

Commentary on the Book of Song of Solomon

Song of Solomon 1

The Song of Songs, which is Solomon's.

Though King Solomon, son of David by Bathsheba, was a man full of wisdom like none other before or after, his heart was turned away from God because of his compromise to intermarry with pagan women (1 Kings 11:1-5). He had 700 wives and princesses and 300 concubines. The wonder of this is that we are to learn from Solomon as to what genuine love is all about. Well, in Ecclesiastes, also by Solomon, we are given wisdom as to the purpose and essence of life. Solomon shares in that book that he tried all kinds of sin to find what his heart was longing for, and all things failed except doing faithfully and obediently the will of God and enjoying Him. We get Holy Spirit inspired truth from a man who did it all wrong, but who learned the hard way the true purpose of life. Song of Solomon must be understood in a similar light. Solomon really botched the essence of faithfulness in marriage to one spouse, but that does not mean that he didn't understand what true love was all about. He did have wisdom, and the Holy Spirit inspired this book. Thus, we must place our confidence in this Scripture as being the truth as to how God views authentic and Biblical romance, love, sex, and marriage.

2"May he kiss me with the kisses of his mouth!

For your love is better than wine.

3"Your oils have a pleasing fragrance,

Your name is like purified oil;

Therefore the maidens love you.

The romance is between King Solomon and a young Shulammitte girl. The book begins right away without holding back as to where things are headed. The message is going to be love, romance, and intimacy. We are given a song which details what both lovers were thinking as they progressed through their romance and marriage. Here we see what the girl was thinking after she had observed Solomon from a distance. She didn't go and share her feelings with him, but she patiently waited to see what he would do. It is clear that she adored him and had romantic feelings toward him, desiring to kiss him. This is not referring to a customary greeting but a romantic kiss, thus she speaks of kisses with the mouth. Wine was a delicacy, something pure, tasty, and delightful. Even better than wine, however, would be if he loved her. She noticed that Solomon was well kept, having put on some attractive fragrances. Women appreciate when men take care of themselves in this way. Furthermore, Solomon had a high reputation and great respect. All the young maidens adored him. One gets the feeling that many were wishing for his love and affection, thinking that this man would be wonderful to be with. Clearly, Solomon was held in high respect.

4"Draw me after you and let us run together!

Again, we see how much she wants to be loved by Solomon. She is not interested in a one night stand, but she wants to be drawn after him. She wants his affection, romance, and interest. She is waiting for him to take the initiative. Her hope is that she can be joined with him, and they can experience life together. Sex isn't the direct objective of this woman; actually, neither is romance. First and foremost, her delight is in the person of Solomon and just being with him. Romance will naturally happen, as will sex after the marriage union, if each person truly and fully delights in the other person. People get married for all kinds of reasons, but central to Biblical love and marriage is truly adoring one another, being attracted in every way.

The king has brought me into his chambers "
"We will rejoice in you and be glad;
We will extol your love more than wine.
Rightly do they love you."

The king approaches the young woman and invites her into the palace. He is obviously interested in her, and he has made this clear to her. He is not manipulating her or playing with her emotions. He has invited her into his chambers (household not bedroom) because he wants to get to know this woman. The woman possesses a similar feeling to those in Solomon's household that he is a great source of joy and love. She thinks that it makes perfect sense that those in his household love him. He is simply to be admired and adored.

5" I am black but lovely,
O daughters of Jerusalem,
Like the tents of Kedar,
Like the curtains of Solomon.
6" Do not stare at me because I am swarthy,
For the sun has burned me.
My mother's sons were angry with me;
They made me caretaker of the vineyards,
But I have not taken care of my own vineyard.

This woman is concerned about her appearance. Though it is evident that Solomon is interested in her, still she is self-conscious. She admits that she is lovely to look at but her skin has been burned and darkened by the sun. Its color is like the tents of Kedar and the curtains of Solomon, which evidently were a darker color. She doesn't want people, especially Solomon, to stare at her defects but to enjoy her pleasant aspects. This was not a perfect woman from a physical standpoint, at least in her own estimation, yet she was very beautiful in Solomon's eyes. Her brothers had made her work outdoors in the vineyards doing hard labor, and this is why her skin has been scorched. She hasn't taken care of her own appearances because she has been forced to labor so hard.

Likely, this conversation is without Solomon present. She addresses the daughters of Jerusalem, other women in the city. As she gets to know Solomon and begins to see

more and more how wonderful he is, she begins to reflect on her own inadequacies. It is this that she shares with the other women.

**7"Tell me, O you whom my soul loves,
Where do you pasture your flock,
Where do you make it lie down at noon?
For why should I be like one who veils herself
Beside the flocks of your companions?"**

Yet, evidently reassured of herself, she expresses to Solomon that she wants to see him more. In other words, she makes it clear that she would like him to continue pursuing her. She doesn't lead him on, nor is she intentionally vague about her feelings toward him. It is evident that she wants to go forward with the relationship, telling him that she loves him at a deep soul level. Obviously, the outward physical attraction is there, but she also appreciates his character, personality, and heart. There is nothing of a casual relationship here but one of true love, where marriage is believed to be the likely outcome by both parties. She wants to know where he goes during the day with his flock, and she wishes to be invited to visit him. She doesn't want to play the seductress and prostitute as other women do to some of Solomon's friends while they are out with their sheep. She wants true romance, not manipulation by appealing to carnal appetites.

**8"If you yourself do not know,
Most beautiful among women,
Go forth on the trail of the flock
And pasture your young goats
By the tents of the shepherds.**

He responds by inviting her to come and visit him while he is working. He probably thought she already knew where he shepherded his flock and perhaps even wondered why she didn't come and visit if she adored him so much. He tells her where to go so she can take her own goats and visit the tents of the shepherds. He has responded to her interest by taking a step forward in furthering the relationship as they spend more time together. He makes it clear to her as well how he feels very early in this relationship. He thinks that she is the most beautiful among women. They are very open about what they think of one another early on in the relationship. Again, they are not playing games, but they are simply deeply attracted to one another, pursuing one another with the understanding that things could end up in marriage.

**9"To me, my darling, you are like
My mare among the chariots of Pharaoh.
10"Your cheeks are lovely with ornaments,
Your neck with strings of beads."
11"We will make for you ornaments of gold
With beads of silver."**

Here we get further insight into why Solomon is so caught up with this woman. Certainly, her character matters, but Solomon is drawn to her outward appearance which he complements. He doesn't say too much too fast, but he calls her his darling (i.e. companion- a word indicative of a relationship headed toward marriage) and compares her to a mare among chariots. Now, Pharaoh's chariots had to be exquisitely decorated and beautiful. Solomon's horse had to be the best in the kingdom. Though this isn't an analogy that we would use today in our culture, Solomon's point was clear: even amongst the beautiful, she was the most beautiful. He complements her cheeks, something we wouldn't do today either, but it was a high compliment to her without getting too risqué and complimenting her about features he shouldn't be focusing on yet. That is not to say that he wouldn't have noticed her beautiful features, but they are not his focus as he is trying to get to know her heart. He continues to tell her, in effect, that she has a beautiful face and that her jewelry looks good on her. Certainly, jewelry is not a forbidden thing in the Bible (Ezekiel 16:11-12), but a preoccupation with it is wrong as is using it to define beauty at the expense of the inner person (1 Peter 3:3-5). She is wearing a lovely necklace also which he notices. It is not extravagant, being merely of strings of beads. He pledges to make for her something even better, jewelry of gold and silver. Solomon knows that women appreciate these kinds of gifts as it reminds them that they are loved and special, worth the expense of silver and gold. Men should learn from Solomon that we need to speak kind words complementing the appearance of our beloved.

**12"While the king was at his table,
My perfume gave forth its fragrance.
13"My beloved is to me a pouch of myrrh
Which lies all night between my breasts.
14"My beloved is to me a cluster of henna blossoms
In the vineyards of Engedi."**

During a meal at the king's table, the young woman was aware that her perfume's fragrance was spreading throughout the room. This was her intention, as men, too, appreciate pleasant fragrances. Her beloved is so important to her that he is like precious myrrh and beautiful henna blossoms. He is a prized possession whom she wants to be with forever.

**15"How beautiful you are, my darling,
How beautiful you are!
Your eyes are like doves."
16"How handsome you are, my beloved,
And so pleasant!
Indeed, our couch is luxuriant!
17"The beams of our houses are cedars,
Our rafters, cypresses.**

The romance continues on, and Solomon can't get over how beautiful this woman is. He says it twice, referring again to her as his darling. He is enraptured with her beauty, both inward and outward, but certainly outward. He doesn't over spiritualize things, but he is

simply drawn to this wonderful creation and gift of God, his perfect complement. The exclamation points as he speaks of her beauty are not accidental. He can't contain himself, for she is so beautiful! He compliments her eyes, again not something too sexual at this point but something women really appreciate because it shows that the man takes notice of the little things and likes what he sees. Nothing escapes the notice of Solomon. He notices fragrances that she wears, jewelry that she chooses, and her delicate features such as cheeks and eyes. It is evident to the young woman that he takes careful note of how she looks and how she adorns herself because he adores her.

She responds to his enthusiasm for her beauty by calling him handsome (the analogous term for beautiful) and her beloved. These are not casual daters but those who are connected at the deepest level, both hoping that it will end in marriage. This man, she says, is pleasant to be around. He doesn't annoy her or take her for granted. He makes her feel as if she is the most precious and prized possession in all of the kingdom. Their relationship is anchored strong and is utterly wonderful and luxuriant. They are living in luxury, savoring one another, both being confident in the other's words and motives.

Song of Solomon 2

**1 "I am the rose of Sharon,
The lily of the valleys."**

Solomon has treated her so wonderfully and made her feel that she is so special that she thinks that she is the most precious of all that is precious. She is in ecstasy thinking about this relationship. He has made her feel so confident and beautiful in herself, not worrying any longer about her darkened skin.

**2 "Like a lily among the thorns,
So is my darling among the maidens."**

Solomon believes that, compared to the beauty of this woman, all other women are like thorns when compared to a lily. She far surpasses them all to the extent that he hardly notices any other women. He is so enraptured with this one woman, believing that he has the best and most beautiful among maidens. This incredible physical attraction is healthy and normal in a romantic relationship.

**3 "Like an apple tree among the trees of the forest,
So is my beloved among the young men
In his shade I took great delight and sat down,
And his fruit was sweet to my taste."**

As an apple tree stands out among trees of the forest, so too does Solomon stand out to the Shulammitte. There are many men out there, but she believes that her beloved is the best. She metaphorically sat down in the shade of his tree and tasted of his fruit. The fruit (nonsexual romantic touching and affection such as kissing and stroking) was sweet

and delightful. She is giving over her heart to him, feeling safe, cared for, and protected in his love (the shade of the tree).

**4" He has brought me to his banquet hall,
And his banner over me is love.**

Like a banner on a wall or a public proclamation, the king makes it clear to all that he delights in this woman. He publicly flatters her, making it clear that she is his. He is beginning to introduce her as his beloved, making the likely prospects of marriage clear to others.

**5" Sustain me with raisin cakes,
Refresh me with apples,
Because I am lovesick.**

**6" Let his left hand be under my head
And his right hand embrace me."**

Now the woman begins to let her mind and heart run away on her. She has given her heart to this man, and she begins to wish for being in his presence more often and more fully. There is romantic love and an enrapturing with the closeness that they do have. Yet she is getting ahead of herself, wishing for sexual intimacy or at the very least, an extreme intimacy which would certainly arouse and awaken sexual desire. She wants to be as close as humanly possible, embraced from top to bottom, left hand under her head and right hand embracing her, an obviously very intimate and enticing position, if not outright sexual. Yet this is not right until after marriage. Clearly she is taken with this man, and she needs to reign in her desires until they marry.

**7" I adjure you, O daughters of Jerusalem,
By the gazelles or by the hinds of the field,
That you do not arouse or awaken my love
Until she pleases."**

A major theme of the book begins here by saying that sexual love must not be awakened at all costs until it pleases, which is only after marriage. Sexual love completes the romantic bond; it is the climax. If it happens before the marriage commitment, it will lead to a loss of true romance, confusion, mistrust, and a general awkwardness and loss of joy. It can really mess things up and confuse the situation, and it only finds its proper place and fulfillment in marriage. Prior to marriage, nothing should be done that stirs up or rouses the sexual desire. Awakening love could mean simply having sex for the first time, at which point one is said to be sexually awakened, or it could mean that nothing should be done physically to get the sexual desire flowing. I believe the command to not awaken love until it pleases encompasses both. Certainly, sex before marriage is forbidden in the Scripture (Matthew 15:19), but why would God want us to even stimulate sexual desire when sex isn't Biblically permitted? Isn't such foolishness, leading only to sin, temptation, and disappointment? General affection (stroking an arm, playing with hair, holding hands, a quick kiss goodnight, etc.) is typically not going to be

a problem as far as prematurely stoking the sexual fire whereas passionate kissing or “heavy petting,” as it is referred to, probably will be problematic. Yet God must show us each by His Spirit where we should draw the line. In addition to touching, other things could arouse the sexual desire, such as the words we say or write to one another. Solomon has been very careful to tell this young girl that she is beautiful, but he does not speak of liking her sexual features until after they are married. The looks we give could be a nonverbal kind of sexual “talking.” We need to exercise self-control in how we use our body, eyes, gestures, and facial expressions so that we don’t intentionally or unintentionally cause sexual excitement to others outside of marriage. Certainly, any kind of pornography or vicarious living through a romance novel would also be inappropriate. Much dancing that is done today is highly sexual and intentionally so. The message for the Christian seeking to be married is to avoid any activity that gets the mind focused and preoccupied with sex. Any activity, thought, word, or experience which gets one excited toward the sexual experience must not be indulged in until the marriage night. Too many lose their purity because of a compromise in this area. Some justify certain sexual activities before marriage. Scripture is clear that anything that arouses or awakens sexual desire is wrong. General affection and romantic speech is good and healthy, but anything sexual or stimulating is not acceptable until after marriage. Done God’s way, the Christian who heeds God’s principles can have the best romance, honeymoon, and marriage imaginable.

8"Listen! My beloved!

**Behold, he is coming,
Climbing on the mountains,
Leaping on the hills!**

9" My beloved is like a gazelle or a young stag

**Behold, he is standing behind our wall,
He is looking through the windows,
He is peering through the lattice.**

She is now constantly thinking about her beloved and being with him. If the sexual experience had been done before marriage, then thoughts would be of sex, and romance would be lost. The climax would not be built as it should. Now, she has great ecstasy every day as she longs for her beloved. One day he comes to her dwelling place to find her and take her on a romantic date.

10" My beloved responded and said to me,

**'Arise, my darling, my beautiful one,
And come along.**

Again Solomon emphasizes, almost without even thinking, the beauty of this woman and the fact that she is his darling. He wants her to come with him for a special outing.

11' For behold, the winter is past,

The rain is over and gone.

12' The flowers have already appeared in the land;

**The time has arrived for pruning the vines,
And the voice of the turtledove has been heard in our land.
13'The fig tree has ripened its figs,
And the vines in blossom have given forth their fragrance.**

Winter is over, the fig trees are ripening, the rainy season is over, the flowers are out, and the growing season is in full swing. Spring is afoot, and the sights and smells are wonderful to be outside and enjoying.

**Arise, my darling, my beautiful one,
And come along!"**

He wants her to come with him and enjoy the beauty. He wants to enjoy the beauty of creation with his darling, his beautiful one. "Darling" is an important word because it shows that his mind is of a singular focus. He is consumed and enraptured with her and no one else. Her beauty, when it comes to women, is the only beauty that he cares to notice. He loves and adores her so much that he continues to draw her after him, which is what she wished for back in chapter one. Notice that he doesn't stop the drawing just because she is now caught up with him. He keeps romancing her, building the climax even more and more, not that it was a strain to do so. Yet they must be careful that they don't break down and sin, given the extremely strong desires they have for one another.

**14"O my dove, in the clefts of the rock,
In the secret place of the steep pathway,
Let me see your form,
Let me hear your voice;
For your voice is sweet,
And your form is lovely."**

Up to this point, their interaction had been predominantly if not totally in the presence of others. Now they are alone with one another. They find a beautiful scene, and they linger there. He calls her his dove, a term of beauty and endearment. They have found their own little special place amongst the clefts of the rocks that no one else knows about. It is their secret place where they can be alone. This is healthy for romance, and it is wonderful to be alone like this, enjoying one another. Solomon wants to sit back and enjoy her beauty. He is now taking in her entire form, calling it lovely. This gazing upon her beauty can be perfectly healthy and natural. For Solomon, it was love, not lust. We should remember, also, that their clothing was loose and flowing, not revealing and enticing like much western dress today. He is just appreciating his beloved, and he even wants to hear her voice. Perhaps he asked her to sing, or perhaps they just spoke to one another. The point is that he is enraptured by everything about her: form, voice, eyes, cheeks, etc.

**15"Catch the foxes for us,
The little foxes that are ruining the vineyards,
While our vineyards are in blossom."**

Being in a place all by themselves with no accountability, “little foxes” could come and tempt these lovers to do wrong. Their vineyards are in blossom, meaning that their feelings toward one another are strong and intense. Yet, just as a fox ruins a vineyard, so too can sin ruin what they have. They must guard their hearts, so when temptation comes, they resist it. If they find that they are in a compromising situation or finding it hard to control their passions, they must make some decisions to keep from putting themselves in a place of danger. But to say that a couple can never be alone is not backed by Scripture. These were two young people who fell in love of their own accord and who decided to pursue one another in love. It was not arranged or dictated by some authority figure. This was their choice, and they were going to have to live with the consequences of their decisions, good or bad.

**16" My beloved is mine, and I am his;
He pastures his flock among the lilies.
17" Until the cool of the day when the shadows flee away,
Turn, my beloved, and be like a gazelle
Or a young stag on the mountains of Bether."**

As the relationship progresses, we learn that the woman is thinking about being with Solomon all day long. Being apart from him is downright difficult. The woman knows that she is his, and he is hers. This is going to end in marriage, probably sooner rather than later. The feelings that they have for one another cannot be bottled up for long. She wants him to run to her so that they can be together. When love is this intense and deep, it is awful to be apart from one another, and the feeling lingers from first light to the “cool of the day when the shadows flee away.”

Song of Solomon 3

**1" On my bed night after night I sought him
Whom my soul loves;
I sought him but did not find him.**

Every night when she lies in bed she longs for her beloved. Obviously, he is not there, for they are not married. But night after night she misses him, just as she does throughout the day. He is whom her soul loves. She is attached deeply to him in love.

**2" I must arise now and go about the city;
In the streets and in the squares
I must seek him whom my soul loves.'**

One night she actually gets up and tries to find him because she cannot take it any longer. Her love is this deep. She is so consumed with him that she loses all inhibition and reason, walking through the streets and square trying to find him in the middle of the night.

I sought him but did not find him.

**3" The watchmen who make the rounds in the city found me,
And I said, 'Have you seen him whom my soul loves?'**

She tried to find him, but she could not. The night watchmen found her, and she asked them where her beloved was. Likely being aware of who she was, they figured something was going on for her to be out and about at night, and so they helped her find him.

4" Scarcely had I left them

**When I found him whom my soul loves;
I held on to him and would not let him go
Until I had brought him to my mother's house,
And into the room of her who conceived me."**

Finally, she leaves the watchmen and finds her beloved. She grasps on to him and won't let him go. He probably wonders what exactly is going on, but he wisely determines that she just is "drunk" with love. She brings him home to her mother's house to meet her initial objective of having him with her. Intimacy is on her mind, and she is vulnerable to sin. It is the middle of the night, she is tired, her passions are running wild, and they are alone in a bedroom. Yet they do not compromise, Solomon refraining her inhibition at this moment. Yet he probably wisely ascertains that they need to get married quickly for her sake and his. This kind of passion and love cannot be contained much longer. Furthermore, such love language and romance would not be justified without a responsible commitment to marry, and the time is rapidly approaching for this to happen.

**5" 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 pleases."**

Again, the theme is to keep sex for marriage and to not even arouse or awaken the sexual desire and passion until after the marriage vow. To do so is destructive.

**6" What is this coming up from the wilderness
Like columns of smoke,
Perfumed with myrrh and frankincense,
With all scented powders of the merchant?**

**7" Behold, it is the traveling couch of Solomon;
Sixty mighty men around it,
Of the mighty men of Israel.**

**8" All of them are wielders of the sword,
Expert in war;
Each man has his sword at his side,
Guarding against the terrors of the night.**

Indeed, the next scene is the wedding. Solomon is in his traveling coach with sixty mighty men around him, experts at war and wielders of the sword. The time is yet night, so they are protecting him from danger. From the wilderness is coming a grand procession accompanied by wonderful scents and fragrances.

9"King Solomon has made for himself a sedan chair

From the timber of Lebanon.

10"He made its posts of silver,

Its back of gold

And its seat of purple fabric,

With its interior lovingly fitted out

By the daughters of Jerusalem.

Solomon's chair is exquisitely decorated with silver, gold, purple fabric, and much other work done by the women of the land.

11"Go forth, O daughters of Zion,

And gaze on King Solomon with the crown

With which his mother has crowned him

On the day of his wedding,

And on the day of his gladness of heart."

All are called to come and gaze on King Solomon in his glory and splendor. His mother has placed a crown upon him on this, the day of his wedding, the day of his gladness of heart. The wedding day is a great joy because finally, what both parties have longed for is finally here. He is not doubting or questioning whether or not he should marry on this day, for it is a day of great joy as the woman of his delight finally will be joined to him for life. He has wanted this for a long time coming, and he couldn't think of anything better than marrying the most beautiful of women and one whom he loved dearly.

Song of Solomon 4

1"How beautiful you are, my darling,

How beautiful you are!

Your eyes are like doves behind your veil;

Your hair is like a flock of goats

That have descended from Mount Gilead.

Only now after the marriage vow has been publicly declared before God does Solomon begin to compliment the sexual features of his beloved, soon to be lover. Starting at the top of her body, he expresses how much he adores each part as he moves downward. He compliments her beauty, her eyes (even though she still has a veil), and her hair in imagery that she would have appreciated.

2"Your teeth are like a flock of newly shorn ewes

**Which have come up from their washing,
All of which bear twins,
And not one among them has lost her young.**

**3"Your lips are like a scarlet thread,
And your mouth is lovely
Your temples are like a slice of a pomegranate
Behind your veil.**

**4"Your neck is like the tower of David,
Built with rows of stones
On which are hung a thousand shields,
All the round shields of the mighty men.**

Continuing downward, he compliments her teeth as being perfect and complete. He compliments her lips, her mouth, and her temples. He compliments her neck which is adorned with flattering jewelry.

I think it is important that the veil at least symbolizes their purity up to this point. Even at this point, their time of consummation, he still works to romance her, thereby building the climax to its peak.

**5"Your two breasts are like two fawns,
Twins of a gazelle
Which feed among the lilies.**

**6"Until the cool of the day
When the shadows flee away,
I will go my way to the mountain of myrrh
And to the hill of frankincense.**

Up to this point, he had appreciated her form, but he had not indulged his mind about her sexual features. Now he directly compliments her about her breasts. He says that he will appreciate her beautiful breasts until the nighttime when the shadows flee away. She doesn't think that his speech about and adoration for her breasts is silly or weird. She appreciates the compliment, delights in his delight, and is even turned on by this further romantic speech.

**7"You are altogether beautiful, my darling,
And there is no blemish in you.**

From Solomon's vantage point, he sees his lover as altogether beautiful. He explains to her that she has no blemish. Women tend to get very much caught up with "physical defects" and "blemishes." He gives her the ultimate romantic words by saying that she is physically perfect from top to bottom. Interestingly, she did have at least one "blemish," given that her skin was dark and burned. Yet Solomon either wasn't bothered by it because he liked it, or more likely, he saw beyond it. (It is true that sometimes what women see as blemishes a particular man might see as perfect.) Regardless, he really believed to the depth of his heart that she was the most beautiful woman on earth.

**8"Come with me from Lebanon, my bride,
May you come with me from Lebanon
Journey down from the summit of Amana,
From the summit of Senir and Hermon,
From the dens of lions,
From the mountains of leopards.**

Having gone the way of the hill of frankincense and the mountain of myrrh (i.e. her breasts in v. 6), Solomon continues by journeying back down from her breasts. He asks her to continue to draw her attention to other aspects of her beauty.

**9" You have made my heart beat faster, my sister, my bride;
You have made my heart beat faster with a single glance of your eyes,
With a single strand of your necklace.**

Solomon is getting more and more excited as I am sure she is also. His heart rate is increasing just by looking at his bride. Just a single glance from her eyes is enough to get him excited. It is now time for the nonverbal communication to arouse and awaken love, as will naturally happen in this context. Even just looking at a part of her necklace is enough to suffice in getting his heart rate up. The necklace itself isn't, of course, what is exciting him, but it is that it is highlighting her beauty because it is her necklace on her body.

**10" How beautiful is your love, my sister, my bride!
How much better is your love than wine,
And the fragrance of your oils
Than all kinds of spices!**

Here they start making love to one another as Solomon compliments not her beauty, but the beauty of her love. Her love is better than the taste of wine, and the fragrance of the oils that she has put on are better than the best flavorings and spices. This was his way of telling her that nothing compared with her love and her smell. The issue was that both her love and her smell were hers, and this was what he wanted. Pleasant smells can enhance and supplement intimacy whereas negative odors definitely can detract. It is a loving thing to take care to how we present ourselves when engaging in sexual intimacy.

**11" Your lips, my bride, drip honey;
Honey and milk are under your tongue,
And the fragrance of your garments is like the fragrance of Lebanon.**

He really seems to like how she smells. Even her garments bring a pleasant fragrance to him. He really enjoys kissing her and enjoying the sweet "taste" of her mouth. It is a good thing to affirm to one's lover that the physical experience is enjoyable, though too many words can disrupt closeness and connectedness.

**12" A garden locked is my sister, my bride,
A rock garden locked, a spring sealed up.
13" Your shoots are an orchard of pomegranates
With choice fruits, henna with nard plants,
14" Nard and saffron, calamus and cinnamon,
With all the trees of frankincense,
Myrrh and aloes, along with all the finest spices.
15" You are a garden spring,
A well of fresh water,
And streams flowing from Lebanon."**

His bride is a virgin, symbolized by a locked garden and a well of fresh water. There was great wonder, pleasure, and beauty to be had in entering her "garden." Spices were rare, luxurious, and of immense value in this time, and Solomon compared the intimacy he desired with his bride to the best of the best things that he could reference.

**16" Awake, O north wind,
And come, wind of the south;
Make my garden breathe out fragrance,
Let its spices be wafted abroad
May my beloved come into his garden
And eat its choice fruits!"**

It is clear that Solomon is excited about becoming one with his wife, and this passage indicates that she is just as excited. She wants the experience to be pleasurable to him, she wants the closeness to him, and she wants to consummate the marriage. This is when love pleases. Solomon did all that he could to awaken the sexual passions with his words, affection, and passionate kisses of his mouth (v. 11). She did all that she could to awaken his desire by taking care of her appearance and presentation (pleasant odors, beautiful garments and jewelry, availing herself, etc.). She did give him a look of desire, and we can assume that her nonverbal communication back to him as he was romancing her indicated delight, love, and pleasure. But she didn't have to play the seductress (her beauty, smell, glances, and appearance was sufficient) or do some degrading dance. He loved her as she was, and he wanted to come and enjoy her. Now it was time to become one. We should note that there is no mention of a lot of the sexual perversions and lusts that are spoken of in our time (anal sex, oral sex, the need for sex toys, etc.). I believe that the Holy Spirit is telling us what is best, right, noble, and good, and He is leaving no mistake about it by being very clear. Sex is meant for pleasure, for reproduction, for intimacy, and to establish and maintain oneness in marriage. If desire is based in some act or tool, then true intimacy and oneness is compromised. That the other is our object of desire, attraction, and arousal is essential and foundational to proper Biblical sexual expression and enjoyment.

Song of Solomon 5

**1" I have come into my garden, my sister, my bride;
I have gathered my myrrh along with my balsam
I have eaten my honeycomb and my honey;
I have drunk my wine and my milk**

Solomon speaks of having consummated the marriage and having entered the garden. He says, in keeping with his earlier analogies and symbolism, that he enjoyed the garden.

**Eat, friends;
Drink and imbibe deeply, O lovers."**

This is likely God speaking here, giving His blessing and approval to what they are doing. He tells them to indulge of the goodness and wonder of His idea of sexual intimacy. The word for "friends" should be better translated "companions." The word for "imbibe" means literally "drunk." God wants us to be overwhelmed and carried away with love, letting go, loving, and enjoying His idea of sexual intimacy in marriage. We are to be consumed with pleasure, intimacy, love, and affection. The sights, the fragrant smells, the garments, the jewelry, and the romance all lead to a healthy and normal experience of intimacy in marriage.

**2" I was asleep but my heart was awake.
A voice! My beloved was knocking:
'Open to me, my sister, my darling,
My dove, my perfect one!
For my head is drenched with dew,
My locks with the damp of the night.'**

God is very realistic in the Scriptures, highlighting the goods and bads of people. Not long after the consummation of the marriage and perhaps even the same night, a conflict occurs. Soon into their marriage, perhaps even their first night together, she has a dream. She says she was sleeping but her heart was awake, so she was probably in a very deep sleep. She hears a voice, and she is awakened by a knock on a door. For whatever reason, Solomon had to leave the bedroom and go outside. He was drenched with dew and wanted to be let back in. She hears him knocking and recognizes the voice as her beloved.

**3" I have taken off my dress,
How can I put it on again?
I have washed my feet,
How can I dirty them again?**

She says to him that she would need to get dressed in proper attire to come out to him, and she says that she doesn't want to dirty her feet again since she has already washed them. In other words, she makes it sound like she is going to leave him out in the damp night. This could easily offend Solomon, for one would think that she would at least go

through the minor inconveniences so that he can come inside and be with her, let alone get out of the damp night.

**4" My beloved extended his hand through the opening,
And my feelings were aroused for him.
5" I arose to open to my beloved;
And my hands dripped with myrrh,
And my fingers with liquid myrrh,
On the handles of the bolt.**

Solomon reached his hand through the opening to likely signal to her to come and open the door. Maybe he made some kind gestures trying to show her that he missed her. The bottom line is that something aroused her feelings toward him, and she put fragrances on her fingers and hands, even spilling some onto the bolt as she went to open the door.

**6" I opened to my beloved,
But my beloved had turned away and had gone!
My heart went out to him as he spoke
I searched for him but I did not find him;
I called him but he did not answer me.**

But in this delay he left her, and she longed for him but could not find him. She called but he did not answer. Perhaps he had been angry at her secondary delay, losing patience, and went to go and calm down somewhere. Perhaps she took so long that he thought she wasn't going to come or that she fell back to sleep. Either way, he left.

**7" The watchmen who make the rounds in the city found me,
They struck me and wounded me;
The guardsmen of the walls took away my shawl from me.**

Yet things got even worse. As she searched for Solomon, she came upon some of the watchmen making their rounds in the city. She was covered with a shawl, so perhaps they didn't recognize her and thought she was sneaking around as a prowler or thief, perhaps as a spy for an enemy kingdom (see 6:12). They struck her, injured her, and took her shawl.

**8" I adjure you, O daughters of Jerusalem,
If you find my beloved,
As to what you will tell him:
For I am lovesick."**

Perhaps at this point they recognize that she is the king's wife, and they let her go to be with some of the other women. She adjures them, as adamantly as she wanted to emphasize that sex is only for marriage, to tell him that she is lovesick for him. She misses her beloved, and she wants that message conveyed to him, wherever he is.

**9"What kind of beloved is your beloved,
O most beautiful among women?
What kind of beloved is your beloved,
That thus you adjure us?"**

Clearly they are taken by her adjuration such that they ask her why she is so lovesick. They want to know why she admires him so. They also comment on her beauty as being most beautiful among women. Clearly, Solomon could see that she was beautiful, and her concern about her sun-darkened skin was no big deal. It wasn't too difficult for Solomon to say and see that she had no blemishes.

**10"My beloved is dazzling and ruddy,
Outstanding among ten thousand.**

She immediately starts by describing his physical features. She is enraptured by his dazzling looks and ruddy complexion (like his father David (1 Samuel 16:12)). She says that he is outstanding even if he was to be compared with ten thousand other men. Clearly, Solomon is most attractive and desirable to her.

**11"His head is like gold, pure gold;
His locks are like clusters of dates
And black as a raven.**

**12"His eyes are like doves
Beside streams of water,
Bathed in milk,
And reposed in their setting.**

**13"His cheeks are like a bed of balsam,
Banks of sweet-scented herbs;
His lips are lilies
Dripping with liquid myrrh.**

She loves his head, his black hair, his tender eyes, the smell of his cheeks, and the taste of his kisses.

**14"His hands are rods of gold
Set with beryl;
His abdomen is carved ivory
Inlaid with sapphires.**

**15"His legs are pillars of alabaster
Set on pedestals of pure gold;
His appearance is like Lebanon
Choice as the cedars.**

**16"His mouth is full of sweetness
And he is wholly desirable.**

**This is my beloved and this is my friend,
O daughters of Jerusalem."**

She adores his hands, his abdomen, and his legs. His appearance is as ideal as a cedar tree, which was very important in the culture for building. She loves his kisses and says that he is wholly desirable. Just as Solomon has gone from head downward describing her beauty to her, she now tells of his extravagant appearance and love to some of the women of the town, tastefully keeping the intimate thoughts to herself. She is trying to show them how important and special this man is to her, and she does a very formidable job of convincing them about the wonder of her beloved companion.

Song of Solomon 6

**1"Where has your beloved gone,
O most beautiful among women?
Where has your beloved turned,
That we may seek him with you?"**

They offer to seek him with her, given that it seems dangerous for her to be out and about alone.

**2"My beloved has gone down to his garden,
To the beds of balsam,
To pasture his flock in the gardens
And gather lilies.**

Somehow she learns or discerns that he has gone to his garden to pasture his flock there and gather some flowers. She rejoices thus to find him and be well-received by him.

**3"I am my beloved's and my beloved is mine,
He who pastures his flock among the lilies."**

She is at rest in knowing that she loves her beloved and he loves her.

**4"You are as beautiful as Tirzah, my darling,
As lovely as Jerusalem,
As awesome as an army with banners.**

Though they had had some confusing and hurtful miscommunication (which happens in marriage), he immediately tells her that she is extremely beautiful and lovely, a delight to look upon. This affirms his love and delight in her regardless of what had happened. This is unconditional, committed love.

**5"Turn your eyes away from me,
For they have confused me;**

Next, however, he does address the situation and conflict, though, given that they are in public, he doesn't finish it, presumably, until later when they are in private. Earlier, he had been enticed by one glance of her eyes. Here, he tells her to look away because her eyes have confused him. The word for "confused" literally means "to behave proudly or act boisterously, arrogantly, or insolently."¹ Thus, it still seems that they have some differences to work out. She still looks good to him, and he affirms his commitment to her. Yet he acknowledges that something needs to be worked out.

**Your hair is like a flock of goats
That have descended from Gilead.
6"Your teeth are like a flock of ewes
Which have come up from their washing,
All of which bear twins,
And not one among them has lost her young.
7"Your temples are like a slice of a pomegranate
Behind your veil.**

He compliments her hair, her teeth, and her temples, continuing to emphasize that he thinks she is beautiful. A clear message from this book is that physical attraction is healthy, normal, and good when done in a Biblical fashion. We should not overemphasize the inner person at the expense of ignoring the outer person. Though the outer person is decaying, it is still relevant.

**8"There are sixty queens and eighty concubines,
And maidens without number;
9But my dove, my perfect one, is unique:**

Though Solomon would take on a lot more queens and concubines, at this point there were only 140, though there were many more maidens in the kingdom. Yet he tells her that she is his perfect one, unique among all the rest. This is a high compliment, though a better compliment would be if there were no other queens or concubines.

**She is her mother's only daughter;
She is the pure child of the one who bore her
The maidens saw her and called her blessed,
The queens and the concubines also, and they praised her, saying,
10'Who is this that grows like the dawn,
As beautiful as the full moon,
As pure as the sun,
As awesome as an army with banners?'**

She is the only daughter of her mother. She was called blessed by the maidens and praised by the queens and concubines as being as beautiful as the moon and pure as the sun. Clearly, this was a beautiful girl.

¹ Brown, Driver, Briggs and Gesenius. "Hebrew Lexicon entry for Rahab". "The NAS Old Testament Hebrew Lexicon". <<http://www.biblestudytools.net/Lexicons/Hebrew/hebrew.cgi?number=7292&version=kjv>>.

**11" I went down to the orchard of nut trees
To see the blossoms of the valley,
To see whether the vine had budded
Or the pomegranates had bloomed.**

Solomon begins to explain his side of the story. He says that he went down to an orchard of nut trees (perhaps to just have some time to reflect or maybe to cool down his anger over being left outside). He looked at the blossoms of the valley to see whether the vine had budded or the pomegranates were in bloom. Was this of urgent importance for him to be out in the night? No, but it was better than lashing out in anger. Now, they could calmly work things out, especially once they were off by themselves.

**12" Before I was aware, my soul set me
Over the chariots of my noble people."**

He didn't come home after going for a walk because duty had called, and he needed to be set over the chariots of his people. Thus, there was a long time that had passed where she didn't know where he was before learning that he was tending to his sheep. If there was a threat from outside the kingdom, this might explain more why the guards so aggressively stopped his wife as she wandered about hidden under a shawl. They may have thought she was a spy from the enemy.

**13" Come back, come back, O Shulammite;
Come back, come back, that we may gaze at you!"
"Why should you gaze at the Shulammite,
As at the dance of the two companies?"**

The people who saw this Shulammite woman wanted her to stay out in public so that they could gaze upon her beauty. Yet Solomon says that they shouldn't be gazing upon her as such would be inappropriate. They can gaze at the movements of the chariots and armies, but they shouldn't be gazing upon his beloved. A Biblical husband thus looks out for his wife and comes to her defense when her rights are being violated.

Song of Solomon 7

**1" How beautiful are your feet in sandals,
O prince's daughter!
The curves of your hips are like jewels,
The work of the hands of an artist.
2" Your navel is like a round goblet
Which never lacks mixed wine;
Your belly is like a heap of wheat
Fenced about with lilies.**

The ancient imagery aside, it is clear that Solomon and the Shulammitte have worked out their conflicts because they are back at admiring one another sexually again. Here he says that her feet look beautiful in sandals, and he calls her a daughter of a prince. She is not of royal lineage, being of humble birth, but this is a high compliment. He is saying, in effect that she is a woman of nobility, to which the phrase could just have easily been translated. He admires the curves of her hips, her navel, and her belly. All parts of her are a delight to him.

**3"Your two breasts are like two fawns,
Twins of a gazelle.
4"Your neck is like a tower of ivory,
Your eyes like the pools in Heshbon
By the gate of Bath-rabbim;
Your nose is like the tower of Lebanon,
Which faces toward Damascus.**

As further evidence that their differences were worked out, he enjoys looking at her eyes once again. He also expresses his delight in noticing her breasts, her neck, and her nose.

**5"Your head crowns you like Carmel,
And the flowing locks of your head are like purple threads;
The king is captivated by your tresses.
6"How beautiful and how delightful you are,
My love, with all your charms!**

There are so many things about her that charm Solomon. He loves her head and her hair. She is totally beautiful and delightful to him, and he is sure to express this to her. His romantic speech toward her has not diminished since their first night together.

**7"Your stature is like a palm tree,
And your breasts are like its clusters.
8"I said, 'I will climb the palm tree,
I will take hold of its fruit stalks.'
Oh, may your breasts be like clusters of the vine,
And the fragrance of your breath like apples,
9And your mouth like the best wine!"
"It goes down smoothly for my beloved,
Flowing gently through the lips of those who fall asleep.**

Getting more and more intimate and sexual, Solomon speaks of touching her breasts and indulging in kissing her.

**10"I am my beloved's,
And his desire is for me.**

After they express their love toward one another, the Shulammite is convinced that she belongs to Solomon and that he delights in her. His love, delight, and affection with her are more than evident.

**11"Come, my beloved, let us go out into the country,
Let us spend the night in the villages.**

**12"Let us rise early and go to the vineyards;
Let us see whether the vine has budded
And its blossoms have opened,
And whether the pomegranates have bloomed.
There I will give you my love.**

**13"The mandrakes have given forth fragrance;
And over our doors are all choice fruits,
Both new and old,
Which I have saved up for you, my beloved.**

He speaks of going on a romantic trip with her out into the country, spending a night in one of the villages. He says that they will go and visit the vineyards and look at the pomegranates together. Last time he took a walk like this he was by himself. This time, he is going to make sure that they stay together and go together. The mandrakes, which were supposed to increase sexual desire and/or fertility, were saved up by Solomon for this occasion. She appreciates that he desires her sexually and is planning on romancing her as such. The forethought and planning is highly valued because it means that she is highly valued.

Song of Solomon 8

**1"Oh that you were like a brother to me
Who nursed at my mother's breasts.
If I found you outdoors, I would kiss you;
No one would despise me, either.**

**2"I would lead you and bring you
Into the house of my mother, who used to instruct me;
I would give you spiced wine to drink from the juice of my pomegranates.**

**3"Let his left hand be under my head
And his right hand embrace me."**

Likely what is going on here is that she is once again missing Solomon as he must attend to all of his kingly duties. If he was like a brother and if they lived in the same small unknown house, then they would probably have more time together. Right now, she is probably feeling despised given that, not only is Solomon busy with the things pertaining to running a kingdom, but he also has many other queens and concubines to satisfy. Thus, he is really damaging this relationship, and she misses him. She longs for the times where they can be intimate. She wants him to focus on her.

4"I want you to swear, O daughters of Jerusalem,

**Do not arouse or awaken my love
Until she pleases."**

The general theme of the book is repeated. Here, however, the context is different. She is longing for sexual intimacy when there is no reason to believe that it is going to occur in the near future. There is nothing wrong with desiring intimacy with one's spouse, but she is putting herself in a risky position by letting sexual thoughts and desires overwhelm her to where she is wishing for an alternate life and reality. The warning is that we should not get carried away with sexual thoughts if even for our own partner when we are apart from one another as spouses. Even in marriage, there are unhealthy times, ways, and places to arouse and awaken love, particularly when it will be some time before we are alone with our spouse. Certainly, we shouldn't begin fantasizing about what we cannot and do not have. This awakens sexual desire at a time when it cannot be rightfully satisfied. We need to be content with the reality of our circumstances and be grateful that we have the time and intimacy that we do have with our spouse. That said, we need to be sure that we are not neglecting our marital "duties" to our spouse (1 Corinthians 7:3-5).

**5"Who is this coming up from the wilderness
Leaning on her beloved?"**

This is likely Solomon and the Shulammitte as observed from a third party, perhaps the daughters of Jerusalem. She is seen leaning on her beloved, taking comfort in him as she did back in 2:3 when she spoke of being in the shade of him, her "apple tree."

**"Beneath the apple tree I awakened you;
There your mother was in labor with you,
There she was in labor and gave you birth.**

It was only after she had given her heart over to him and found security and comfort with him that they got married and then expressed themselves to one another sexually (cf. 2:3 as to what being under the apple tree means). It was only after they committed themselves to one another in marriage that he awakened her sexual desire. This is not a literal apple tree where they had their first sexual encounter. Their first sexual awakening was after their marriage, probably in some bridal chamber, not under a tree out in the public as night came on. Furthermore, it would have been a horrible choice of romance to consummate their marriage in the same place that her mother gave birth to her. The apple tree must be understood to be metaphorical as in 2:3 describing being in the security of one's beloved (in this instance, spouse) with utter trust. Thus, it follows that in the same way as she feels secure in his love, so too was this the condition for her mother with her husband when she bore her daughter, the Shulammitte. Sex, intimacy, and children are only meant for after marriage and an established confidence and commitment. Only once one's heart has been totally given over and a vow has been made should these things happen. This idea naturally leads into the commitment, loyalty, and belonging themes of v. 6-7.

6"Put me like a seal over your heart,

**Like a seal on your arm
For love is as strong as death,
Jealousy is as severe as Sheol;
Its flashes are flashes of fire,
The very flame of the LORD.**
**7"Many waters cannot quench love,
Nor will rivers overflow it;
If a man were to give all the riches of his house for love,
It would be utterly despised."**

Solomon emphasizes, continuing in the same train of thought, that love must be permanent and with complete trust for one another. Without permanency and trust, a marriage cannot stand. Thus, he wants her to know that his love toward her is as good as a seal over her heart and on her arm. He is symbolically explaining that his love is to be etched on her heart and arm so that she knows that his love is sure. If she is not sure of his love, her heart and desire might be prone to wander and find its fulfillment elsewhere. Indeed, Solomon understands the pull of love, being as strong as death itself, which is rather strong given that all humans eventually succumb to its power. Jealousy for what others have is as serious and as consuming as the place of the dead. When one partner is not being faithful to the other in terms of time, affection, and commitment, it is easy for the other to become jealous and look for love elsewhere. As a fire consumes, so, too, do the flames of jealousy. When one gives into jealousy, he or she will be metaphorically burned, suffering hurt, harm, and loss. Sin is always a stealer of joy. Yet love is at least the equal of jealousy in terms of its power and sway. No amount of water flowing could quench the fire of true love that is looked after and held in commitment and faithfulness. No amount of temptation can put it out, for the marriage satisfies. This kind of love is priceless, something which no amount of money can buy and that which no amount of money could persuade someone to surrender or sell. Even if an incredible sum of money were offered, it would be turned down because those who have a great and God-honoring marriage wouldn't give it up for anything. But this kind of marriage isn't possible if God's principles are not followed or if a commitment isn't made and maintained. Yet no marriage bond is worth giving up for anything as God is not honored by divorce (Malachi 2:16).

**8"We have a little sister,
And she has no breasts;
What shall we do for our sister
On the day when she is spoken for?
9"If she is a wall,
We will build on her a battlement of silver;
But if she is a door,
We will barricade her with planks of cedar."**

Some people in the kingdom, perhaps some of the daughters of Jerusalem, come and ask for advice from the Shulammitte. Clearly, they see that she has a marriage worth envying, and they want to know what they should do to help lead their younger sister in a path that

could lead to a fulfilling marriage for her. She is still young, having not gone through puberty, but they are aware that someday some man will show interest in her and pursue marriage with her. They are wise to think through things before the time arrives. If we don't think through standards, principles, and boundaries beforehand, we won't likely make wise choices when decision time arrives. What they hope to do is protect her from danger so that her purity is maintained.

**10" I was a wall, and my breasts were like towers;
Then I became in his eyes as one who finds peace.**

The Shulammitte follows their analogy and says that she herself was like a wall. And if she was like a wall with her standards, she made sure that she was not going to give away her sexual purity and dignity in saying that her breasts were like towers. The tower was the place of ultimate security, the last resort. It was the stronghold of strongholds (cf. Judges 9:51, Proverbs 18:10). There was no way she was going to let any man be seduced into sin because of immodesty on her part. Nor was she going to be weak in judgment and restraint, letting herself be taken advantage of sexually. She was going to be sure to keep herself pure until marriage, and it is important that Solomon's resolution was the same. Her breasts were going to stay untouched until the wedding night. The word for peace could also mean favor. Because of her stand for morality and purity, she found that Solomon really appreciated her even more. She found a man who had a joy in honoring her and God, and he found a woman who had dignity and honor as well. Both benefited by her guarding what should be kept for marriage. He never spoke once of his attraction and desire for her breasts until the wedding night. They were not going to come between their love and commitment to each other and to God. They were barricaded in a stronghold. Thus, they both had peace and welfare in their relationship. Not even a hint of immorality was going to be named regarding their relationship (cf. Ephesians 5:3).

**11" Solomon had a vineyard at Baal-hamon;
He entrusted the vineyard to caretakers
Each one was to bring a thousand shekels of silver for its fruit.**

Solomon had an actual vineyard which he entrusted to caretakers who were to bring a thousand shekels of silver for its fruit. They could make money off of the fruit, but they had to pay a leasing amount in the sum of one thousand pieces of silver.

**12" My very own vineyard is at my disposal;
The thousand shekels are for you, Solomon,
And two hundred are for those who take care of its fruit."**

Referring to her own body as a vineyard, she explains that she has given her entire being to Solomon. Solomon alone reaps the entire benefit of her vineyard, i.e. her purity and devotion to him. Two hundred of the shekels are allotted by Solomon's approval to maintain her appearance and beauty. In other words, though he has a right by her permission to have her and be with her whenever he wants, he is sure to give her time to

herself and a chance to be refreshed inwardly and outwardly. She is able to care for her appearance and state of mind (cf. how the word “fruit” is used in 2:3; 4:13, 16; 7:8, 13)

**13"O you who sit in the gardens,
My companions are listening for your voice--
Let me hear it!"**
**14"Hurry, my beloved,
And be like a gazelle or a young stag
On the mountains of spices."**

Solomon spent a fair amount of time in the gardens, perhaps carrying on official business in a place of beauty. Her friends were listening for his voice, and she desperately wanted to hear it. Even some time into their marriage, the flame is still hot. The overriding theme of the book (in addition to the theme of purity) is that sexual expression in marriage is good, normal, desirable, and healthy. In fact, it appears that it is even a sign of a healthy marriage. This woman couldn't wait to hear her husband's voice. She wanted him to hurry on home so that he could get back to making love to her, visiting his favorite “mountains” (cf. 4:5-6, 8). She loved intimacy with her husband because she loved her husband and knew that he loved her. She invited the sexual touching because he was so good and loving toward her. This is a picture of how marriage should be.

By Brent Barnett of www.relevantbibleteaching.com