the Shepherd, "Get married and get drunk on married love!"

Despite God giving His blessing, the Shulammitte has not yet accepted the Shepherd as her husband-to-be. She still lives in Solomon's palace, and she still wrestles with her confusion about whom to marry.

The Emptiness of Sensuous Love

Lesson 9:

The Turning-Point Dream (Song of Solomon 5:2-15)

<https://youtu.be/gNkFne4YCD0>

Day Two, Act Two, Scene Four: The curtains close on the Shulammitte in the garden. After her stroll in the garden to meditate, she made her way back to the palace and to bed. But sleep comes fitfully as her subconscious agonizes over whom to marry. As the curtains open, she is in bed asleep. Earlier she was asleep in Solomon's tent, this time she is in his palace. Surely, her room is luxurious and ornate with comforts she's never imagined before.

A New Dream

This time the Shulammitte's dream takes a different form from her first dream and torments her in a new way. Before, she was still in the country close to the Shepherd. When she dreamed about him, she felt she could go to him whenever she wanted. Now she is in the city in Solomon's palace while the Shepherd still lives in the country. As a result, she can't go to him as easily as before. Her new dream reflects her uneasiness.

Hears the Shepherd's Voice

Song of Solomon 5:2

The Shulammitte Resists

Song of Solomon 5:3

Sees the Shepherd's Hand

Song of Solomon 5:4

Opens to the Shepherd

Song of Solomon 5:5

The Shepherd Leaves

Song of Solomon 5:6

The Watchmen Stop Her

Song of Solomon 5:7

The Shulammitte's Choice

Song of Solomon 5:8

The Shulammitte tells the maidens clearly that she no longer wants the attentions of the King. She is lovesick for the Shepherd, the one she wants to marry with all her heart. Then as the Jews customarily sent friends of the bride to communicate with the groom, she begs the maidens to promise to send word to the Shepherd for her. She implores them to tell him she chooses him over Solomon. Tell him, she pleads, that she is in anguish with love for him and for him to please come get her.

Who Is Her Beloved?

Song of Solomon 5:9

Outstanding Among Ten Thousand

Song of Solomon 5:10

Impressive Appearance

Song of Solomon 5:11-15

Wholly Desirable

Song of Solomon 5:16

“Desirable” means “delightful, hence a delight, i.e., object of affection or desire: — beloved, desire, goodly, lovely, pleasant (thing)” (Strong, p. 64).

Her Beloved and Her Friend

Song of Solomon 5:16

“Friend” means “an associate more or less close.” It comes from a root word that means “to tend a flock, i.e., pasture it, to graze, generally to rule, to associate with (as a friend)” (Strong, p. 109).

Reverence Is the Woman's Key

Charm Is Deceitful

Proverbs 31:30

Reverence Is Commanded

Ephesians 5:33

Can Win Unbelieving Husbands

1 Peter 3:1-2

Mechanics of Reverence

“Reverence” means “to have a wholesome dread of displeasing him” (Webster).

Notices Him

“Notices” means “to have observe and pay attention to him” (Webster).

Regards Him

“Regards” means “to take him into consideration, heed him, keep him in view” (Webster).

Honors Him

“Honors” means “to recognize his title to respect and esteem” (Webster).

Prefers Him

“Prefers” means “to set him above everyone in estimation, favor, or liking” (Webster).

Venerates Him

“Venerates” means “to regard him with admiration and deference” (Webster).

Esteems Him

“Esteems” means “to appreciate the worth of him” (Webster).

Defers to Him

“Defers” means “to put him before other things, postpone other things for him” (Webster).

Praises Him

“Praises” means “to express approval, commend him” (Webster).

Loves Him

“Loves” means “to have a strong personal attachment induced by sympathetic understanding, strong liking, fondness” (Webster).

Lesson 10:

Mouth Full of Sweetness or Abuse (Song of Solomon 5:15-6:3)

<https://youtu.be/vgOd1YLcaRY>

Note: The qualities of reverence continue.

Admires Him Exceedingly

“Admires him exceedingly” means to “go beyond the limit in regarding him with wonder or astonishment and an enthusiastic appreciation for him” (Webster).

Adores Him

“Adores” means to “express admiration, devotion and affection” (Webster).

1. Reverence Must Be Honest
Proverbs 7:21, 28:23
2. Bad Language Hinders Proper Attitudes
James 3:6, Matthew 15:17-20
3. Men Love Admiration
Proverbs 20:29
4. God Wants Our Admiration
Ephesians 3:10; Philippians 1:9-11; 4:6

Agape Love Is the Man's Key

Agape love is the man's half of reverence. *Male and Female: God's Genius* and *Christians Make the Best Lovers* devote two chapters to the man's and the woman's parts. God commands the husband and wife to combine *agape* love and reverence in Ephesians 5:33. When they obey, they bring out the best in each other. This activates God's perpetual motion machine that makes mutual love and admiration grow continually over a lifetime.

God's Perpetual Motion Machine

Love and reverence are God's Perpetual Motion Machine. Generally, if women fail in their role, so will the men. If women succeed in their role, so will the men.



Problems Common to Mankind

1 Corinthians 10:13

Marriage

Subjection and Leadership

Sexual Adjustments

In-laws

Parents

Baby

Baby

Baby

Adolescence

Schools/Peer Pressure

Job Changes

Financial Problems

House Changes

Grandchildren

Retirement

Health Problems

Death

The Shepherd's Appearance Is Impressive

Song of Solomon 5:11-15

The Shepherd Is Wholly Desirable

Song of Solomon 5.16a

The Shepherd Is Her Beloved and Her Friend

Song of Solomon 5:16b

The Marriage Preparations Begin

The Shulammitte implores the maidens to find the Shepherd and tell him she is ready to marry him. After listening to a beautiful description of her beloved, the palace virgins eagerly want to befriend the Shulammitte and find the Shepherd for her.

As the friends of the bride, it becomes the maidens' job to find the Shepherd and bring him to the place. Then following the custom of the Jews, the Shulammitte will accompany the Shepherd back to his home in the country and to the actual marriage ceremony.

Where Has the Shepherd Gone?

Song of Solomon 6:1

The Shepherd Is Working

Song of Solomon 6:2

The Shulammitte and Shepherd Belong to Each Other

Song of Solomon 6:3

Homework for Lessons 10-12 (Song of Solomon 5:8-7:10)

Study Exercise

Answer all questions in your own words.

1. How do a woman's eyes either comfort or confuse a man?
2. Why did the Shulammitte tell the maidens to go get the Shepherd?
3. What was the Shepherd's attitude toward work?
4. Are a man's work habits an important consideration? Why?
5. Explain how the Shulammitte's description of the Shepherd is of universal application for choosing a husband:
 - (1) Her beloved
 - (2) Outstanding among ten thousand
 - (3) Impressive appearance
 - (4) Wholly desirable
 - (5) Her beloved and her friend
6. Why did the queens and concubines praise the Shulammitte? Do women share this same attitude today? Why?
7. What are the dangers of building a marriage on sensuous love?
8. Why is the sexual relationship beautiful when based on love?
9. Do you disagree with anything in the lesson? If so, explain in detail giving scriptures for your reasons.

Goal-Achieving Exercise

Change the following points to fit your needs. Review this exercise as you study the next chapter and make additions as necessary.

Purpose:

To increase romance in your marriage by helping love grow naturally And fully.

Goals:

1. To see the look of love and admiration shining in your mate's eyes.
2. To be able to express your love and appreciation more freely.
3. To make sure your marriage is firmly built upon a foundation of true love rather than sensuous love.

Priorities:

1. Always keep your appearance neat, clean, and sweet-smelling when in the presence of your mate.
2. Set aside time to spend with your mate without the children.
3. Set aside time to pray and to read the Song of Solomon.

Plans:

1. Take extra steps to please your mate's five senses. This can include shaving regularly, overhauling your wardrobe, using perfumes and aftershave lotions, brushing teeth and using mouthwashes, keeping hair and fingernails clean, etc. You might ask your mate for suggestions.
2. Start the day with sweet words and physical demonstrations of affection such as pats, hugs, and kisses for your mate.
3. Greet your mate in a happy and affectionate manner with the look of love radiating from your eyes.
4. Write a love note to your mate. Pay attention to the qualities the Shulammitte and the Shepherd appreciated in each other. For example, they openly appreciated each other's promised sexual charms, but they also valued each other as a person with special talents and abilities.
5. Put the children in bed early so you can spend time alone with your mate. Turn off the television and do something to encourage conversation.
6. Consider giving a special card or little gift just to say, "I love you."
7. Continue to pray every day. As you study the Song of Solomon, be honest with God about areas you need to improve. Honesty with your mate about these areas will help break down barriers.

Family Exercise

Just by listening, women and girls can learn what men and boys are most proud of and would like to be admired for. Spend the next week listening to the men in your family. Be prepared to give one example in class of a man or a boy asking for admiration or reverence.

Lesson 11:

Sensuous Love's Best Offer (Song of Solomon 6:4-7:12)

<https://youtu.be/wVAaegXqzSM>

Day Three, Act Three, Scene Two, Part One: The curtains close on the bedroom scene where the maidens prepared the Shulammitite to meet Solomon. Then the Shulammitite sent the maidens away to bring the Shepherd back to marry her. When the curtains open, it is still early morning. The meeting with Solomon probably takes place in a very large room. This is assumed because Solomon introduces her to all of his one hundred and forty wives and the maidens without number. According to Solomon's style, it is surely an impressive room. Thus, the audience sees a beautifully arrayed Shulammitite presented to the King with all of his richly-clothed wives and maidens sitting around him. Visualizing the splendor of the room and the people in it presents a picture of tremendous peer pressure on the young Shulammitite to give in to Solomon's proposal. This climax increases the dramatic tension of this true story as the audience watches to see how the Shulammitite deals with the king.

Solomon's Third Proposal

Despite all his wealth, prestige, and glory, Solomon illustrates perfectly how to fail in love and marriage. Sensuous love thrives on the external and superficial but lacks depth to sustain it over a long period of time. Thus, the shallowness of Solomon's proposal:

The Shulammitite Is as Beautiful as Tirzah

Song of Solomon 6:4

"Beautiful" means "fair, beautiful, excellent" and it "denotes 'beauty as to outward appearance'" (*Theological Wordbook*, p. 391).

Her Eyes Confuse Solomon

Song of Solomon 6:5:

"Confuse" refers to "how the Shulammitite's eyes 'overcome' him (Song 6:5), literally, make him afraid or confused," (*Theological Wordbook*, p. 834).

She Is Exceedingly Beautiful

Song of Solomon 6:5-7

Solomon Has 60 Wives and 80 Concubines

Song of Solomon 6:8-9

The Queens Praise the Shulammitte

Song of Solomon 6:9-10

Solomon Met Her in the Vineyards

Song of Solomon 6:11-12

Queens Beg the Shulammitte to Stay

Song of Solomon 6:13

Queens Want Only to Look at the Shulammitte

Song of Solomon 6:13

The Queens Describe Her as an Exotic Dancer

Song of Solomon 7:1-5

Solomon's Fourth Proposal

After such a tantalizing description of the Shulammitte and visualizing her dancing provocatively before him, Solomon tells her what he wants.

The Shulammitte's Delightful Charms

Song of Solomon 7:6-7

"Beautiful" is the same word defined earlier and refers only to her outer appearance. "Delightful" means "soft, delicate, dainty, luxury" (*Theological Wordbook*, p. 679).

Solomon Only Wants Sex

Song of Solomon 7:8-9

The Shulammitte Says, "No"

Song of Solomon 7:9

"Smoothly" means "evenness, i.e., (figuratively) prosperity or concord, also straightness, i.e., (figuratively) rectitude: – agreement, aright,

"Flowing gently" means "to move slowly, i.e., glide: – cause to speak." It comes from a word which means "to be sluggish, i.e., restful, quiet: – strength" (Strong, p. 29).

Since "smoothly" refers to "things that are right" and "righteous," the Shulammitte describes sexual love as a righteous act for a loving husband and wife to participate in. Lovemaking also presents the perfect means of telling the other, "I love you! I need you! And I appreciate you!"

"Smoothly" also means "evenness, equal, equity." Sexual contact between true lovers produces equal enjoyment and release of tension for both of them. Throughout

the Bible, God makes no distinction between the sexual desires of men and women or their abilities to experience supreme pleasure.

The Shulammitte Belongs to the Shepherd

Song of Solomon 7:10

“Desire” means “stretching out after, a longing: – desire” (Strong, p. 126). It comes from a root word which means “to run after or over, i.e, overflow: – overflow water” (Strong, p. 114).

Note: The applications are found in Lesson 13: “Woman, The Initiator of Love.”

Lesson 12:

Overcoming a Sexual Past (1 Timothy 4:1-8)

<https://youtu.be/WRNHK4F7qb8>

God's Formula for Solving All Marriage Problems 1 Timothy 4:1-3

Gratefully Share in Marriage

1 Timothy 4:3

"Believe" means "confiding, trusting."

"Know" means "to become thoroughly acquainted with, know accurately, know well, understand."

"Truth" means "what is true in any matter under consideration."

Accept God's Creation

1 Timothy 4:4

"Everything" means "thing founded, created thing."

"Good" means "beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable, good, excellent in its nature and characteristics, and therefore well-adapted to its end, genuine, approved, precious."

Don't Reject Marriage

1 Timothy 4:4

Sanctification of Marriage

1 Timothy 4:5

"Sanctified" means "to set apart from others for special use."

Word of God Sanctifies

Prayer Sanctifies

"Prayer" means "a falling in with, meeting with, an interview, coming together, that for which an interview is held, a conference or conversation, a petition, supplication."

This word "prayer" is used only eight times in the New Testament.

The Spirit Intercedes

Romans 8:26, 27

Christ intercedes

Romans 8:34; Hebrews 7:25

Persuade Your Heart to Change

1 John 3:19-20

“Assure” means “to persuade, i.e., induce one by words to believe, move or induce one by persuasion to do something.”

“Condemn” means “to find fault with, blame.”

Keep on the Alert

Ephesians 6:18

“Alert” means “to be sleepless, keep away, watch, attentive, ready, a wakeful frame of mind as opposed to listlessness.”

Not a Forgetful Hearer, But an Effectual Doer

James 1:25

According to God’s Will

1 John 5:14-15

May Need to Repent of Upbringing

Leviticus 26:40

Forgive Yourself

1 John 1:9, 1 Corinthians 6:9-11

A person cleanses his subconscious of destructive influences by coming face-to-face with his emotions through soul-searching interviews with God.

Nourished on Words of Faith

1 Timothy 4:6

“Nourish” means “to educate, form the mind.”

Problem-Solving Formula

Teaching Others

Worldly Fables Fit Only for Old Women

1 Timothy 4:7

Discipline Self for Godliness

1 Timothy 4:7

Hebrews 5:13-14, 12:1

“Discipline” means “exercise naked, exercise vigorously (either the body or mind) without the upper garment.”

Godliness Is Profitable for All Things

1 Timothy 4:8

Recap of the Song of Solomon

How to Greet Your Husband at the Door

Family Exercise

Greet your husband at the door each day in an affectionate way. If you have children, include them in the greeting. Be prepared to tell about your husband’s reaction at the next class.

The Triumph of True Love

Lesson 13:

Woman, The Initiator of Love (Song of Solomon 7:12-13)

<https://youtu.be/T4qt0ak-nlk>

Day Three, Act Three, Scene Two, Part Two: The previous scene continues with the Shulammitte before King Solomon with all his wives and maidens without number gathered around. Solomon had just proposed to the young vineyard keeper for the fourth time and told her how much he desired her body. The Shulammitte rejected Solomon in plain words as she told him she could not stand the thought of his hands on her. The dramatic tension of this climax is high as the audience watches to see what happens next. At that moment, the shepherd appears on the stage for the first time. Before, he was just a man of the Shulammitte's thoughts and dreams. The Shulammitte turns from Solomon to face the Shepherd and perhaps runs across the stage to him. The daughters of Jerusalem, who went to find the Shepherd, come on stage with him.

The Triumph of True Love

The Shepherd's Proposal Accepted

Song of Solomon 7:11

The Blessings of Feminine Love

Song of Solomon 7:11-12

- **Older Women to Be Givers of Love**
Proverbs 5:19
- **Older Women to Teach Young Women to Love Their Husbands**
Titus 2:3-4

Cartoon: Little girl comes home from school and tells her mother, "Today in sex-education class we learned how to use sex as a weapon."

The Secret of Becoming One Flesh

Genesis 2:23-24

1. **Male and Female**
Matthew 19:4-6
2. **One in Body**
1 Corinthians 6:16
3. **One in Mind**
Ephesians 5:31-33
4. **God Joins Together**
Mark 10:6-9
 - a. **Regulates the Minds**
Ephesians 5:31-33
 - b. **Regulates the Bodies**
1 Corinthians 7:2-5

Victorian Morals taught that marriage was mainly a mental union. They believed that men drained off their mental vitality with sex. They drew this conclusion because they saw men with prostitutes and later, the men became mentally feeble because of venereal diseases. They advocated for separate bedrooms but leave the door open. They believed enjoying sex created idiots.

In 1950, Alfred Kinsey did his research on "abnormal women." He studied 3 times more single women than married and masochistic women.

Later, Masters and Johnson, who wrote *Human Sexual Inadequacy*, began to explore the role of the mind in sexual pleasure. They stated, "Relief of sexual dysfunction is fundamentally a process of marital unit education with concomitant dissipation of misconception, misinformation and taboo" (*Human Sexual Inadequacy for the Non-Layman* by Alan F. Guttmacher, July 12, 1970).

Where Psychologists Miss It on Sex

1. **Psychologists recognize the mind as the hardest part to deal with improper attitudes toward the following:**
 - a. Sex
 - b. Homosexuality
 - c. Bitterness

They don't know how to help the mind deal with bad attitudes in the above areas.

People are having more sex, but also having more hangups than ever before.

2. **Psychologists Don't recognize the role of purity in great sex**

Mark 10:6-9

- a. Can't test purity hooked up to a machine or in an MRI scanner.
- b. Christians can test purity.
- c. Purity liberates minds and bodies to true pleasure.

How to Use Sex as a Weapon

Girls and women can force a man to join emotionally with them by saying, "No. No. No." to premarital sex.

The Blessings of Marriage and Sexual Love

Song of Solomon 7:13

8 Reasons God Wants You to Enjoy Lovemaking

1. **Makes Babies**

Genesis 4:1

2. **Brings Joy**

Proverbs 5:18

3. **Expresses Affection**

Proverbs 5:19

4. **Educates**

Genesis 4:1

5. **Relaxes**

Song of Solomon 7:9

6. **Motivates**

Ecclesiastes 9:9

7. **Consoles**

Genesis 24:67; 2 Samuel 12:24

8. **Unifies**

Genesis 2:24

You can read an article on this topic at https://patsyraedawson.com/wp-content/uploads/2015/03/Why_Christians_Make_Best_Lovers.pdf

Homework for Lessons 13-16 (Song of Solomon 7:11-8:14)

Study Exercise

Answer all questions in your own words.

1. Who promised to initiate love in the Song of Solomon after marriage? Do you think this is a good idea? Why?
2. How did the mothers of the Shulammite and the Shepherd teach them how to love? How can modern mothers teach their children to love?
3. Why should engaged couples examine their attitudes toward marriage and their home backgrounds before marriage?
4. How can a couple determine if they are sexually compatible in courtship?
5. Name some ways a couple can solve sexual problems when they arise?
6. What advice would you give courting couples? List both things to do and not to do.
7. What does the Shepherd teach a woman about giving love to her husband?
8. How can parents protect their daughters from making mistakes in love?
9. Do you disagree with anything in the lesson? If so, explain in detail giving scriptures for your reasons.

Problem-Solving Exercise

The Problem: The following excerpts come from the article "Couple Now 'Partners,'" *The Spokesman-Review* (12/7/72).

On the day after Thanksgiving, Mr. S and Ms. C signed a partnership agreement – that is, a contract to become partners in marriage. It calls for separate bank accounts, independent management and control of all financial assets and a division of space in a large old frame house they're buying.

Birth control is listed as a mutual obligation and an unwanted pregnancy as unacceptable. To resolve serious conflicts a third-party mediator is specified. And the entire 10-article document is subject to amendment and mandatory reevaluation each year.

Mr. S, 26, a schoolteacher, and Ms. C, a 27-year-old law student at the University, say it took six months of living together and another six months of negotiations to work out the contract.

"It's not a guarantee of anything. We recognize that," she said. "The pledges made in the contract call for emotional support and mutual consent to share household tasks, make independent friendships, pursue our separate careers and

even live apart if necessary.”

“But we wanted to go through a process whereby our expectations were articulated. We didn’t want marriage to be a big crisis experience.”

The Exercise: Discuss the above article in detail telling whether or not you believe the reasonings and safeguards of the couple are sound. Give scriptures for your reasons.

Family Exercise

A television special on teenage sex said that a boy may ask, “Why?” when a girl tells him, “No.” If the girl stumbles around, it makes the boy think he can keep at her and maybe she will give in. The special emphasized that a girl needs to have clear reasons in her mind for saying, “No,” to protect herself. If she doesn’t, some boy may come along with what seems like a good argument and she’ll say, “Yes.” Although the special didn’t say so, a boy also needs clear reasons in his mind for saying, “No,” for these days a girl is just as likely as a boy to try to initiate sex.

To prevent this problem, make a list of the reasons for saying, “No,” to premarital or extramarital sex. Make a list of the reasons for saying, “Yes,” i.e., “Everyone is doing it” or “If you love me, you’ll prove it.” Analyze the pro and con reasons and write a concluding paragraph. Be prepared to share your lists and concluding paragraph in class.

Lesson 14:

The Blessing of a Loving Home (Song of Solomon 8:1-4)

<https://youtu.be/00vKtp6preU>

The Blessings of an Upbringing of Love Song of Solomon 8:1a

Guarantee

*I guarantee that if you fail to examine your companion's home
BEFORE marriage, you will AFTER marriage when
problems arise. Then it will probably lead to bitterness.*

~ Patsy Rae Dawson

The Blessings of Displaying Affection Song of Solomon 8:1b

Husbands get grouchy and irritable when denied displays of affection.

The Blessings of a Loving Mother Song of Solomon 8:2

Protected the Shulammite

Proverbs 22:3

Taught the Shulammite About Love

Taught the Shulammite About Food

Ecclesiastes 2:22-24, 3:13, 5:18, 8:15, 9:7

The feminists say, "He has two arms and two legs, let him do it."

The Blessings of Sexual Love Song of Solomon 8:3

The Secret

- Not Just Love
- Not Just Sexual Contact
- But Sexual Love

The Theme: Do Not Arouse or Awaken Love

Song of Solomon 8:4

Song of Solomon 8:4: "I want you to swear, O daughters of Jerusalem, do not [Why should you – NASV] arouse or awaken my love, until she [it – NASV footnote] pleases."

"Swear" is the same word translated "adjure" in 2:7 and 3:5 and means "to be complete, to seven oneself, i.e., (as if by repeating a declaration seven times)" (Strong, p. 112).

The theme of the book changes somewhat as the Shulammitte makes her final plea for the case of true love to the maidens. The New American Standard footnote says, "Why should you arouse or awaken love until it pleases?" Most of the commentators agree with this translation.

Verbal sexual communication, not sexual experimentation, assures a couple of a wonderfully ecstatic relationship of rapture in each other's arms until death do they part.

Lesson 15:

The Secret of True Love (Song of Solomon 8:5-10)

<https://youtu.be/Ze4Evslfj9E>

Day Three, Act Three, Scene Three: The curtains close on scene two in the palace. The curtains open again to reveal the backdrop of vineyards dotting the countryside that the play began with. Instead of Solomon's fancy tents in the foreground, stage props suggesting the peasants' one-room mud-brick houses stand in a line beginning about mid stage and continuing off stage to the right. A small group of humbly dressed peasants gathers to watch the wedding party march by. Soon after the curtains open, the Shulammitte and the Shepherd, arm in arm, walk on stage from the left. Still dressed in her finery from meeting Solomon, the Shulammitte makes a beautiful bride. What irony that the clothes from Solomon prepare her to become another man's bride! Perhaps according to custom, others joined the wedding party along the way. They would have hurried to put on their wedding garments as required and run to catch up with the young lovers. Thus, a richly dressed group of people follows the couple.

The Wedding Festival Song of Solomon 8:5

Since wilderness refers to an uninhabited area, the wedding party finally enters the Shepherd's village. The country people come out of their homes to see who is getting married. They ask themselves who the radiantly happy bride is, for the way she leans on the Shepherd makes her love obvious. Not afraid for others to see her deep affection for her beloved, the Shulammitte is consistently pictured as the giver of love.

Several days earlier, these same country folks probably witnessed Solomon and his traveling party take the Shulammitte to Jerusalem to marry the King. Now she is marrying the Shepherd. What could have happened to cause the vineyard keeper to give up the King? What would make any woman give up wealth and prestige to marry a poor shepherd? Whether or not they actually ask the Shepherd what happened, they can hardly wait to find out. Before, the Shepherd spoke only through the thoughts of the Shulammitte; now he personally reveals the secret of how he won the Shulammitte's love when King Solomon couldn't.

Awoke Her Love

Song of Solomon 8:5

“Awakened” is the same word used in the theme of the book in Song of Solomon 2:7, 3:5, and 8:4 and means “(through the idea of opening the eyes); to wake” (Strong, p. 86).

In Courtship

Song of Solomon 8:5

When First Married

Deuteronomy 24:5

During the Middle Years

Ecclesiastes 9:9

The Power of Love

Song of Solomon 8.6

Can’t Destroy Love

Song of Solomon 8:7

Can’t Buy Love

Song of Solomon 8:7

Day Three, Act Three, Scene Four: The curtains close on the wedding procession since the Shepherd has brought the Shulammitte back to his hometown. When the curtains open again, the actual wedding festival is taking place. Since the homes were usually small, the wedding activities usually took place in a garden, either at someone’s home or on the outskirts of town. In Song of Solomon 8:13 the Shepherd says his marriage to the Shulammitte took place in a garden. On stage, the audience probably still sees the same backdrop of vineyards dotting the countryside. Only now it is evening and a dark drape with stars and a moon covers the sky. Perhaps the sides of the stage are darkened with lamps giving light for the people in the center. The stage props now suggest a well-kept garden of fruit trees and herb plants. Some lamps may hang from the tree branches. Center stage sits the Shulammitte still dressed in all her wedding finery. The Shepherd is with her and now wears his wedding garments which would probably include a silken girdle. Seated around them are the guests wearing their wedding clothes. Leftover wine pots and serving pottery from an earlier banquet can probably be seen off to one side.

The Wedding Riddle

Song of Solomon 8:8

If She Can Say, “No”

Song of Solomon 8:9

A “wall” symbolized security because the walls around a city kept the enemies out. A “battlement,” a parapet built on top of the wall, protected the soldiers who guarded

the wall. The battlement usually contained small openings for the soldiers to see through or to fight. Sometimes it served mainly as decoration for the wall. In addition, lattice-type battlements adorned the tops of the flat-roofed houses as protection against falling.

If She Can't Say, "No"

Song of Solomon 8:9

By providing entrance into something, a "door" represents a gullible, naive girl who remains open to all the boys' suggestions. The Jews considered the doors the weakest part of their defense. As a result, they used strong bars of wood or bronze to secure the whole gate by passing them transversely into sockets in the gateposts.

Many people falsely assume that if they stop short of the sexual act, they are not sinning. However, God provides a word for that type of sin in 2 Corinthians 12:21 – "lasciviousness" (KJV) or "sensuality" (NASV). "Lasciviousness" or "sensuality" means "unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence, wanton (acts or) manners, as filthy words, indecent bodily movements, unchaste handling of males and females, etc." (Thayer, pp. 79-80).

"Lasciviousness" doesn't refer to the sexual act but stops short of it. Yet it includes some of the foreplay husbands and wives engage in prior to sexual intercourse.

The Shulammitte Could Say, "No"

Song of Solomon 8:10:

A "tower," not only refers to size and shape, but also portrays a building designed primarily for protection. This parallels the little sister who was also a wall. Her breasts didn't have just a battlement of silver, they were towers—they had strongly-fortified protection. This shows the Shulammitte viewed her breasts as an important part of her body to protect.

The Bible uses two basic words for breasts. One is a biological term that refers to the shape (bulging) and function (nursing) of the breast. The other word is used in Prov. 5:19 to describe the older wife giving her breasts to her older husband. It refers to the breasts as "the seat of love." The Song of Solomon uses only the biological term for breasts. This shows that, even though, Solomon described the Shulammitte's breasts in three different ways, he only viewed them as a toy or a play thing. When the little sister's and the Shulammitte's breasts are referred to in this passage, the biological term shows their relationship to puberty.

Moreover, the Bible clearly views a woman's breasts as part of her virginity—to be saved for her husband in marriage. This is seen in Ezekiel 23:3 which says, "Their breasts [biological term—Strong] were pressed, and there their *virgin bosom* [seat of love—Strong] was handled." So even if a man touches a woman's breasts outside of marriage because they love each other and plan to marry, it still violates her virginity.

Junior High Most Critical Time in Child's Life

Puberty and Dealing With Boy/Girl Attraction

Many Teachers Don't Work Together for Child's Good

Mind Unfolds 1/3 so Need to Be Dealt With on Higher Intellectual Level

Junior High Peer Pressure Can Be Some of the Worst

What Is Involved in Modesty?

Fashion Has Changed Over the Years

A Man Tries to Read a Woman's Mind by What She Wears

Lesson 16:

The Sex Trap vs. True Love (Song of Solomon 8:10-14)

<https://youtu.be/HDSkyITuHuk>

Modesty – A Matter of Opinion

“Modesty” means “sense of shame, modesty, having regard to others” (Thayer, p 14).

Men Try to Read a Woman’s Mind by the Way She Dresses

1 Samuel 16:7

Husbands and Fathers Determine Modesty

Titus 2:4-5

Ungodly Men Should Recognize a Woman’s Modesty

1 Peter 3:1-2

Adornment Not to Be External Only

1 Peter 3:3

How Women Are to Adorn Themselves

1 Timothy 2:9

Things Boys Don’t Like Girls Doing

(List made by boys in a Christian School in 1981)

- Smoking
- Coming on to a guy like a Sherman tank
- Girls that talk a lot
- Lots of makeup
- Super, super tight pants
- No consideration for other people
- Conceit
- Cussing
- Pushy

- Crudeness
- Deceitfulness
- Fighting with other girls
- Talking toooooo much
- Wearing sleazy clothes (see through or low cut)
- Easy going
- Hairy legs and pits

Dear Abby: How Sex Is a Trap for Teenagers

Ann Landers: Teen Learned Her Sex Lesson

Case History: Little Sister Walked in on Sister and Boyfriend Having Sex

The Shulammitte Leased Solomon's Vineyard at Baal Hamon

Song of Solomon 8:11

The Shulammitte Controlled Her Own Vineyard

Song of Solomon 8:12a

The Shulammitte Paid Solomon and the Workers

Song of Solomon 8:12b

The Wedding Ceremony

Modern marriages conclude with saying, "I do," as the couple pledges lasting love for each other. Then they are pronounced husband and wife. The Jews enjoyed a similar custom along with witnesses of the vows:

The bridegroom now entered into direct communication with the bride, and the joy of the friend was "fulfilled" at hearing the voice of the bridegroom (Jn. iii.29) conversing with her, which he regarded as a satisfactory testimony of the success of his share in the work. The last act in the ceremonial was the conducting of the bride to the bridal chamber (Judg. xv.1; Joel ii.16), where a canopy was prepared (Ps. xix.5; Joel ii.16) (Smith, *Dr. Smith's Dictionary of the Bible*, p. 383).

It is time for the Shulammitte and the Shepherd to consummate their wedding vows. True to custom, the Shepherd speaks to the Shulammitte

The Shepherd's Call

Song of Solomon 8:13

The Shulammitte's Answer

Song of Solomon 8:14

Just as the Shulammitte selected her husband according to the principles of God, she governs her actions toward the Shepherd according to God's wisdom. The Shepherd and the Shulammitte will enjoy the blessings God created in marriage because they

respect the differences between masculinity and femininity.

Four Ingredients for a Successful Marriage

- 1. Healthy Sexual Attitudes**
- 2. Reverence and *Agape* Love**
- 3. Subjection and Loving Leadership** (See charts below.)
- 4. Communication**

Overview of the Husband's Sphere of Leadership and Subjection

Divine Judgment: "Authority" means "power of choice, liberty of doing as one pleases, leave, or permission" (Thayer 225). See Matthew 28:18 and 1 Corinthians 2:11-16.

God

1 Corinthians 11:3

Christ

Matthew 28:18

Human Judgment: "Be subject" means "to subject one's self, to obey, to submit to one's control, to *yield to one's admonition or advice*" (Thayer 645).

Government

1 Peter 2:14-17

"fear God"

Christians

Ephesians 5:21

"in fear of Christ"

Employer

Ephesians 6:5-8

"as to the Lord"

Husband

Colossians 3:18

"fitting in the Lord"

Wife

Colossians 3:18

"fitting in the Lord"

Children

Ephesians 6:1

"in the Lord"

Corrupt Human Judgment: “Lord it over” means “to bring under one’s power, to subject to one’s self to subdue, master, b. to hold in subjection, to be master of, exercise lordship over” (Thayer 332). See Mark 10:42-43 and 1 Peter 5:3.

Overview of the Wife’s Sphere of Leadership and Subjection

Divine Judgment: “Authority” means “power of choice, liberty of doing as one pleases, leave, or permission” (Thayer 225). See Matthew 28:18 and 1 Corinthians 2:11-16.

God

1 Corinthians 11:3

Christ

Matthew 28:18

Human Judgment: “Be subject” means “to subject one’s self, to obey, to submit to one’s control, to *yield to one’s admonition or advice*” (Thayer 645).

Government

1 Peter 2:14-17

“fear God”

Christians

Ephesians 5:21

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Husband

Colossians 3:18

“fitting in the Lord”

Wife’s Employer

Ephesians 6:5-8

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Corrupt Human Judgment: “Lord it over” means “to bring under one’s power, to subject to one’s self to subdue, master, b. to hold in subjection, to be master of, exercise lordship over” (Thayer 332). See Mark 10:42-43 and 1 Peter 5:3.

God's Woman, the Rose of Sharon

I Was Reluctant to Teach About S-E-X

In 1972, I put together a series of 10 two-hour classes called Marriage: A Taste of Heaven. I was determined not to teach about the taboo topic of s-e-x. Although I enjoyed sex, I naively ignored the most important part of marriage because of my timidity.

As I was teaching the classes, I presented one of the lessons to a visiting friend. She said, "I have this friend who said she doesn't love her husband anymore. Can a woman learn how to love her husband again?"

I said, "I don't know. I'll have to study about that." I knew I could not avoid the topic much longer.

In addition to teaching the classes locally in Spokane, Washington, I also taught them to college wives in Moscow, Idaho. Once a week, the preacher from Moscow came to do the radio program with my husband. And I rode home with him, taught the classes that evening, and took the bus home the following day.

To prepare for the classes, I had read nearly every book in the bibliography of Helen Andelin's bestseller, *Fascinating Womanhood*. Through her, I discovered *The Power of Sexual Surrender* by Dr. Marie N. Robinson, which focused on the woman's attitude toward herself, her husband, and the role of sex. It partially answered my friend's question.

Although it was not a Bible-based book, Dr. Robinson's teaching about the superiority of attitudes over techniques made a lot of scriptures suddenly make sense to me. The book changed my life and greatly influenced my teaching and added an 11th class to the series.

However, I was only 27 and apprehensive about teaching what I was learning. That December, I tested my use of the scriptures on two older women who taught ladies' Bible classes. They gave me their blessings, but they did not expand on what I presented. I felt very alone on this journey.

I started the New Year by presenting the material to the young college wives. When I tried to explain the differences between clitoral and vaginal orgasms, I got so embarrassed I could hardly speak.

Afterward, the preacher's wife said, "I wondered what in the world were you trying to say, and then when you said it, I thought, *Is that all?*" She was a surgical nurse, and those were just biological terms to her. That was the last time I was embarrassed.

Then she said, "You know, the Song of Solomon is about sex. I'm going to read it."

I had left the Song of Solomon out of the series because it was about s-e-x. Furthermore, I knew nothing about the book, only that it was about the forbidden topic.

The following morning on the two-hour bus ride home, I read the Song of Solomon for the first time. From then on, I read it every time I rode the bus.

Previously, I had read my husband's books by Hayyim Schauss, *The Jewish Festivals* and *The Lifetime of a Jew throughout the Ages of Jewish History*, plus Alfred Edersheim's book *Sketches of Jewish Social Life*. Additionally, another teacher recommended *Manners and Customs of Bible Lands* by Fred H. Wight.

With that background and the work I had done in the scriptures regarding marriage, men, and women, plus *The Power of Sexual Surrender*, the Song of Solomon made more sense each time I read it. I quickly recognized the story was about the courtship of two suitors with a classic Israelite wedding riddle and ceremony at the end of the book.

During this time, another preacher flew in to help my husband with the radio program and spent a few days in our home. He told me he had studied the Song of Solomon under Homer Hailey at Florida College. When he got home, he mailed me a copy of Hailey's syllabus. It answered my remaining questions. I wrote Hailey and received permission to reproduce his outline in the handouts for the ladies. (I also included them here.)

I added a 12th lesson to the series, God's Woman, The Rose of Sharon, as a verse-by-verse study of the Song of Solomon. Since I taught the material in a two-hour class, the handout provides a quick read for grasping or reviewing the storyline of the Song of Solomon.

Additionally, when I wrote it, I was young and primarily worked with newly married women and ones my age. Consequently, it focuses more on dating than my subsequent expansions of the Song of Solomon do. Thus, the handout's emphasis on establishing an emotional bond for a lifetime of love make it a suitable companion for the YouTube lessons on the *Song of Solomon: God's Sex Education for Ages 11 to 99*. Plus, the brevity of the handout will help parents adapt the Song of Solomon to their children's level of understanding.

The handout is reproduced in the following four chapters for your use. The headings are brief because at that time, we had no computers or PowerPoint. We didn't even have overhead projectors. So for visual aids, I bought 22x17 inch pads of construction paper, which I cut into strips. We did have magic markers, and I reproduced my outline by filling in the letters with a template. But only 18-21 letters would fit, thus the short headings. All that remained was to glue fuzzy ribbons on the back to stick the strips to a flannel board. I had it down to a science, and presentations were easy.

For more a more advanced study on the Song of Solomon, see my book, *God's 11 Secrets of Sex for a Lifetime of Passion, Embrace the Song of Solomon's Soulmatting and Lovemaking Guide*.

Solomon Meets the Shulammite (Song of Solomon 1.1-3.5)

The story begins with Solomon camped in the country inspecting his vineyards.

The Maiden Is Brought to Solomon **Song of Solomon 1.1-4**

Solomon is always on the lookout for a pretty face. He is captivated by the Shulammite vineyard keeper, and she is brought to his chambers.

Thinks of Shepherd Song of Solomon 1.1-4

The Shulammite is in love with the Shepherd. Her beloved is one that lots of girls would be glad to have his attention directed toward them. The young girl is torn between wanting to be with the Shepherd and the flattery of being brought to the King's chambers. After all, not every girl is invited to the King's chambers for his personal inspection.

Excites the Maidens Song of Solomon 1.4:

The maidens who wait upon the King are excited about the Shulammite being brought into the camp. They think she is perfect and just what the King needs. They are so excited about her and for her!

Describes Herself Song of Solomon 1.5-6

The Shulammite has been taking care of one of Solomon's vineyards, so her skin is black from the sun. Her swarthy skin only adds to her beauty and charm. Since her brothers made her work in the vineyard, she did not have the time or opportunity to groom herself as other girls would. She may be lovely to look at, but she has not put all her hopes in her beauty. She sets a good example for girls today who think external beauty is the thing a boy is most interested in. While looks may attract a boy's attention, they will not keep his attention if there is not the beauty of character to go with them.

Wants to Go Back Song of Solomon 1.7

The vineyard keeper is flattered that the King finds her attractive, but she is in love with the Shepherd. She longs for him and thinks she would rather go with him than with the King. She wonders if she should keep her feelings for him a secret and just happen to be where he pastures his flock. Should she play hard to get with him, or should she be open about liking him?

She Is Free to Go

Song of Solomon 1.8

Those who wait upon the King assure her that she is free to go after the Shepherd if that is what she really wants. The King will not force himself upon her. The choice is hers to make. However, she already has the attention of the King, and wouldn't it be better to find out what he has in store for her?

Solomon Appraises Her

Song of Solomon 1.9-10

The King lets her know just exactly what he thinks of her. She is no ordinary maiden.

She Is Like His Mare

Song of Solomon 1.9-10

Why, she is to all the other maidens like his mare is to all the other horses. She is an extra-ordinary girl deserving special treatment. Ornaments and beads only enhance her natural beauty and desirability. Solomon is a man that can fully appreciate her charms.

Offers Her Luxuries

Song of Solomon 1.11

The maidens sweeten the King's offer with promises of gold and silver ornaments to pamper her. A life of luxury, ease, and splendor is hers, for the taking. How could she turn down the chance of a lifetime?

Thinks of Shepherd

Song of Solomon 1.12-14

While she is being, wined and dined by the King, she cannot help but think of the Shepherd. While he may not be able to give her gold ornaments and silver beads, he has been a great source of pleasure and comfort to her. Should she give up the emotional pleasure she would find with the Shepherd for the physical pleasure she would find with the King? She cannot have them both. She can have either true love on the one side or sensuous luxury on the other side.

She Is Beautiful

Song of Solomon 1.15

Again, the King praises her. She is beautiful and she is his darling. Solomon

consistently refers to her as “my darling” (NAS) or “my love” (KJV).

Darling means “a female associate: – fellow, love” (Strong’s, pg. 109).

Every girl likes to be told she is attractive and when a man notices her, it makes her more desirous of pleasing him. The Shulammitte is not immune to the charms and flattery of King Solomon. Her love for the Shepherd is being tested to find out if it is real or not. The King’s invitation appeals to her vanity and pride.

Thinks of Shepherd

Song of Solomon 1.16-17

Before Solomon came to inspect the vineyards, she knew that she loved the Shepherd and planned to marry him some day. Now the King is infatuated with her and is offering her a beautiful life in his palace surrounded by servants. Her emotional involvement with the Shepherd has been so great that she cannot easily forget him, even in the face of Solomon’s grand offer.

Her mind returns to the Shepherd, how handsome he is and so pleasant to be around. He may not have the fancy tents or palace that Solomon can provide her but together they have the magnificent outdoors to play in, live in, and work in. The Shulammitte consistently refers to the Shepherd as “my beloved.”

Beloved means “prop. to boil, i.e. (fig.) to love; by impl. a love-token, lover, friend; spec, uncle: – (well-) beloved, father’s brother, love, uncle” (Strong’s, pg. 30).

It is a big decision for a young girl to make. She chooses between two completely different kinds of lives and lovers.

The Rose of Sharon

Song of Solomon 2.1

She voices self-respect without which no girl is safe. She does not have to take just anyone that comes along for the sake of getting married. She can afford to be particular in her selection of a husband. Afterall, she is the Rose of Sharon, the lily of the valleys.

The encyclopedia describes the rose of Sharon in the Song of Solomon:

The meaning of the original excludes from our consideration the true rose and several other plants suggested. It is the opinion of some of the best authorities that the polyanthus narcissus (*Narcissus.tazetta*) is intended in Cant. ii:I, and Is. xxxv:I, where alone the rose is mentioned. This beautiful and fragrant narcissus grows in the plain of Sharon, as is required by these references, and during its season of bloom is sold in the bazaars of the East and carried by everybody as a favorite flower.

The “rose of Sharon” of modern writers is a rose-like species of cistus, while the “rose of Jericho” is a small woody plant with minute cruciferous flowers. True wild roses are rarely seen except in the extreme north of Palestine.

Tournefort mentions fifty-three kinds of roses, of which the damask rose, and the rose of Sharon, are among the finest. The essence of damask roses is an excellent perfume.” (*The Popular and Critical Bible Encyclopaedia and Scriptural*

Dictionary, The Howard-Severance Company, Chicago, 1902, pg. 1492).

The Rose of Sharon may be burned from the sun, but she has dignity and strength of character. She is not cheap in her conduct, attitude, or appearance. She thinks of herself as one of the most beautiful roses in the land. Truly, any girl who functions as a woman and respects herself and the job God gave her to do, is a beautiful girl. Solomon mentioned that her eyes are like doves in 1.15.

A certain tranquility, peace, and serenity surrounds a woman who enjoys being a feminine woman. Although her features may not be perfect, her character and inner happiness give her a beauty that prettier girls with rebellious hearts cannot duplicate with makeup. Because of her self-respect she is not at the mercy of any boy that might come along and propose to her. She can afford to wait for the right one. She is under no obligation to go all the way with a boy to prove she loves him.

Solomon Agrees

Song of Solomon 2.2

Solomon quickly agrees that she has every right to be particular. Not only is she like one of the most beautiful roses, but all the other girls are thorns compared to her. Men respect a woman who has self-respect. If a girl does not find herself worthy of her own respect, it is hard for others to find her worthy of their respect. Men generally treat a girl like she deserves to be treated. Have you ever noticed how the same man will open doors for one woman and won't even think of opening the door for another woman?

Have you heard stories about how one boy would never consider petting with one girl but expects another girl to pet with him? If a woman expects to be treated like a lady, then generally the harshest of men will treat her with respect. On the other hand, if she does not conduct herself with self-respect and dignity, then even a gentleman will not always be considerate of her. If men use crude language around a woman she needs to stop and carefully consider herself that she is not provoking such response to her.

Thinks of Shepherd

Song. of Solomon 2.3-6

Again, her thoughts go back to the Shepherd as she compares his actions toward her with those of Solomon. She does not have an easy choice to make. The choice she makes will affect the rest of her life. The Shulammitte carefully considers both men. Girls today would do well to think carefully about the boys they date and not rely completely on their feelings.

Has Been Good to Her

Song of Solomon 2.3-4

The Shepherd has not been like just any other boy to her but like an apple tree. He has protected her and been someone she could lean upon. His fruit has been for her upbuilding, not her destruction. He has been kind and considerate to her in all ways. He has been someone she could go to for advice, strength, and pleasure.

She Longs for Him

Song of Solomon 2.5-6

The vineyard keeper is emotionally involved with the Shepherd and can hardly bear the thought of leaving him. Due to her emotional involvement with him, she longs for his embrace and touch. If a girl cannot look forward to being united physically with her lover after marriage, then something is wrong. If she is not ready for the physical side of marriage, perhaps she is not yet ready for marriage. Since girls were created with physical desires and needs just like boys were, young women need to be on guard that they do not get into a situation where they will lose control of their physical desires and sin against themselves, their boyfriends and God.

Theme: Do Not Awaken Love

Song of Solomon 2.7

This is the theme of the Song of Solomon. She cautions the maidens to not awaken or arouse her love until she, or “it” as the footnote says, pleases.

Arouse and awaken are from the same word which means “(through the idea of opening the eyes); to wake (lit. or fig.): – (a-) wake (-n, up), lift up (self)” (Strong’s, pg. 86).

Love is something that cannot be forced. A girl should never marry a man that she does not love in hopes of falling in love with him after marriage.

Her expression “by the gazelles or by the hinds of the field,” which are the male and female deer or antelope, seems to be a plea to what is natural. Let love grow naturally and do not force it. True love cannot be forced so one should be patient and let it develop of its own free will.

In our junior highs and even grade schools, we find love being abused as young girls and boys are being socially forced into boy-girl relationships. Those without a boyfriend or girlfriend are regarded as outcasts. Going steady is a popular way of forcing love. It is hard for love to grow of its own accord in a natural and pure way when a couple does not have other boyfriends and girlfriends to compare the steady with. Marriage is too lasting a covenant for one to deliberately narrow down the field of choice.

The Shulammite’s Beloved Is Close By

Song of Solomon 2.8-9

The maiden’s beloved is a typical boy. The gazelle and young stag refer to the male deer and mountain goat. They were the leaders of the herds. There is nothing sissy or questionable about her Shepherd. He is a man’s man. She does not feel any panic or necessity to make an immediate decision because she is still in King Solomon’s camp and her beloved is nearby. She can go to him at any time. She does not have to commit herself until she is sure of her love.

He Proposes Marriage

Song of Solomon 2.10-13

The Shulammitte knows that all she needs to do is tell the Shepherd that she wants him, and he will respond. After all, she is the Rose of Sharon, and he would be proud to have such a prize catch as her. She is confident of where she stands with him. He asked her to marry him and help him in his work of subduing the earth. Together they can prune the vines and enjoy the great outdoors. They may have to work for their living, but they will enjoy the blessings that come with hard labor.

He Begs to See Her

Song of Solomon 2.14

The Shulammitte is the one who gives the sparkle to the Shepherd's, life and he wants to see her and be near her. She has the sweet comforting voice of a woman, and it soothes him after a hard day of work. Her form is lovely and delightful to look at. She is someone that he will enjoy being around. The thought of coming home to her will make his work more pleasant and fulfilling. She is the picture of a soft, tender, loving woman to him. He refers to her as "O my dove," his haven of peace and his refuge from the world.

She Depends on Him

Song of Solomon 2.15

Just as he needs her, she depends on him. She wants him to help catch the foxes that are ruining the vineyards. That is a job for a man, and she is willing to let him do it. Just as he needs the comforts of a woman, she needs the strength of a man to lean on.

They Belong Together

Song of Solomon 2.16-17

They need each other. They depend on each other. They belong together. She calls to him to be strong and dependable like the gazelles and stags are.

Gazelle means "in the sense of prominence; splendor (as conspicuous); also a gazelle (as beautiful): — beautiful (-ty), glorious (-ry), goodly, pleasant, roe (-buck)" (Strong's, pg. 98).

Stag means "a stag or male deer: — hart." It comes from a word which means "prop, strength; hence anything strong; spec, a chief (politically); also a ram (from his strength); a pilaster (as a strong support): an oak or other strong tree: — mighty (man), lintel, oak, post, ram, tree (Strong's, pg. 11).

Many times, a woman seems to want her husband to be weak and to give into her demands and guidance. She feels that she must constantly be on the alert to protect her husband. Modern women seem to fear the aggressive strength that God gave men for them to be able to do their jobs of providing, guiding, and protecting their families.

Not the Shulammitte! She knows that his strength is there for her to lean on and to depend on, not to enslave her. She appreciates and compliments his strength and aggressiveness. She encourages the Shepherd to be masculine that she might bask in his care and ability to watch after her.

She compared herself to the rose of Sharon and now compares him to the powerful

gazelles and stags. She beautifully contrasts their natures and roles in life. She is a delicate flower that adds meaning, comfort, and beauty to his manliness while he is the strong and supporting protector that shields her womanliness. Beautiful flowers are something that cannot survive trampling on. A real man does not abuse his weaker vessel but nourishes and cherishes it.

The Shulammitte Dreams of the Shepherd

Song of Solomon 3.1-4

While she is still in Solomon's camp at the vineyards, she dreams of the Shepherd. She still does not know what to think about Solomon's glamorous offer to her and she cannot get the Shepherd out of her mind. Her thoughts constantly go back to him.

Tries to Find Him

Song of Solomon 3.1-3

Imagining what it would be like in the city without the Shepherd, the Shulammitte dreams of him. She cannot get him out of her mind, and she searches for him. Her soul loves him and will not allow her to forget about him even for the riches of King Solomon.

She Finds Him

Song of Solomon 3.4

In her dream, she finds him and refuses to let him go. Life without him seems dark and empty. She does not want to let him go until she brings him home to her mother's room. She wants to be his bride with all her heart, but then there is Solomon. The honor the King has bestowed on her is not to be taken lightly.

The choice is still hers. She is not committed to either Solomon or the Shepherd. She can choose which one she wants. She can have true love on the one hand with humble dwellings and a country's living or she can have the splendor of the city and the prestige of being Solomon's wife. It is a big decision for a girl to make.

Theme: Do Not Awaken Love

Song of Solomon 3.5

She emphasizes the theme and beseeches the maidens to not try to force love on her. If she is to love Solomon the same way she loves the Shepherd, it will take time. If she marries Solomon without love, she may never find love again. While the choice that she should make may seem obvious to us, we must realize that even shallow men often have a disarming charm about them that sweeps girls who are prize catches off their feet. Because flattery can cause a girl to make an unwise decision in marriage, young girls need to put lots of thought into choosing a marriage partner.

When I was dating, my grandmother gave me some good advice saying, "Never date a boy you wouldn't want to be the father of your children." She understood that once a girl starts to date a fellow and spend a lot of time with him, it is easy for a girl to fall in love with him and end up marrying him.

Several wives said that when they started dating their husbands, they did not even like him at first, but simply regarded him as a way to avoid staying home. One recently married woman said you should never let a boy kiss you if you did not want to fall in love with him. She let her date kiss her goodnight to be polite when she had no intentions of getting emotionally involved with him. And now she is married to him.

It is hard to go steady with a boy or allow him to kiss you and not find your feelings aroused for him. These are things a young girl should not play around with because it is too easy to become emotionally involved with a man who would not make a good father for your children. Marriage is for a lifetime, and we need to make a wise selection for a mate.

Solomon Proposes Sensuous Love (Song of Solomon 3.6-10)

Solomon attempts to awaken the Shulammité's love toward him. His speech is smooth and practiced, very different from the Shulammité and shepherd's language.

Solomon Brings Her Home Song of Solomon 3.6-11

Solomon's great wealth and splendor is displayed as he travels back to the palace. He is surrounded by mighty men to protect him from all harm. He rides in the greatest comfort of the day in his sedan chair. It is carefully and lovingly hand made just for him of the finest gold and purple cloth. All the magnificence of a king follows him wherever he goes. In his caravan he brings the vineyard keeper who stole his heart home with him.

Solomon's Proposal Song of Solomon 4.1-5

Solomon's proposal to the Rose of Sharon takes the form of describing her beauty and why he desires her. His infatuation with her is purely sensuous. Her beauty is great to behold, and he should be so lucky as to have it all for himself to enjoy.

She Wants to Think Song of Solomon 4.6

Her reply to such a proposal is a very sensible one. She asks for time to think. She does not want to hastily rush into anything. Girls today would be wise to not allow themselves to be pressured into making hasty decisions that will affect the rest of their lives. A man worth having will allow a girl to think the matter through and make a decision that she will be willing to abide by. A whirlwind romance often brings disaster with it.

Solomon's Last Plea Song of Solomon 4.7

She can think about it, but he wants her to know that she is extremely beautiful. Why, there is not even one blemish on her! He will not change his mind about her.

The Shepherd's Proposal

Song of Solomon 4.8-15

The maid remembers the Shepherd's proposal and how it contrasts with Solomon's proposal. The Shepherd calls her "my bride." The word bride means "a bride (as if perfect); hence a son's wife: — bride, daughter-in-law, spouse" (Strong's, pg. 55). It is from a word which means "to complete: — (make perfect)." The Shepherd does not view her as a passing delight, but as someone to spend the rest of his life with. He thinks of her as a permanent part of his life.

Wants to Be With Her

Song of Solomon 4.8

Wherever he goes, he wants her to go. He wants the two of them to always be together and to enjoy each other's company.

His Heart Beats Fast

Song of Solomon 4.9

He refers to her as "my sister, my bride." Sister means "irreg. fem. a sister (used very widely, lit. and fig.): — (an-) another, sister, together" (Strong's, pg. 10).

The butterflies that she gives him lets him know that he is in love with her. She excites him. She captivates him. She fascinates him. When he sees the look of approval in her eyes, his heart beats faster. He is hopelessly in love with her. As we will see later, both Solomon and the Shepherd want to see her love shining from her eyes. A girl's eyes tell a boy a lot about her feelings toward him. Even a husband likes to see a demonstration of his wife's love in her eyes.

He Values Her Love

Song of Solomon 4.10-11

Her love is the best thing that ever happened to him. Her love is attested to by the fact that she cannot forget him even in the face of all of Solomon's glory. Her love is more intoxicating than the best wine. As long as the Shepherd has her love, what else could he ever need in life. The things she says, the things only a loving woman knows how to say, he thrives on them.

Women may wail that they are not needed, but the Shepherd knows how much a man depends on a woman's love. Man cannot get along in the world without the obvious love of a woman. Indeed, the love of the Shulammitte is obvious to the Shepherd. From her lips come the sweetest and most life sustaining words that a man could ever hear. She is his honey and milk in the manner that she loves him. Her garments give forth the soft feminine aroma of an appealing woman. She is 100% a woman and proud of it.

Respects Her Purity

Song of Solomon 4.12

Most of all, the Shepherd respects her purity and is glad that she has saved herself just for him. The Rose of Sharon's garden is locked and sealed up for her husband. She will allow only her husband to drink of her refreshing waters. While he is not yet her husband, the spring remains sealed up. Because of his deep respect for her purity, he will not try to force her into allowing him to taste of her waters before he has a right to.

Many times, a girl does not realize how important her purity is to a responsible man. To allow a boy to taste of her waters before marriage is to lose both self-respect and respect from the boy she would one day marry. Boys who are worthwhile and make the best husbands do not try to steal what does not rightfully belong to them. The right kind of a boyfriend will not feed a girl the line, "If you love me, you will prove it." He will respect her purity and help her keep it.

Wants Her Children

Song of Solomon 4.13-14

The Shepherd wants the Shulammitte to be the mother of his children. His is not a passing romance but one for a lifetime. She will make the right kind of mother for his children. Many a man is distressed when his wife does not take proper care of his children. The Shepherd knows he will not have to worry about her neglecting their children while she is out earning prestige and glory in the world. She will not bear her children and then allow them to bring themselves up, but her shoots will be the choicest kind. They will be molded and directed by their mother's individual attention and love. Her obvious love and delight for her children will help them to grow up with self-confidence to be the best individuals possible. Her children will be an honor to her, and she will be proud to have borne them.

It is very sad to see adults who are mental cripples all their lives because of the neglect of their mothers. This rose of Sharon is mentally stable herself and will be the best possible mother to her children. She does not consider being a mother and taking care of children beneath her dignity. Courting couples today would do well to stop and think about what kind of parent each would make before they marry.

His Source of Life

Song of Solomon 4.15

She is like a garden spring of clear bubbling waters. She is one that he can come to time and time again and drink of her refreshing waters. As his source of life, she gives him enthusiasm, purpose, and encouragement to be the best that he can be. When he lacks courage, she points out his strength. When he suffers defeat, she dwells on his successes. When he is worried, she soothes him with her confidence in his leadership. Indeed, whatever he might need, she is willing to give it to him.

The Shulammitte Wants to Be Worthy

Song of Solomon 4.16

The Rose of Sharon's delight is to be worthy of the praise and confidence the Shepherd has placed in her. If she can just be all that he sees in her and be a helper meet

for his needs, her life will be a worthwhile one. She desires to be the source of comfort he needs. For him to come to her and be satisfied would give her the fulfilling satisfaction of knowing that she is needed. She recognizes the challenge of being a wife, a mother, a homemaker, and a woman. She diligently seeks to meet that challenge.

Other women may feel that their life is menial when spent in taking care of a husband and children, but not this lily of the valleys. She recognizes the glory and honor of being a woman and doing a woman's work. She also knows that it is no easy job that she will be able to do in spite of herself. She works at developing the courage and insight necessary to fulfil her role. The Shepherd is a man that she can lean and depend on, and she wants to be a woman that he can come to for comfort and refreshment.

Young girls need to prepare themselves for marriage. Many spend their school years preparing themselves to do a man's work instead of developing skills for a woman's work. Many mothers do not teach their daughters how to cook or budget grocery money or efficiently clean a house. Such girls seldom appreciate their mothers' negligence of guidance when they marry, and their husbands are not pleased by their lack of abilities. A girl can learn many things from her mother and homemaking classes that will enable her to enjoy a fulfilling role in marriage.

God's Stamp of Approval

Song of Solomon 5.1

The Shepherd acknowledges that the Rose of Sharon is the kind of girl who will be able to satisfy him. He will find in her a honeycomb filled with honey for she will make his life sweet and pleasant. He will find in her the effect of wine for she will give him the highest form of happiness. (Ravish in Prov. 5.19 carries with it the idea of being intoxicated with wine.) He will find in her milk for she will be his source of life and sustain him throughout the years.

God put His stamp of approval on the proposal of the Shepherd rather than the sensuous proposal of King Solomon. Their relationship will be a proper one built on a firm foundation. For the Shulammitte and the Shepherd to marry would be right and bring happiness to both.

God tells them to drink and get drunk on love. Love is what gives life purpose and meaning. In a marriage built on respect for one another and each other's role in life and inherent abilities, blessings abound. A marriage that is built on only sensuous attraction has nothing to sustain it in times of trouble or loss of beauty.

The Shepherd realizes he needs more than a bed partner. He needs a wife 24-hours a day. He knows that going to bed will not solve problems of the day. Likewise, the bride realizes there is more to being a woman than being a body to be handled. She has self-respect and wants to rise to the challenge of being a helper who is meet for her husband. A marriage built on such high ideals and respect cannot help but succeed if it follows God's wisdom throughout the years.

The Shulammitte Dreams of the Shepherd

Song of Solomon 5.2-7

The Shulammitte dreamed about the Shepherd once before while she was still in the country. At that time the Shepherd was close by, and she felt that she could go to him if she wanted to. However, now she is in the city, and he is in the country, and things are not so easy as before. Her dream reflects her uneasiness.

He Searches for Her

Song of Solomon 5.2

In her previous dream she was searching for the Shepherd and found him. In this dream, the Shepherd is diligently seeking the vineyard keeper. He begs her to come to him and to choose him over King Solomon. The expressions he addresses her befit her dignity:

- He calls her “my sister” meaning they have a close relationship of background and purpose of life.
- He refers to her as “my darling” meaning she is the one he wants to accompany him through life and be his lover.
- He seeks her as “my dove” for she is his battery recharger and refuge from the world.
- He appeals to her as “my perfect one” for she is unsoiled by the hands and affections of other boys.

His head is drenched with dew and damp from the night. He cannot get along without her. He needs her and will be lost without her. She is not just some passing dream with him but his whole purpose in life. He begs, “Open to me,” for he wants her to say she will be his bride and put the sparkle in his life.

She Resists at First

Song of Solomon 5.3

Now that the Shulammitte is in the city far away from the familiar sights, sounds, and smells of the country, she easily forgets her feelings of intense longing for the Shepherd. Solomon has proposed to her, should she get excited because the Shepherd cannot live without her. Does the Shepherd really want her to leave all the glamour and security of the palace behind and say, “Yes,” to him? Being overwhelmed by the flattery and attention of the King, she is unsure of her feelings and therefore resists the Shepherd’s plea for her to come back to him.

She Sees His Hand

Song of Solomon 5.4

In her dream, she sees just the Shepherd’s hand reaching for her and her feelings are aroused for him. All those strong intense feelings of affection come flooding back to

her at the sight of Just his hand. She did not have to see all of him to know how she felt about him. Just the sight of his hand awoke her love for him. She thought that maybe she could forget him in the palace, but she could not. The mere sight of his hand was enough to provoke strong feelings for him in her heart.

She Opens to Him

Song of Solomon 5.5

Now that she knows for sure what her feelings are she eagerly runs to let him in. Happiness and excitement tingle her body. She is so glad he wants her! Her desire for him gives her butterflies.

But He Wasn't There

Song of Solomon 5.6

However, when she got to the door in her dream, the Shepherd was no longer there. She was in the city, and he was in the country. Her heart ached with the separation. She searched and hunted and called, but he was nowhere to be found.

Watchmen Stop Her

Song of Solomon 5.7

The full implication of the decision that she must make hits her now. When she tells Solomon, "Yes," she will not be able to change her mind later and go back to the Shepherd. Marriage is for a lifetime, not something you try for a few months or years and then change your mind. Once she is committed to Solomon there will be no going back to the Shepherd and his way of life. If she wants the Shepherd, she must decide now before she enters a lifelong covenant with the King.

Choosing a marriage partner is a serious business and not one to be taken lightly. It will affect the rest of one's life. Although she might have enjoyed the flattery of King Solomon, is it the proper thing to build a marriage on? Is luxury and servants more important than true love? Is the prestige of being married to a king more worthwhile than respect for a hard-working shepherd husband? The decision she makes will be a permanent one as is the one that every girl makes when she marries.

Seeks the Shepherd

Song of Solomon 5.8

The Shulammitte no longer enjoys the attentions of the King but is lovesick for the Shepherd, her beloved, the one she is emotionally involved with.

Sick means "prop, to be rubbed or worn; hence (fig.) to be weak, sick, afflicted; or (causat.) to grieve, make sick; also to stroke (in flattering), entreat" (Strong's, pg. 59).

Love means "affection (in a good or a bad sense): — love (-r)" (Strong's, pg. 9).

She wants the maidens to send word to her beloved that she is sick with love for

him.

Why Is He Special?

Song of Solomon 5.9

The maidens want to know just what kind of man her beloved is to cause her to give up all that Solomon has offered her. They cannot imagine anyone being worthy of such a sacrifice. They are probably wondering what kind of a woman the Shulammitte is to prefer someone else to the King. Silly, no doubt! Girls who save themselves for their husbands are ridiculed and made fun of by those of loose morals. Enjoyment of one's whole life is more important than a few pleasures during the school years.

The Shulammitte Describes the Shepherd

Song of Solomon 5.10-16

Her description shows total emotional involvement with the Shepherd. If a girl cannot feel this way about the man she is about to marry, she should carefully consider if she really loves him. It is easier to have such high feelings before marriage than after marriage.

In truth, many women who entered marriage with blind admiration and esteem for their husbands have found it hard to maintain such an appraisal throughout the years. Wives are commanded to reverence their husbands in Eph. 5.33 and if they cannot do it before marriage, they will have a hard time obeying this command after marriage. It is optional before marriage, but after marriage it is mandatory. A girl should choose well her husband so she can easily obey God's marriage laws.

He Is Outstanding

Song of Solomon 5.10

She thinks he is the greatest there ever was. Why, you could compare him to ten thousand of the best men and he would come out on top easily. A man will do a lot for a woman who has such a high estimation of him as the Shulammitte had for the Shepherd. She will never have to worry about him making a door mat out of her.

Eyes Are Like Doves

Song of Solomon 5.11-12

There is peace and tranquility surrounding the Shepherd. He looks at her with softness and tenderness. One way a man shows love for his wife is by the way he looks at her. She does not feel uncomfortable or out of place when he gazes at her.

He Is Like Lebanon

Song of Solomon 5.13-15

She is proud of his physical appearance. He may be a shepherd, but his appearance suggests strength, determination, and character. His face is very masculine, and his hands have the ability to do a man's work. His legs are like pillars. He is like a rugged cedar that endures forever. There is nothing feminine about the Shepherd.

Full of Sweetness

Song of Solomon 5.16

Sweetness and kindness are on his tongue. He is not malicious toward others. He says the things that need to be said yet in a manner of kindness. His language will not embarrass her.

Is wholly desirable

Song of Solomon 5.16

Everything about the Shepherd makes him be completely desirable. There is nothing repulsive or detestable about him to her. She is hopelessly head over heels in love with him. Desirable or lovely means “delightful; hence a delight, i.e. object of affection or desire: – beloved, desire, goodly, lovely, pleasant (thing)” (Strong’s, pg. 64). After marriage, she will have no trouble reverencing him for she has laid the foundation in courtship.

He is her friend

Song of Solomon 5.16

She calls him “my friend.” Too many times lovers are not friends, they are only lovers. For a marriage to survive the bad times as well as the good times, the lovers must also be true friends that delight and enjoy being around each other during the day as well as during the night.

Where Has the Shepherd Gone?

Song of Solomon 6.1

The maidens want to know where her beloved has gone so they can help her look for him. If he is all that grand, then they are eager to see him for themselves.

He Is Doing His Work

Song of Solomon 6.2

The Rose of Sharon does not need their help to find her beloved for she knows where he is. She is the one who strayed, not him. He is a responsible person and is taking care of his flocks. She can depend upon him to be doing his work. This is another characteristic girls would do well to consider whether the one they plan to marry possesses or not. If he is a good, steady, dependable worker, they will most likely not have to forsake their role in life to help him with his job. On the other hand, if he is a goof off that does as little as he can get by with, then she may end up supporting him.

They Belong Together

Song of Solomon 6.3

The Shulammit and the Shepherd have kindred hearts and minds and purposes, and they belong together. They have a bond of mutual love and respect between them

that no one else can intrude upon. God knew what He was doing when He designed for one woman and one man to live together as one flesh. God could have taken two of Adam's ribs and made two women for Adam if that was what man needed. Man needs quality more than variety.

The Best Sensuous Love Offers (Song of Solomon 6.4-7.13)

Solomon makes a final sensuous plea for the lily of the valleys to adorn his harem. The King makes the best proposal that sensuous love can ever make. Let's examine it carefully so that we can know how to avoid its traps and misery.

The King Describes Her Beauty Song of Solomon 6.4-9

Sensuous love thrives on the external and superficial and does not have depth to sustain it in hard times. The King begins his attempted seduction with the most flattering and sensuous expressions that he can use to describe her.

Her Eyes Confuse Him Song of Solomon 6.5

It must have been disheartening to Solomon as he began his powerful pitch to persuade her and could not see her melt before his eyes. Since she pledged herself to the Shepherd, she is immune to the King's flattery. Before she had completely committed herself to the Shepherd, the King's appraisal appealed to her.

When a girl is really in love with a boy, she has no interest in other boys at all. If a girl's head can be turned by others, she is not ready for marriage. She is not completely emotionally involved with her boyfriend. She is not ready to spend the rest of her life with him.

The Shulammitte will not be like one of these modern-day wives who feel they must have an affair either in real life or in their imaginations to put the sparkle into their marriages.

Solomon cannot see her swoon for him and wants her to turn her eyes from him so he can continue his proposal. Compare his reaction to the Shepherd's thoughts in Song of Solomon 4.9 where he said the glance of her eyes made his heart beat faster. A man can tell a lot by the way a woman looks at him.

Her Beauty Is Great

Song of Solomon 6.5-7

She is no ordinary beauty. Her features are perfect in every way. The Jews used animals to describe beautiful things in a poetic way because of their appreciation for the natural beauty of the creatures. Oh! she is the most beautiful woman that he has ever seen.

He Had 140 Wives

Song of Solomon 6.8-9

At this time Solomon only had 60 wives and 80 concubines but there were maidens without number waiting to be taken into the King's chamber. Surely, the honor Solomon bestowed upon the Shulammitte is a great one for she is not like all his other women. She is perfect, unique, the best of her mother's daughters! With her it will be different. He will be able to quit looking for satisfaction in variety and new thrills for there is no one better than the young vineyard keeper.

What a line Solomon is feeding the Shulammitte! All these other women have not been able to satisfy him, but it says it will be different with her. Dare she believe it?

The dilemma of sensuous love is obvious. When there is no emotional involvement, sensuous techniques are not all that satisfying. They must constantly be improved upon and varied. If sensuous manipulations are the only thing holding a marriage together, then its bond is very weak.

Solomon at this time had only 140 women to satisfy his needs, but none of them could for long. He probably honestly thought the Shulammitte maiden would end his search for fulfillment and happiness. He hoped she would be the one he had been seeking to end his loneliness and frustrations.

In 1 Kings 11.5 we find that Solomon ended up with 700 wives and 500 concubines, 1000 women in all. Instead of making Solomon happy, all these women turned his heart away from God. If 1000 of the most beautiful and desirable women could not satisfy the physical needs of a man whose marriages were founded on sensuous desires, can't we see the folly of building our own marriages on a sensuous foundation?

When a boy makes a sensuous proposal to a girl, she needs to realize that it will be very hard for her to completely satisfy him. Solomon was unable to find a woman who could fill that bill. When the foundation is sensuous, it needs variety and perfected techniques to keep its base from crumbling. A great burden is placed on the wife to keep such a husband interested in only her.

The Queens Praise the Shulammitte

Song of Solomon 6.10

It seems strange that the queens and concubines would praise the Shulammitte since Solomon wants her to share their husband and lover. Yet there are wives who know they cannot satisfy their husband and encourage him to read girlie magazines and even to have affairs. Leah and Rachel did not like having to share Jacob with each other. If the Shulammitte marries Solomon she will have to share him with the 140 women he already has and the maidens without number who are waiting their turn.

Solomon is not a one-woman man. He does not know how to become emotionally involved with a woman and give her emotional support. I suspect the women he married were also unable to love on an emotional basis. A girl should examine the facts to determine if her fiancé is a one-woman man before she marries him and risks finding out he cannot be true to his marriage vows.

Met Her in Vineyards

Song of Solomon 6.11-12

Solomon tells the queens and concubines how he met the Shulammitte and brought her home. He had gone down to the orchard of nut trees, and to the vineyards, and to check on the pomegranates. Before he knew what had happened to him, he saw the vineyard keeper. Even though she was black from the sun, it was love at first sight. Although there was no emotional involvement between the girl and the King, the sight of her made his heartbeat faster than the chariots at the races. He was completely captivated and infatuated by her.

She Wants to Leave

Song of Solomon 6.13

The Shulammitte has already made up her mind that her heart belongs to the Shepherd, and Solomon's sensuous proposal repulses her. When a girl is completely involved with a boy, the playboy antics and sensuous flattery of others fails to affect her. The Shulammitte does not need to hear more and prepares to leave.

Beg Her to Come Back

Song of Solomon 6.13

The queens and concubines beg her to come back. They and Solomon cannot understand why such flattery has not made her feel good. Does not every woman want to feel needed and appreciated? Who could desire her more than they?

Want to Look at Her

Song of Solomon 6.13

There is some confusion as to which words belong with which speaker. However,

regardless of who is speaking, the point is that they want to gaze at her. Her value lies in her beauty. The Rose of Sharon seems to mock the queens' and concubines' desire to look at her by asking why they want to gaze at her. Is she like one who dances and entertains others? Will her sole function be to amuse others with her body movements? Is she just some toy to be played with?

They Describe Her

Song of Solomon 7.1-5

The answer to her question is a resounding, "Yes!" To prove their point, the queens and concubines describe her, showing how she is perfect to dance for them. They point out the things one would notice in an Oriental seductive dance. They approve of her hips, navel, belly, hands, breasts, neck, eyes, and nose.

Although we may not find a nose that looks like the tower of Lebanon attractive, the Jews apparently did. Different facial features are attractive to different peoples. Her long flowing hair captivated the King. It is a rare man, indeed, who does not like well-kept long hair on a woman. "Yes," they want to gaze at her and be amused by her.

Solomon States His Intentions

Song of Solomon 7.6-9

Solomon interrupts and spells out in plain language what his intentions are toward the Shulammitte maiden.

She Is Beautiful

Song of Solomon 7.6-7

All Solomon has talked about with the Shulammitte is her looks and how much he is impressed by them. Compare his thoughts with those of the Shepherd who mentioned her looks only once in 2.14. Solomon's feelings toward the maiden are purely sensuous and do not go beyond that.

All He Wants Is Sex

Song of Solomon 7.8-9

Solomon's sole desire is to have sexual intercourse with the Shulammitte. He thinks she has the perfect body for that relationship. Just as playboys today are very interested in the extra well-developed bosom, so is Solomon. He thinks that will solve all his problems. Her kisses and sweet odor will make it an even more, pleasant experience.

The maiden is completely repulsed at Solomon's intentions toward her. She is just a body, a toy, a technique for Solomon. However, the Shepherd's intentions are completely different. He wants to be with her at all times and spend the rest of his life with her. He loves her and values her love for him. He looks forward to being united physically with her, but respects her purity, regarding her as a fresh bubbling spring at

which he could refresh himself. He wants her to be the mother of his children and has confidence in her ability to be a good one. He considers her his source and purpose of life. Solomon only thinks of her as a sex object.

Which man needs her the most? Which one will make her feel the most useful? Which one truly loves her for the person she is instead of her body? Which one is the best investment of her life?

The Shulammitte Wants Only Her Beloved

Song of Solomon 7.9-10

Solomon has just offered the Shulammitte everything sensuous love can offer a woman. Her answer is that sexual love will be pleasant with her beloved. She cannot stand the thought of having sex with a man she does not love or does not love her. Lovemaking is smooth and blissful when it flows from love. That will be a beautiful way of ending the day after they have worked together to subdue the earth and glorify God.

Many authors acknowledge that sex begins at breakfast with the proper attitudes, actions, and responses toward each other. Sex at bedtime is not the way to solve problems that developed during the daytime. The sexual relationship is a natural response for two people who love each other and work together for the mutual benefit of each. She wants the hands of only a man who loves her and who is willing to take on the responsibilities of marriage to touch her body.

Girls today should put the same stipulations on their bodies. If a boy is willing to assume the responsibilities of providing, guiding, and protecting her as his wife, making love will go down smoothly for them. They will probably be able to work out any adjustment problems that may arise.

However, if a boy wants his pleasure without responsibility, there is no reason to think he will learn responsibility later after he has tasted irresponsible pleasure. Many husbands laugh about their wives' gullibility and delight in playing tricks and pranks on them. Unfortunately, less mature men play on this natural gullibility to seduce a girl without accepting responsibility for caring for her. They want her to prove her love by going all the way.

The Shepherd proved his love for the Shulammitte by expecting her to save herself for him until they married. The sexual relationship is one of the most happy and enjoyable relationships on this earth when it is entered into under the proper conditions – those established by God when He ordained the marriage union. When it is entered into in a purely sensuous manner, it often is one of the most miserable and frustrating relationships a man and woman can have together.

What a blow it must have been to Solomon to be told the vineyard keeper cannot stand the thought of his hands on her. She states flatly that she belongs to the Shepherd and no other man can have her. Her garden is locked until the Shepherd opens it in marriage. She knows the Shepherd wants all of her, not just her body.

She Wants to Go Back

Song of Solomon 7.11

The Rose of Sharon calls for the Shepherd to come get her and take her back to the country and the life they had planned to share together.

Will Work Together

Song of Solomon 7.12

She wants to spend her life working with the Shepherd and helping him subdue the earth. She would rather live in poverty and work hard for everything she will ever have and enjoy true love, than live in luxury and worry about what new techniques she can employ to keep Solomon interested in her. She accepts the Shepherd for the man that he is and does not desire for him to rise to fame and fortune. She accepts him at face value. Girls today must be willing to accept their husband for the man he is, not the man they would change him into.

Give Her Love to Him

Song of Solomon 7.12

She will freely give her love to him both emotionally and physically.

Love means “prop, to boil, i.e. (fig.) to love; by impl. a love-token, lover, friend; spec, uncle: — (well-) beloved, father’s brother, love, uncle” (Strong’s, pg. 30).

True love is not a timid love that lays there and lets the man do his thing. The woman is a very active participant in love making. The Shulammite seems to be saying that she will be so loving and affectionate toward him that she will even initiate the love act upon occasion. She will not withhold any of her charms from him. She will enjoy giving her body to her husband and doing things to excite him.

God did not create women to be cold sexually as Victorian mothers have led their sons and daughters to believe. The *phileo* love that a woman is to shower upon her husband and children is a very demonstrative kind of love. When a woman has true love, she finds it impossible to keep her hands off her husband and children. She is always patting, kissing, hugging, and squeezing them.

Home Will Be Blessed

Song of Solomon 7.13

Their happiness is sure for the mandrakes have given forth their fragrance. The Jews regarded the mandrake as having powers of ensuring conception:

Many strange superstitions are connected with this plant, and the idea of Rachel’s time still prevails that conception is ensured by eating the fruit of this plant (Gen, xxx:14-16) (*The Popular and Critical Bible Encyclopaedia and Scriptural Dictionary*, op. cit., pg. 1106).

The Shulammitte and the Shepherd will have the kind of home they have carefully planned. Lots of children will bless their union. She has both new and old delights for the Shepherd that she has saved up just for him. He has already tasted of her emotional involvement and enjoys being around her. He will enjoy the added pleasure of being united physically with her. She has saved herself only for him.

The Shepherd and True Love Triumph (Song of Solomon 8.1-14)

Solomon offers the maiden only sensuous love, but she expects to experience real love with the Shepherd. She tells the Shepherd why she is assured that true love will triumph over sensuous love when they marry.

The Shulammitte and Shepherd Grew Up in Loving Homes Song of Solomon 8:1-3

The Shulammitte did what every young woman and man should do with a prospective marriage partner. She examined the Shepherd's home to see if he grew up surrounded by love.

He Is Like a Brother Song of Solomon 8.1

The Shulammitte verified that the Shepherd grew up in an affectionate home just like she did. His mother taught him how to love like her mother taught her brothers how to be tender and loving by nursing and fondling them as babies.

When both the boy and girl come from affectionate homes where affection has been openly expressed toward the children and the children have seen their parents kiss and express love for each other, then the children grow up with a natural ability to partake of married physical love. Solomon did not grow up in such a home. His father David was sensuously involved with Solomon's mother who was one of his many wives. As a result, Solomon did not learn from his parents how to build an enduring relationship with any woman. This was not the case with the Shulammitte and the Shepherd. They both learned to love from their mother.

Young couples would do well to examine the home life of each before marriage. If both or one of them came from a broken home, then they should expect to "have" to learn how to love. If either of them came from a home that stayed together, but never saw his parents love on each other, or the parents never - openly expressed love for the child, they should expect to have some adjustment problems. The sexual relationship is a natural one when the proper foundation is laid for it. That foundation is begun in infancy when the mother nurses her child, plays with her child, talks with her child, and cuddles and fondles her child. If a young girl or boy has not had a loving

foundation laid, he should expect to not know how to love properly. When problems of this nature are approached openly and honestly by the couple, they can be solved.

The danger of such problems is that many couples expect the honeymoon to be one glorious unruffled happy union. Too many times this is not the case because very few couples come from ideal homes in this age of working mothers and feminist women who do not even want babies in the first place. My experience has been that problems in this area are very common. Usually, the couple thinks they are the only one in the whole world with a sexual adjustment problem and is too embarrassed to ask for help. However, these kinds of problems can be solved easy in the early days of marriage. The longer a couple puts off solving their difficulty, the harder it becomes to solve the problem. I know of several cases where feelings were so hurt over the years, that when the couple finally went for help, the problem was much more serious and ingrained than it was in the earlier years.

If a couple can sit down and discuss their backgrounds and feelings toward making love before marriage, it will be easier after marriage to discuss problems and solve them as they arise. Often feelings become so hurt after marriage, that couples find it hard to discuss this very personal relationship and thus block the road to happiness. Sexual love can be learned after one has reached adult age with the help of God's direction. God has not left us in the dark to find our own sexual happiness. He designed lovemaking for us to enjoy. When we do not enjoy it, it is because we are violating some of God's laws regarding the sexual relationship. A common mistake made by many couples is to go to the "how to do it" manuals that emphasize techniques instead of the Bible that focuses on attitudes.

She Will Love Him

Song of Solomon 8.1

Because their actions toward each other are based on love, if they were outdoors, the maiden could impulsively kiss him, and no one would despise her. True love is not dirty and improper, but beautiful and pure. Often the display of affection between courting couples is objectionable because they are courting and not married. After they marry, however, there is nothing wrong with a public display of affection for one's spouse if done in a tasteful manner.

Several wives complained about their husbands becoming cranky and irritable when company visited for several days. Sometimes the husbands even embarrassed the wives in front of the company.

Due to our Victorian heritage, many couples refrain from the usual hugs and kisses in front of others. Whether company is there or not, husbands and children need a certain amount of patting, hugging, squeezing, and kissing. A wife should not wait hand and foot on her company and leave her family to shift for themselves. If the family is put first, then the family will enjoy the company more. The company will see a loving example of an affectionate wife and mother and will enjoy their visit more. When the man of the house is cranky and displeased, no one has a good time.

Mother Taught Her

Song of Solomon 8.2

The Shulammitte recognizes the need of a woman's touch of love and is willing to make the first move. Too many girls get married expecting their husband to fall-all over them. If the husband has not grown up in an affectionate home and is not inclined to be the first to put his arms around his wife and love on her, many a wife will withhold her affection from him. Victorian mothers have instilled the notion that love is a man's game and the woman is the recipient so thoroughly in their daughters' minds, that many women are offended when their husbands want them to make the first move toward tenderness. The Bible teaches that it is the woman who sets the loving atmosphere in the home for the man to respond to (Titus 2.4-5). She does not wait for her husband to create the mood for her to respond to. Her tender emotions and feelings make her the perfect one to literally fill the air with love.

The Shulammitte's mother set a good example for her daughter and taught her how to take care of a man and make him happy. There are mothers who set good examples but fail to teach their daughters the principles behind their actions. I know one girl whose parents have a beautiful and enviable relationship. The girl married a fine man but expected him to do everything her father's way. She did not understand the principles her mother practiced that brought out the best in her father. The girl told me that her mother never did sit her down and explain about how to get along with a man. As a result, the girl was at a loss on how to bring out her husband's better side and has instead brought out an ugliness that no one knew existed. The best mother instructs her daughter and does not assume her daughter will instinctively do everything right just because her mother did.

Notice that the Shulammitte says she will wait on the Shepherd. She will bring him pomegranate juice to drink and do little extra things for him. She knows that this is just another way of saying, "I love you." She does not feel put upon or mistreated or that she is doing menial work when she pampers her husband. A feminist would be horrified at the thought of bringing a man something to drink because, "He has two legs of his own!" But then, the Rose of Sharon is not the ordinary woman. She is the lily of the valleys.

One girl overheard her husband talking to a neighbor after she had begun to do little extra loving deeds for her husband. He whispered to the friend, "You won't believe the change in my wife! Watch." Then he called to his wife who was in another room, "Honey, would you bring me something cold to drink?" She brought him a drink from the refrigerator. After she left, she heard him exclaim to the neighbor, "See!" She considered the incident a compliment and wrote it down in her love book.

Enjoy His Embrace

Song of Solomon 8.3

She looks forward to his touch and embrace. She longs to be physically one with him. She will not withhold her affection from him in any manner. God created the sexual union

for women as well as men. She has not abused that relationship before marriage. She is building her marriage on the solid foundation of true love and knows, and as a result, she will enjoy this physical blessing.

Theme: Do Not Awaken Love

Song of Solomon 8.4

According to Strong's, "adjure" in the other passages and "swear" here come from the same word. It means "prop. to be complete. to seven oneself, i.e. swear (as if by repeating a declaration seven times)" (Strong's, pg. 112). The Rose of Sharon learned an obvious lesson from Solomon and the Shepherd – under no circumstances should the other girls force love. Instead, they should allow it to grow naturally.

I once counseled a woman who referred to her husband as "a big fat slob" and had no respect or love whatsoever for him. She had several affairs in the three years of their marriage. She had become a Christian and was attempting to straighten up her life. In trying to call up some feelings of tenderness for her husband, I asked if she had loved him when she married him. She replied, "No." She married him only because she was going to have his child. She harbored so much bitterness, hate, and frustrations against her husband and men in general, that she never was able to learn to love her husband.

Another woman, whose marriage ended in divorce, said she did not love her husband when she married him but had hoped to learn to love him. She never did. It would be better to never marry, than to marry a man the woman did not love and not be able to learn to love him later. Love is something that should not be forced. God expects a wife to love her husband. A girl shows wisdom by selecting a husband she will be able to affection toward.

Who Is This Coming Up From the Wilderness?

Song of Solomon 8.5-7

The country people line the streets to watch the Shulammitte and the Shepherd walk home leaning on each other. They had witnessed Solomon take the maiden to Jerusalem, now they wonder what is happening? Why is she going home with the Shepherd?

He Awoke Her Love

Song of Solomon 8.5

The Shepherd finally speaks in person and not through the thoughts of the vineyard keeper. He did not force himself upon the Rose of Sharon and ask her to prove her love to him by going all the way. Rather, he awoke her love under the apple tree. He spent time with her, talking with her, getting acquainted with her, understanding her, and being considerate and kind to her. He took time to develop the emotional involvement that is so necessary to a lasting relationship.

Love Strong as Death

Song of Solomon 8.6

The Shepherd understands the seriousness and lastingness of the marriage bond. He does not take it lightly. He knows how much he needs the Shulammité's emotional involvement with him and how dependent he is upon it. He wants the maiden to seal up her heart so that it is just for him. He does not want her to ever be tempted again by offers like Solomon made to her. He wants the seal on her heart to be so obvious to others that they can see it as clearly as if it was a band around her arm. The Shulammité belongs to the Shepherd and to the Shepherd alone.

Love is as strong as death. Their marriage is for a lifetime, not a trial marriage. Jealousy is as severe as Sheol.

Sheol refers to destruction in either this life or the one to come. If the Rose of Sharon will not be able to keep herself just for him then jealousy will overtake him and destroy him. His love for her is strong, and he does not want to be destroyed because she is not emotionally involved with him but is physically involved with another man.

Love Will Never Die

Song of Solomon 8.7

True love is strong and cannot be quenched even by flood waters. True love will last throughout the bad times as well as the good times, throughout riches and poverty, and throughout sickness and health. Pure love will endure through the years and grow instead of dwindling. Due to the examples of others around us, we tend to believe that a marriage should diminish with the years. Not so! When a marriage is built on the foundation of true love along with mutual respect and admiration, nothing can destroy the bond between the man and the woman.

Love Can't Be Bought

Song of Solomon 8.7

A man might be able to buy beautiful girls and glamorous wives, but he cannot buy true love. True love cannot be forced but must be allowed to grow of its own accord. If a man bought a girl's love, it would be utterly despised. It would not mean a thing. When a wife begs her husband to love on her or makes him feel guilty because he does not give her the attention she craves, the love that he gives to her to receive peace is not satisfying. A woman must awaken a man's love for her. Only when his love flows to her spontaneously is it worth anything.

If a woman shows love to her husband only because she feels she has too, her love does not satisfy his emotional needs. God designed the woman to be the most valuable thing upon the face of this earth. Indeed, she is when she functions like a rose of Sharon. Solomon with all his wealth and prestige could not buy what the Shulammité gave freely to the lowly shepherd. Love is not for sell. It is a gift that must flow

spontaneously to the one who awoke it.

The Shulammitte's Advice for Finding True Love

Song of Solomon 8.8-12

The rose of Sharon made the choice that every girl must make – either sensuous love or true love. Others saw her happiness and asked for her advice on how other girls might find the same blessings.

The Wedding Riddle

Song of Solomon 8.8

It was the custom of the Israelites to ask riddles at their wedding just as Samson did at his wedding with Delilah. So the brothers ask their sister about their little sister who is not grown up yet. She is still too young to be interested in boys. But what should they do for her when she begins to date and dream about getting married someday?

If She Can Say, "No"

Song of Solomon 8.9

If the girl is a wall, meaning she can say, "No," when boys make sensuous offers, then she can be given extra privileges and responsibilities. They will build a battlement of silver on her to prepare her for the trials and temptations that come every girl's way. Her parents will teach her about the traps and pitfalls and how to avoid them. Her mother will explain the ways of men to her and give her support in her ability to say, "No," when the occasion arises.

If she Can't Say, "No"

Song of Solomon 8.9

If on the other hand she is a door, meaning she is open to all the boys and cannot say, "No," to anybody, then they will have to protect her. Her parents will have to barricade her with planks of cedar. They will have to carefully oversee her activities and not let her get into a situation where she would not be able to say, "No." Her social functions will have to be carefully screened so that she does not fall for the line of a sensuous boy and ruin all chances for future happiness.

Bride Could Say, "No"

Song of Solomon 8.10

The Shulammitte had self-respect and self-control and was able to say, "No," even to the offers of King Solomon, the most powerful man in the land. Certainly, she was ready for love as her well-developed breasts showed. Because of her self-control, she found peace and happiness.

Being able to say, "No," does not mean a girl will miss out on all the fun in life. A

lifetime lasts much longer than the few years spent in school where the social pressure is great to join the crowd and partake of loose morals. Each time a girl says, “No,” she makes a wise investment in her future happiness and fulfillment in marriage. If we want to enjoy a fairy tale ending to our marriage, we must build it on a foundation of true love rather than sensuous love.

Solomon’s Vineyards

Song of Solomon 8.11

Solomon owned vineyards that he leased to others to take care of for him. For the privilege, the tenants paid him a thousand shekels of silver. Although others took care of the vineyards and harvested the crops, the land still belonged to Solomon. He had control and the final say about the land. The Shulammitte paid the King what she owed him and no more.

She Controls Herself

Song of Solomon 8.12

Just as Solomon controlled his property, the Rose of Sharon controlled what belonged to her, her body. Her vineyard was at her disposal, her responsibility, and under her guidance. She paid Solomon what was due him for the vineyard that she took care of for it belonged to him. However, she was under no obligation to give him her personal property. Every girl should realize that her virginity is her own private property for her to dispose of as she sees fit. She can let it be neglected and overgrown with weeds so that no worthy man will want to refresh himself there, or she can guard it carefully and protect it with a lock to keep it pure and clean for her husband. The choice is the girl’s alone to make.

The Wedding Ceremony

Song of Solomon 8.13-14

This is one of those “and they lived happily ever after” stories. We can expect to enjoy a happy marriage, even if we live to a ripe old age, if we follow God’s wisdom in selection of a mate and in living with him.

Shepherd Calls to Her

Song of Solomon 8:13

The Israelites finalized their wedding by the groom calling to his bride to agree before witnesses to be his wife. Thus, the Shepherd calls the Rose of Sharon saying his companions are waiting to hear her voice.

Shulammitte’s Answer

Song of Solomon 8:14

The maiden responds, “Hurry, my beloved, and be like a gazelle or a young stag on

the mountains of balsam trees!" She is eager for love and the responsibilities of marriage. She is ready to reverence her husband and to love him with all her heart. Her only request is that he be like a gazelle or a young stag on the mountains of spices. She chose a man whom she can lean on, look up to for guidance, and she wants him to take the lead.

She recognizes that the man's aggressiveness and desire to lead come from God for her protection, not her enslavement. She wants her husband to be like the magnificent male animals that take care of the females in the herd. Just as she selected her husband following the principles of God, she will also govern her actions toward him according to God's wisdom. The Shepherd and the Shulammitte will enjoy the blessings God created to be shared in marriage.

Every Woman's Choice

This is one of the most beautiful true love stories ever written. It can be every girl's own love story. Every girl can make the choice between sensuous love and the vacuum it leaves, or she can choose true love and enjoy the fulfillment it gives. Likewise, every woman can choose to be a rose of Sharon, the bright spot in her husband's life, or she can choose to be a thorn that makes her husband's life miserable. The choice is ours alone to make.

Can Be a Thorn

Song of Solomon 2.2

Other girls are thorns compared to a woman like God created women to be. They cannot begin to hold a candle to the woman who builds her marriage on self-respect and respect for her husband and his function in life. When a marriage lacks emotional bonding to hold it together, the union must depend on sensuous love. Our modern society holds sensuous love up as normal and the best kind of love available. Everyone is doing it so it must be right. Sensuous love is based solely on satisfying the five senses. Physical pleasure is the most important ingredient.

A marriage built on sensuous love has a tremendous strain put upon it. When a woman depends upon techniques to fulfill her physical needs, her husband has a huge burden placed on him. Likewise, if a wife seeks to satisfy her husband only using techniques, success will be hard to come by.

Many marriage manuals stress that if you do not perfect the right timing and other details, you are doomed to failure. If a marriage has nothing sustaining it other than physical delights, the manuals are right. When techniques are the only thing holding a marriage together, those techniques must be perfected.

Or a Rose of Sharon

Song of Solomon 2.1

The Shulammitte set a beautiful example to follow. She is the complete picture of femininity and its appeal to a husband. She worked to build her marriage to the

Shepherd on the solid foundation of true love by uniting emotionally as well as physically with him.

True love satisfies the five senses but does not depend on them. Since the involvement is more emotional than physical, the natural desire to please takes care of satisfying the five senses. True love goes beyond the call of duty and gives the total person in love – not just the body. A Rose of Sharon gives her whole self to her husband. She enjoys being a woman and doing the little loving acts only a woman knows how to do. Because she gives herself to her husband, he can refresh himself at her clear bubbling springs and does not need to amuse himself with the thrills of other women. She enjoys taking care of her home and children. She delights in her husband's strength and depends on it.

Becoming a rose of Sharon means we can have a fairy tale ending to our marriage. We must live our lives according to God's wisdom to receive this blessing. Substituting our own think so's for God's word is to replace happiness with misery. If a woman is not enjoying the blessings of married love, she needs to seek to be united emotionally with her husband. When she takes care of this requirement, the physical side of marriage usually takes care of itself.

Nearly all marriage problems involve a sexual adjustment problem. However, the sexual issues are seldom the real marriage problems. The sexual problems are outward symptoms of emotional problems. It is impossible to partake of true love without emotional bonding. The choice between true love and sensuous love is ours to make.

Are YOU a Rose of Sharon?

Study Exercise

Answer all questions in your own words.

1. What was the Shulammitte's opinion of herself? Was it a good opinion? Why?
2. What was the Shepherd's view of marriage?
3. What was Solomon's view of marriage?
4. Why did the Shulammitte caution the palace virgins three times not to awaken love?
5. Do you agree that a boy worthy of marriage will respect a girl's purity? Why?
6. In what ways did the Shulammitte want the Shepherd to function as a man?
7. In what ways did the Shepherd want the Shulammitte to function as a woman?
8. What is the difference between sensuous love and true love?
9. Did God approve of Solomon or the Shepherd? Why?
10. How do a woman's eyes either comfort or confuse her husband or boyfriend?
11. Do you think the Shulammitte's description of the Shepherd in Song of Solomon 5.10-16 is of universal application to a prospective husband? Can you think of ways your husband fits the description?
 - 1) He is outstanding:
 - 2) His eyes are like doves:
 - 3) He is like Lebanon:

- 4) He is full of sweetness:
 - 5) He is wholly desirable:
 - 6) He is your best friend:
12. What is the danger of building a marriage on sensuous love?
 13. Why is the sexual relationship a beautiful one when the couple bonds emotionally?
 14. Why should engaged couples examine their attitudes toward marriage and their home backgrounds before marriage?
 15. What kind of seal did the Shepherd want the Shulammitte to put on? Why?
 16. What advice would you give to girls who are dating?
 17. What advice would you give to boys who are dating?
 18. Do you disagree with anything in this lesson? If yes, explain in detail giving scriptures for your reasons.

Overview of the Song of Solomon

The Shulammitte: Author of The Song of Solomon

What happened to the Shulammitte was a well-known event since the town people saw Solomon take her to Jerusalem and the Shepherd bring her back. Obviously, they were curious about what happened as their questions at her wedding indicate. No doubt, she quickly became somewhat of a folk hero to the peasants and repeated her story many times.

Story Written as the Shulammitte Would Have Told It

For this reason and because the story is written as the Shulammitte would have told it, the Shulammitte may well be the one God used to write it down. In addition, the story does not record the thoughts of anyone other than the Shulammitte. Since 1 Corinthians 2:11 says, “For who among men knows the thoughts of a man except the spirit of the man, which is in him?” these thoughts had to come directly from the Shulammitte. Likewise, all recorded dialogue took place in the Shulammitte’s presence – words she heard.

If Solomon Wrote It, He Wrote It as if He Were a Woman

If Solomon wrote the book, he wrote about something he didn’t know anything about at that stage of his life – true love. The story certainly does not cast Solomon in a favorable light with all his wives and his attitude toward marriage. However, God used Solomon to write wonderful passages about love in the book of Proverbs. But Solomon probably wrote those in his early years when he still looked to God for wisdom. If Solomon or some other man wrote the Song of Solomon, he wrote it as if he were the Shulammitte, as if he were a woman. So whether or not a woman actually wrote the book, the book is written as if a woman wrote it.

Shulammitte Wrote It Through Inspiration

If the Shulammitte wrote the Song of Solomon, she did so through inspiration, through God giving her perfect remembrance of the events as He did the apostles of Christ (John 14:26). This would not violate any of God’s teachings concerning the woman’s subjection to the man in the spiritual realm. In both the Old and the New Testaments, women prophesied (Judges 4:4; Acts 2:17). Yet in each case, the women

exercised their spiritual gifts in ways that supported their femininity and their roles within the spiritual realm.

God Designed Women to Be Givers and Teachers of Love

As a giver of love (Proverbs 5:19) and as a teacher of their daughters (Song of Solomon 8:2) and young women (Titus 2:3-5), what more fitting book for God to use a woman to write than the Song of Solomon? But regardless of who wrote the Song of Solomon, God inspired a wonderful story of love for His people to learn from and to use to teach others. Thank you, God!

King Solomon Wasn't the Shepherd

The true Song of Solomon story speaks of two men – King Solomon and the Shepherd both vying for the affections of the young Shulammitte maiden. The verse-by-verse study in *God's 11 Secrets of Sex for a Lifetime of Passion, Embrace the Song of Solomon's Soulmating and Lovemaking Guide* proves that point as the appropriate verses are discussed. Those facts are grouped together here for easy review.

1. Plural and singular pronouns show who is speaking, whether a group of people or only one person. For example, in Song of Solomon 1:4 the first two lines use the singular pronoun “me” when the Shulammitte speaks. The last two lines change to the plural pronoun “we” when the chorus of Jerusalem virgins answers her. Both the context and the grammar affirm that a division of speakers takes place even though the words are combined in one verse.

The changing of speakers in the middle of a verse creates another confusing element for some students. Yet the separation of the Bible into chapters and verses is not inspired. Those divisions were assigned centuries after the Bible was written to make the text easier to read and to help find quotations. For this reason, modern students should allow the context to determine when the speakers change rather than strictly adhering to a man-made guide.

2. The original Hebrew used masculine and feminine pronouns which aids the translators in determining whether the speaker refers to a man or a woman.

3. One man, who is identified as King Solomon, speaks for himself all the way through the book (Song 1:9-10, 4:1-5, 6:4-9). The other man, the Shepherd, speaks only through the thoughts of the Shulammitte (Song 2:10-14, 5:2) until the actual wedding takes place (Song 8:13) where he speaks for himself. While everyone admits that the story identifies both a king and a shepherd, the Shepherd is the only man whose identity is questioned.

4. The objection is made that people who take the two-men position arbitrarily decide which speaker is Solomon and which is the Shepherd. This is not true. Only two sections of shepherd scriptures refer to the Shepherd as a shepherd, all the rest refer to him as “my beloved.” This is significant because the Shulammitte identifies the Shepherd in both shepherd passages as “you whom my soul loves” (Song 1:7) and “my beloved” (Song 6:2-3). This is noteworthy because the expressions “you whom my soul loves” and “my beloved” are used 34 times in the Song of Solomon. In every shepherd passage, except four, the Shepherd is easily distinguished by the fact that the

Shulammitte identifies the man as “you whom my soul loves” or “my beloved.” However, each of the four exceptions contains verses obviously connected to them that describe “my beloved.” Notice:

a. Song of Solomon 1:1-4: In verse seven, the Shulammitte identifies this man as “O you whom my soul loves,” and goes on to ask where he pastures his flocks. Thus, this passage connects the beloved with the Shepherd. In addition, the Shulammitte says, “Draw me after you [second person] and let us [second person] run together! The king [third person] has brought me into his [third person] chambers.” This language shows that she refers to two different men – the one she wanted to run with and spoke to (second person) and the king whom she talked about (third person).

b. Song of Solomon 4:8-15: Verse 16, which is a response to this passage says, “my beloved,” and the response to it in 5:1 uses the terms “my sister, my bride.” The only other place in the song where “my sister, my bride” is used is in 4:8-15. Thus, consistency demands that we recognize this whole section as being one speaker, whom the Shulammitte identifies as “my beloved” in verse 16.

c. Song of Sol. 8:5b-7: Prior to this passage the town people ask, “Who is this coming up from the wilderness, leaning on her beloved.” Obviously, the only man with the Shulammitte is “her beloved.”

d. Song of Solomon 8:13: Here the bridegroom waits for the bride's promise to be his wife. The Shulammitte immediately responds in verse 14 with, “Hurry, my beloved,” thus, she identifies him as the Shepherd.

5. Some claim that the shepherd language is just figurative, colorful, poetic language describing wedded love. However, the only two sections that use the shepherd language do not use it in that way. Neither section calls the Shepherd a shepherd. Instead, both simply describe what he is doing (the normal activities of a shepherd) in order to tell where the “beloved” has gone:

a. Song of Solomon 1:7: The Shulammitte is frightened because Solomon has brought her to his tent. She wants to know where the one whom her soul loves is so she can go to him. She asks, “Where do you pasture your flocks?”

b. Song of Solomon 6:1-2: After the Shulammitte describes her beloved in glowing terms, the virgins ask, “Where has your beloved gone?” The Shulammitte responds, “My beloved has gone down to his garden...to pasture his flocks in the gardens.”

Thus, the shepherd language is not used to poetically or colorfully describe anyone or their longing to be together – it is used only to describe where the beloved is. If the Shulammitte and the virgins were trying to find Solomon, it does not make sense to say he was out looking after his flocks since he himself said he was there to inspect the orchard of nut trees, and he was in the palace when they wanted to find the beloved (Song 6:11).

In addition, while the Song of Solomon uses many figurative expressions, each one is used the same way in other parts of the Old Testament or is found in Bible

encyclopedias as typical of Hebrew speech. For example, eyes like “doves” is a symbol of peace throughout the Bible, “shoots” referring to children is found in Psalms 128:3, “a spring sealed up” is parallel with Proverbs 5:15, and “gazelles and hinds” is used in Proverbs 5:19. The reader is challenged to find a single example either in the Bible or a Bible encyclopedia of a shepherd or his job being used to poetically or colorfully describe a lover. The rule of interpretation says that a passage must be taken literally unless the context does not allow it. The context certainly allows that the “beloved” was really “pasturing his flocks in the garden.”

6. The Shulammitte addresses Solomon personally only three times. She is obviously in the King's presence (Song of Sol. 1:4, 12), yet all three times she speaks directly to him, she rebukes his sensuous proposals (Song 2:1; 7:9; and 8:12). The other times that she uses “you” is in the context of either her “beloved” or the shepherd language and is spoken as if the Shepherd were not present – strictly a man of her memory. Yet Solomon uses the word “you” frequently in talking to the Shulammitte as if they were standing face to face.

7. The king uses kingly examples such as comparing her to his mare among the chariots of Pharaoh (Song 1:9) and to the capital of the Northern kingdom and an army (Song 6:4), etc. Yet the Shulammitte refers to Solomon's kingly status only twice and then only to identify where she was (Song 1:4, 12).

8. The Shulammitte shows no respect for Solomon as the king. She brags on her “beloved” because of his shepherding skills. For example, in Song of Solomon 1:7 her beloved made his flocks lie down at noon – a skill only successful shepherds could do because sheep will not lie down at noon unless they have plenty of water and food, are safe from wild animals, and are free of disease and pests. When the virgins wanted to know where her beloved had gone, she told them he was working, pasturing his flock (Song 6:1-2).

If the beloved and the king are the same man, the Shulammitte certainly doesn't have the reverence for Solomon that women are commanded to have for their husbands in Ephesians 5:33 or found in the woman of great price in Proverbs 31:10-12. Indeed, the Shulammitte would have been aware of Solomon's great chariots and horses because Megiddo, a city just west of Shunem where the Shulammitte was from, was where Solomon held 500 of his 40,000 horses. She had plenty of reasons to associate him with horses, but almost none to connect him with sheep. (2 Chronicles 7:5 tells about him sacrificing 22,000 flocks and Ecclesiastes 2:7 says he possessed many flocks and herds.) Solomon wasn't even in the country to inspect his flocks; he was there to inspect his vineyard (Song 6:11; 8:11-12). The Shulammitte had no reason to say that he was taking care of his flocks (Song 1:7). It would make more sense to say he was out in the vineyard – where Solomon said he was and what the Shulammitte was doing.

So instead of praising Solomon for the feats he was proud of, as wives are wise to do today, she bragged about an insignificant quality to Solomon, one that was paramount to his father David. This would be like a girl bragging to her boyfriend about how

successful and prosperous he is as a truck driver and what a good golfer he is when these are qualities to be admired in his father – not him. This would not go over very well with the boyfriend, and he would soon start to wonder if she were perverted or mentally-ill. No doubt, the boyfriend's mother and father wouldn't be impressed either.

9. This is not a story of marital success if Solomon and the Shepherd are the same man. At the time of the event, Solomon had 140 wives (Song 6.8), but by the time he died he had 1000 wives (1 Kings 11:3). If the Shulammitte was his favorite wife, as some claim, she didn't possess the necessary qualities to keep him interested in her for long. Instead of being an uplifting story, it is a depressing one because true love, purity, devotion, healthy sexual attitudes, and commitment are not enough to win and keep a husband. Yet in Song of Solomon 5:1 God speaks and says, "Eat, friends; Drink and imbibe deeply, O lovers" showing his approval of the marriage of the Shulammitte and her beloved.

In addition, kings were told not to multiply horses, wives, or gold and silver in Deuteronomy 17:14-20. The Song of Solomon reflects all of these excesses in Solomon. (Horses: 1 Kings 4:26, 10:28, 29; wives: 1 Kings 11:1-3; gold and silver: 1 Chronicles 9:13-28).

10. It violates the creation account where God created one woman to satisfy Adam's needs. The creation account plays an important role in the relationship of husbands and wives in the New Testament.

a. Matthew 19:36: Jesus referred back to it in explaining about divorce.

b. 1 Corinthians 6:16: Paul used it to amplify the evils of fornication.

c. Ephesians 5:31: Paul used it to establish the basis for a mental union of husbands and wives through subjection and leadership.

d. 1 Corinthians 11:7-9: Paul used it to show that just because women were given spiritual gifts in the New Testament church, the original law of subjection established at the creation was not done away with.

e. 1 Timothy 2:13-14: Paul referred to the creation in talking about the woman's relationship to men during acts of worship.

f. 1 Corinthians 14:34: In further discussion of spiritual gifts, it is probably referred to where it says, "just as the law also says." This seems to be the case because in many ways, 1 Corinthians 11:7-9, 14:34, and 1 Timothy 2:13-14 are parallel passages even though they focus on different aspects of a woman's public worship. Both 1 Corinthians 11:7-9 and 1 Timothy 2:13-14 refer back to the creation to prove their points. 1 Corinthians 14:34 says, "just as the law also says," which seems to be a parallel thought.

The main point of this discussion is that the creation plays an important role in the relationship of men and women. And if only one man and one woman are involved in the Song of Solomon, then the account violates the most fundamental principle of the marriage relationship – the way a man and a woman are supposed to unite to become

one flesh physically, mentally, and spiritually. Psalm 119:160 says, “The sum of Thy word is truth.”

11. It has difficulty explaining all the verses according to the one-man theory.

Authors often admit to difficult sections that do not readily fit their position. Plus their versions of the story line are inconsistent with each other. Some think the wedding happened at the beginning of the book and this is the story of their sexual adjustment, with a fight or two thrown in, while others think the wedding took place at the end.

The two-man position does not have difficulty explaining the basic thrust of any verse. The biblical story is very well written with an excellent plot for captivating the intellect as well as the emotions of teenagers – the very ones to whom it was written. The fact that the story can be held up as a first-rate piece of literature only adds further proof of its inspiration by a loving God.

Many of the books written with the one-man position or the collection-of-unrelated-songs-with-no-storyline position seem to use their position in a forced effort to teach certain things about the sexual relationship. While healthy attitudes toward the sexual relationship are both desirable and commanded of God, the Song of Solomon does not have to be manipulated to achieve that goal. The Bible is full of sexual truths that liberate even the most inhibited of souls.

12. If the Shulammitte were a good catch for Solomon, she would have had a boyfriend, just as attractive, bright, pleasant girls her age today do. This is simply the true story of such a girl who was caught up by Solomon's prestige, wealth, and flattery, then had to make a choice. This scenario happens all the time. We should simply let the Shulammitte tell who her beloved is: “He who pastures his flock among the lilies” (Song 1:7, 6:2-3) and enjoy the drama and her maturity while we pray that our own daughters and sons will have the same good common sense.

Homer Hailey's Syllabus on the Song of Solomon

*Homer Hailey, Florida College Professor
Who Taught and Lived the Song of Solomon*

I. Life and Times of Solomon: Solomon had inherited a kingdom already established, with its enemies subdued. The nation was reaching the zenith of its golden age.

A. His Life

Early: Strong, humble, loved Jehovah, sought wisdom. His beginning was an impressive one.

Middle: Yielding to luxury. A great builder, wise as to the world, to political affairs, etc., but departing from Jehovah.

Late: A victim of his own lusts; foreign alliances made; idolatry introduced; surrounded by worldly splendor.

The Bible pictures the third king of the Hebrews not as a Psalmist, scribe, poet, or prophet, but as an ambitious man, a builder, trafficker, and above all an imitator of Pharaoh and the kings and courts of the nations around him. He was fond of display and magnificence; he was brilliant, witty, wise, learned; but not in his mature middle life and premature old age eminent as a spiritual man, or one who, like David with all his sins, was a man after God's own heart. (Griffis, William Elliott: *The Lily Among Thorns*, Boston: Houghton Mifflin Co., 1889, p. 41.)

Solomon is, in one sense, a type and embodiment of his age. In him we see a miniature of the Hebrew empire, its strength and its weakness, its splendor and decay. (Griffis, p. 52.)

B. His Wisdom: Of this world. Nothing spiritual about his life, especially after his early life. Whether he wrote Ecclesiastes or Song of Songs is uncertain, though he is the subject of both. He may have written Proverbs, or they may have been written down by another, though spoken by him.

For the state of thing which we read of in times not far distant from Solomon, and for the crowds of "strange women" with the consequent looseness of public morals, as revealed in the book of Proverbs and in the prophetic writings, Solomon, more than any other man in Hebrew history, is distinctly responsible. (Griffis, p. 25.)

II. Characteristics and Structure of the Poem

A. General Characteristics: Differences from other books of the Bible.

The Song of Songs is the only book in the library of the sacred writings which consists wholly of poetry and conversation. (Griffis, p. 83.)

It is unlike the other books in the Old and New Testament; the name of God is not found in it (except "Jah," – "a very flame of Jah." – HH); it is never quoted by Christ or the apostles; we do not find in it any expressive of natural religion or pious devotion; nor is there in it any vision, miracle, or mark of immediate inspiration; and, finally, it is a flower from which those with carnal minds and corrupt affections are likely to extract poison. (Griffis, p. 14.)

Job would teach us how "to suffer and be strong;" the Psalmists how to pray and praise; the Proverbists, inculcating wisdom and discipline, how, under all circumstances, to do the square thing, according to the plumb line of the eternities; the Preacher how to enjoy aright the good things of God; while the poet of the Canticle shows us how to love. (Griffis, p. 16.)

Contrast between urban and rural life, to the advantage of the latter, is one of the notable points in the poem. In the country the maid of Shunem has all her joys; in the city, her woes, sorrows, accidents, and peculiar trouble. (*Ibid*, p. 80.)

The Song of Songs...is a bright picture of a true servant of God reared amid rural and even rustic scenes, who preserves her character and religion amid the luxury and glamour of the great metropolis. (Griffis, p. 80.)

B. The Structure: How shall the Poem be classified?

Drama

In this drama we find as the result of dialogue little modifications of ideas, but much of feeling...We find here the real lover abandoning himself in a torrent of emotion; while in the woman's heart the storm is unceasing until peace is won, when the genuine woman asserts her delight in the kind of coquetry that gilds man's life and gives it charm. (Griffis, pp. 101-102.)

What is the literary form and method of the poem? It is a mere abuse of literary language to call it a drama. There is, properly speaking, no dramatic action in it...But all that we can say in favor of such a view (that it was prepared for production) is that there are *dramatic features* in the poem. (Redford, R. A., *Pulpit Commentary*, edited by H. D. M. Spence, New York: Funk and Wagnalls, undated, p. v. vi.)

Idyllic Song

Nor can we say, on the other hand, that it is a mere...idyllic song, prepared for some nuptial occasion and adapted to a musical intention...It is the adaptation

of human affection and sentiment to religious uses. (Redford, p. vi.)

Lyrical and Pastoral Poem

The Song of Songs is a lyrical and pastoral poem, containing dramatic action, and having for its subject the victory of chaste and faithful love over the seductions of a king, whose passion, without being precisely illegitimate in the age and country into which it carries us, has nevertheless licentiousness for its motive. This is the story which the poem discloses throughout. (Reville, Albert, *The Song of Songs*, p. 20.)

In reality the Canticle is, at the same time, a song and a drama. (*Ibid*, p. 24.)

Dramatic Pastoral

The Song is a dramatic pastoral...It acquires the character of a pastoral poem from this, that Shulamith is a shepherdess, that she thinks of Solomon as a shepherd, and that Solomon condescends to occupy the sphere of life and of thought of the shepherdess. It is not properly an idyll, nor yet properly a drama. (Delitzsch, Franz, *Commentary on the Song of Songs*, Grand Rapids: Wm. B. Eerdmans Publishing Co. Reprint, 1950, p. 8.)

III. Theories of Interpretation

A. An Anthology of love songs: This view is held by some, with varying degrees of positions as to the number and relation of the songs.

Song of Songs is a short anthology of love poems of various length, sung by the bride, the bridegroom, and their friends. (Pfeiffer, Robert H., *Introduction to the Old Testament*. New York: Harper & Brothers, 1948, p. 708.)

The book is an anthology of love lyrics and related poems rather than a collection of songs for a specific purpose, or a single lyrical or dramatic poem. (Pfeiffer, p. 711.)

B. Allegorical view: that the Song is an allegory.

An allegory is the description of one thing under the image of another. In an allegory we use the concrete to enforce the abstract, represent one thing in pictures or narrative in order to consider something else. An allegory is a metaphor long drawn out, or a chain of metaphors constantly involving a transfer of meaning. (Griffis, *op. cit.*, pp. 106-107.)

We are to beware how we consider any Bible history as allegorical, except that which Christ, the apostles, or inspired persons have treated allegorically. (Griffis, p. 112.)

1. The Jewish view (not advanced until the 8th century)

This Jewish interpretation, perpetuated under some differences of form, all along the traditions of the rabbis, consisted of regarding the Canticle as a figurative description of the mutual love between Jehovah and the chosen people. It was held to be a prediction of the final deliverance of Israel. (Reville, *op. cit.*, p. 6.)

2. The Church view: Origen first introduced into the church the allegorical method of interpreting the Bible. Origen is spoken of as “a man of extremes.”

Origen...stereotyped in the church the interpretation which became traditional. The mutual love between Christ and the Church is the essential *datum*. (Reville, p. 6.)

In the Roman Church the allegorical interpretation also preponderates, and the only phenomenon worthy of remark, is that, very quietly the Virgin Mary is substituted for the Church, under the traits of the betrothed of the Canticle. (Reville, pp. 8-9.)

Bernard of Clairvaux died (1153) after he had delivered eighty-six sermons on it, and had only reached the end of the second chapter; and his disciple Gilbert Porretanus carried forward the interpretation in forty-eight sermons only to v. 10, when he died. (Delitzsch, *op. cit.*, p. 2.)

Gilbert von Hoyland...wrote fifty-eight discourses on another portion. (Redford, *op. cit.*, p. xii.)

C. The Typical view: Redford quotes Kell:

“It (Song of Songs) depicts in dramatized lyrical expression, by songs, under the allegory of the bridal love of Solomon and Shulamith, the loving communion between the Lord and His Church, according to its ideal nature as it results from the choice of Israel to be the Church of the Lord.” He then expresses his own view of the book, “We incline to the view which Keil has expressed so moderately, that the main purpose of the book is not to glorify a human sentiment or relationship, which seems out of place in a Hebrew book, but rather, using the ideal human feeling and relationship to lead the soul of man into the thought of its fellowship with God, the condescending privilege which is included in that fellowship, the exaltation of man which it brings with it, and the mutual character of religion, both in the individual and in the Church, as based upon the mystical union of God and his creation and their interchange of communications.” (Redford, p. xx.)

The Song has consequently not only a historico-ethical, but also a typico-mystical meaning...But because Solomon is a type of the spiritual David in his glory, and earthly love a shadow of the heavenly, and the Song a part of sacred history and of canonical Scripture, we will not omit here and there to indicate that the love subsisting between Christ and His church shadows itself forth in it. (Delitzsch, *op. cit.*, p. 6.)

D. The Parabolic view

The Song does celebrate the dignity and purity of human love...This, however, does not exhaust the purpose of the book...The book may be regarded as a tacit parable. The eye of faith—as it beholds this picture of exalted human love—will be reminded of the one love that is above all earthly and human affections—even the love of the Son of God for lost humanity. (Young, Edward J., *An Introduction to the Old Testament*, Grand Rapids: Wm. B. Eerdmans Col, 1956, p. 327.)

E. The Literal view: that the Poem depicts the love of a man and a maiden.

1. The Poem depicts the love of Solomon and a Shulamite, that these two are the main characters, with no others. Solomon woos and wins the heart of the maiden. So holds Delitzsch, Kingsbury, *et. al.*

There is, we are persuaded, but one Lover in the Song, and one object of his affection, without rival or disturbing influence on either side. (Kingsbury, T. L., *The Bible Commentary*, edited by F. L. Cook. New York: Scribner, Armstrong Co., undated, p. 667.)

[Kingsbury proceeds in his commentary—HH] on the assumption that the primary subject and occasion of the poem was a real historical event, of which we have here the only record, the marriage-union of Solomon with a Shepherd-maiden of Northern Palestine, by whose beauty and nobility of soul the great king had been captivated. [And—HH] is in its essential character an ideal representation of human love in the relation of Marriage. (Kingsbury, pp. 668-669.)

2. The Song depicts the efforts of Solomon to woo a country Shepherdlass from Sheunem who is in love with a Shepherd; and that Solomon fails and true love triumphs.

Upon the modern view [the Shepherd-lover view—HH], the idea of the poem, the triumph of plighted love over the seductions of worldly magnificence, is one of ethical value. (Driver, S. R., *An Introduction to the Literature of the Old Testament*. New York: Meridian Books. Reprint, 1957, p. 445.)

It is the contest between the fidelity which is inspired by true love and the allurements of flattered vanity, that the interest of the drama consists. (Reville [who holds the Shepherd-lover position—HH], *op. cit.*, p. 21.)

We hold that the Canticle is an implicit condemnation of the polygamous old king, and a paean in praise of virtue and the love of one man to one woman. (Griffis, *op. cit.*, p. 18.)

The theory of interpretation upon which we proceed, and which we hold as the ancient one, is that the Canticle is a cantata or series of songs making a dramatic unity, celebrating the love, praising the former and stigmatizing the latter. (Griffis, p. 19.)

IV. The lesson of the Poem

That love must rise spontaneously, and be true, is the supreme lesson of this divinely inspired drama. (Griffis, p. 20.)

We think that all the scenes containing an apparent dialogue between the lovers, except in the final union in chapter viii, are ideal...In other words, this biblical drama is enacted mainly in the soul of the maiden. The chief center of the reader's thought and attention is the woman's heart, and all else is but subordinate and illustrative. (Griffis, pp. 99-100.)

We conclude that it is the object of the sacred dramatist to keep in shadow and distance the lover, so that the trials of "the lily among thorns" may be shown to be all the more real and severe. (Griffis, p. 102.)

V. Outline of the Song of Songs: In this outline, I am following William Elliott Griffis' *The Lily Among Thorns* and Albert Reville's *The Song of Songs*, with some variations. I claim no originality for the arrangement of the speakers. Homer Hailey

PART I

In the Royal Tents in Issachar – Love introduced, 1:2-3:5

Scene 1

Shulamite and Chorus in the tent: 1:2-8

Shulamite: 1:2-4a

Chorus: 1:4b (Griffis makes it more complicated with Chorus, Solo, Chorus, etc. based on the plural and singular pronouns; yet he admits the difficulty of these first few verses:

Court Lady: v. 2

Chorus: v. 3

Solo and Chorus: v. 4

Solo: "draw me;"

Chorus: "We will run after thee,"

Solo: "The king hath brought me into his chambers;"

Chorus: "We will...thee."

Shulamite: 1:4-7 (except for, "but comely," by the Chorus.)

Chorus: 1:8

Scene 2

Solomon and Shulamite in the Royal Tent, 1:9-2:7

Solomon: 1:9-11

Shulamite: 1:12-14

Solomon: 1:15

Shulamite: 1:16-2:1 (of her shepherd-lover, of whom she is thinking.) Griffis differs:

Shulamite: v. 16

Solomon: v. 17
Shulamite: 2:1
Solomon: 2:2
Shulamite: 2:3-7

Scene 3

First Song of Shulamite – Reminiscence of her Lover’s visit, 2:8-17
Shulamite: 2:8-10a

Shepherd: 2:10b-15 (as in fancy she hears him, as she reflects on the past and his songs to her.) V. 15 is difficult: (1) Do the brothers here interrupt and send her away? or (2) Does the shepherd say, “let us go chase” them? or (3) Is it part of the songs and folk customs among the young people in Issachar in Shulamite’s day?

Scene 4

In a dream the Shulamite seeks and finds her lover, 3:1-5
Shulamite: 3:1-5 (v. 5, “Nor awake love, until it pleases.”)

PART II

The Royal Procession Entering Jerusalem, 3:6-11
Chorus of people: 3:6
First citizen: 3:7
Second citizen: 3:8
Third citizen: 3:9-10
Chorus of people: 3:11

PART III

In the Royal Palace in Jerusalem – Love Tested, 4:1-8:4

Scene 1

Solomon’s second effort (first in the palace) to woo Shulamite, 4:1-5:1
Solomon: 4:1-5:7 (v. 6 seems to fit Shulamite’s speech.)
Shulamite: 4:6
Shepherd: 4:8-15 (As in fancy Shulamite sees and hears her lover coming to take her away.)
Shulamite: 4:16
Shepherd: 5:1 (Chorus, or approval of the poet, “Eat, O Friends...”)

Scene 2

Second dream of Shulamite and conversation which followed, 5:2-6:3
Shulamite: 5:2-8 (Dreaming that she was at home and her lover visits her.)
Chorus of Ladies: 5:9
Shulamite: 5:10-16 (As she describes her Shepherd-lover)

Chorus of Ladies: 6:1
Shulamite: 6:2-3

Scene 3

Solomon's second effort of love making in the Palace, 6:4-8:4
Solomon: 6:4-9 (His praises of the Shulamite.)
Chorus of Ladies: 6:10
Shulamite: 6:11-12
Chorus: 6:13a
Shulamite: 6:13b (Griffis: Shulamite, "Why...Shulamite?" Chorus, "As upon the dance of Mahanaim.")
Chorus of Ladies: 7:1-5 (Admiring the dancer.)
Solomon: 7:6-9a (Delitzsch, Redford, Griffis: Shulamite, 1-7; Solomon, 8-9a.)
Shulamite: 7:9b-10 (interrupting with her final decision.)
7:11-8:3 (to her expected lover.)
8:4 (to the ladies.)

PART IV

In Issachar: The Shepherd and Shulamite – Love Victorious, 8:5-14

Scene 1

The Shepherd-lover and the Shulamite approaching their mountain home, 8:5-7
Chorus of country people: 8:5a
Shulamite: 8:5b-7 (So Griffis and Reville. I wonder if 5b is not the Shepherd; and the Shulamite from 6-7? This appears to me better to fit 2:7; 8:4 – HH.)

Scene 2

The Bride and her Brothers, 8:8-14
First Brother: 8:8
Second Brother 8:9
Shulamite: 8:10-12
Shepherd-bridegroom: 8:13
Shulamite: 8:14

Permission to reproduce Homer Hailey's syllabus from his classes at Florida College:
In the early 1970s, when I started studying and teaching the Song of Solomon, we saw Homer Hailey frequently when he held gospel meetings in the Seattle area. Someone gave me his unpublished class notes from when he took Hailey's class at Florida College. I loved them and later had the opportunity to ask Hailey if I could publish his notes in the back of the first edition of my *Marriage: A Taste of Heaven* book. He not only gave me permission, but also expressed pleasure that I wanted to do that. The person who gave me a copy of the notes said, "Hailey was an inspiration in the class talking about his wife. He lived the Song of Solomon. Truly a great man."

A former student of Homer Hailey (deceased), an early expert on the Song of Solomon and professor at Florida College, told how this old man stood in front of his Bible classes and brought the Song of Solomon to life as he shared how he practiced those verses with his wife.

Assignment: In Hailey's tradition of a long and wonderful love life, start making some of these inspired scriptures your own by speaking these words of wisdom to each other at appropriate times. Start thinking of how you fit the descriptions of the Shulammitte and the Shepherd. The Song of Solomon should be everyone's true story of romance. No one is ever too old to lay the foundation for love.

I have not kept up with keeping Hailey's notes in my revised editions—mainly because of space. With all the renewed interest in the Song of Solomon and modern interpretations that disagree with Hailey's and my position of it being about two men, his material is rich with old scholarly references that balance a lot of the new teaching.

From my conversation with Hailey, I'm confident I have his permission to continue to include his notes with my Song of Solomon materials. I think he would be very pleased to balance the modern views.

Outline of the Song of Solomon

Adapted from *Marriage: A Taste of Heaven, Vol. I: God's People Appreciate Marriage*.

Cast of Characters

Shulammite Maiden
Shepherd Boyfriend
King Solomon
Maidens of Solomon
Citizens of Jerusalem
Queens and Concubines
Villagers in Shepherd's Hometown
Wedding Guests

I. Day One: The Woman's Search for True Love

A. Scene One: King Solomon's camp when he was out inspecting his vineyards where he found the Shulammite

1. The Shulammite's dilemma
 - a. She remembers her shepherd boyfriend 1.1-3
 - b. The King has brought her to his tent 1.4a
2. The Shulammite excites Solomon's maidens 1.4b
 - a. She describes herself 1.5-6
 - b. She wants to find the Shepherd 1.7
 - c. The maidens tell her she is free to choose 1.8

B. Scene Two: The Shulammite dining with Solomon in his tent

1. Solomon's first proposal for the Shulammite to join his harem
 - a. She is like his mare 1.9-10
 - b. The maidens promise her luxuries 1.11
 - c. She remembers the Shepherd 1.12-14
 - d. Solomon reminds her of her great beauty 1.15
 - e. She remembers the Shepherd 1.16-17
 - f. She says she is the Rose of Sharon 2.1
 - g. Solomon agrees that she is like a lily among thorns 2.2
2. The Shulammite remembers the Shepherd
 - a. He is like an apple tree 2.3-4
 - b. She is lovesick for him 2.5-6

C. Scene Three: The Shulammité's lighted tent with the maidens waiting on her

1. The Theme: Do not arouse or awaken love 2.7
2. The Shulammité remembers the Shepherd's first proposal
 - a. He is like a gazelle or young stag 2.8-9
 - b. She would be a helper meet for him 2.10-13
 - c. She would be his source of comfort 2.14
 - d. He would be her protector 2.15
 - e. He would be her provider 2.16
 - f. He would be her leader 2.17

C. Scene Four: The Shulammité's darkened tent

1. The Shulammité dreams of the Shepherd
 - a. She searches for him 3.1-3
 - b. She finds him and takes him to her mother 3.4
2. The Theme: Do not arouse or awaken love 3.5

II. Day Two: The Man's Search for True Love

A. Scene One: The citizens of Jerusalem watch Solomon return with the Shulammité 3.6-11

B. Scene Two: Solomon makes his second proposal at the palace

1. He admires her great beauty 4.1-5
2. She wants time to think 4.6
3. Solomon praises her flawless beauty 4.7

C. Scene Three: The Shulammité spends time thinking in the garden

1. The Shulammité remembers the Shepherd's second proposal
 - a. He enjoys her company 4.8
 - b. He treasures the glance of her eyes 4.9a
 - c. He notices her appearance 4.9b
 - d. He values her love 4.10-11
 - e. He guards her purity 4.12
 - f. He recognizes she would make a good mother 4.13-14
 - g. He calls her his source of life 4.15
2. The Shulammité makes promises to herself
 - a. She embraces her femininity 4.16
 - b. She knows she can succeed in marriage 5.1
3. God blesses the union of the Shulammité and the Shepherd 5.1

D. Scene Four: In her bedroom in the palace the Shulammité dreams of the Shepherd a second time

1. She hears his voice 5.2
2. She resists going to him 5.3
3. She sees just his hand 5.4
4. She opens the door for him 5.5

5. He had gone 5.6
 6. She follows him, but the watchmen stop her 5.7
- III. Day Three: The Emptiness of Sensuous Love vs. the Triumph of True Love
- A. Scene One: The maidens prepare the Shulammitite to see Solomon
 1. The Shulammitite tells the maidens she chooses the Shepherd 5.8
 2. The maidens ask why she chose the Shepherd over Solomon 5.9
 - a. He is outstanding among ten thousand 5.10
 - b. His appearance is impressive 5.11-15
 - c. He is wholly desirable 5.16
 - d. He is her beloved and her friend 5.16
 3. The marriage preparations begin for the Shulammitite and the Shepherd 6.1
 - a. She asks the maidens to find him where he works 6.2
 - b. They belong to each other 6.3
 - B. Scene Two: The Shulammitite is presented to Solomon in the palace
 1. Solomon makes his third proposal
 - a. She is as beautiful as Tirzah 6.4
 - b. Her eyes confuse him 6.5
 - c. She is exceedingly beautiful 6.5-7
 - d. He has only sixty wives 6.8-9
 2. The queens and concubines praise the Shulammitite 6.9-10
 - a. Solomon met her in the vineyards 6-11-12
 - b. They beg her to stay 6.13a
 - c. They only want to look at her 6.13b
 - d. They praise her beauty 7.1-5
 3. Solomon makes his fourth proposal
 - a. Her charms delight him 7.6-7
 - b. All he wants is sex 7.8-9
 - c. She says, "No" 7.9
 - d. She belongs to the Shepherd 7.10
 4. The Shulammitite calls to the Shepherd as he enters the palace
 - a. She accepts his proposal 7.11
 - b. She pledges to initiate lovemaking 7.12
 - c. She promises the blessings of marriage 7.13
 - d. She recognizes their mutual upbringing of love 8.1a
 - e. She assures him she'll be affectionate 8.1b
 - f. Her mother taught her how to love a man 8.2
 - g. She looks forward to sexual love with him 8.3
 5. The Theme: Do not arouse or awaken love 8.4
 - C. Scene Three: The Shulammitite and the Shepherd walk through the

country to his home in the wedding procession

1. The townspeople ask why she chose the Shepherd 8.5a
2. The Shepherd awoke her love under the apple tree 8.5b
 - a. True love is as strong as death 8.6
 - b. True love can't be destroyed 8.7a
 - c. True love can't be bought 8.7b

D. Scene Four: The wedding banquet in the garden at the Shepherd's home

1. The wedding guests ask a riddle about their little sister 8.8
 - a. Give her liberties if she can say, "No" 8.9a
 - b. Protect her if she can't say, "No" 8.9b
 - c. The Shulammitte could say, "No" 8.10
 - d. Solomon controlled his vineyards 8.11a
 - e. The Shulammitte controlled herself 8.11b
2. The wedding ceremony begins
 - a. The Shepherd asks the Shulammitte to say she'll be his 8.13
 - b. The Shulammitte gives her answer 8.14



Patsy Rae Dawson

Patsy Rae got her start studying and teaching about marriage as a young bride when an abusive husband baited her: “If a husband tells his wife to eat beans 7 days a week, don’t you think she should eat beans 7 days a week?” She knew only a Bible answer would stop the man from trying to get her to say something he could use against his wife.

Believing the Bible didn’t say much about being a woman and marriage, Patsy Rae was shocked to discover the Bible is full of marital wisdom. She has been studying, teaching, writing, and mentoring both women and men ever since – **for half a century**. She’s fascinated by the power of the scriptures to transform lives – yours and hers.

As an overcomer of a 46-year sexless marriage, Patsy Rae says:

I could not know the things I do if I had not lived the life I did. It gave me insights you can’t find in any book or class. I thank God for what he has done for me and for allowing me to share his love and his marvelous marital secrets with you. What a wonderful life of service he’s given me!”

Sexless Marriages Survey, Self-Assessment Checklists Administrator

Patsy Rae designed a comprehensive set of checklists of intensely personal questions. They help participants recognize the common 24/7 love sins in their sexless marriage so they can work on the real issues.

Sexuality & Personality Breakthrough Christian Coach

Certified as an Advanced Personality Trainer, Patsy Rae specializes in helping clients move out of childhood survival mode into thriving in their loving genetics. This skill helps her get quickly to the core issues of clients who have a variety of sexual problems.

Embarrass the Alligator Newsletter Editor and Author

Patsy Rae shares surprising facts and trends from her survey checklists in her newsletter. Due to participants asking for more information, she’s working on books related to the survey. She’s the author of *The Power of Sexual Surrender for Christians*, *God’s People Make the Best Lovers*, *God’s 11 Secrets of Sex for a Lifetime of Passion*, *Male and Female: God’s Genius*, and the YouTube classes *Challenges in Marriage: What to Do When Sin Inhibits Love* and *The Song of Solomon: God’s Sex Education for Ages 11 to 99*.

You can contact Patsy Rae and learn more at PatsyRaeDawson.com.