

A photograph of a couple walking through a field of tall grass at sunset. The woman is on the left, wearing a light-colored sweater and dark pants, holding the hand of the man on the right, who is wearing a plaid shirt. The scene is bathed in warm, golden light.

# Love Story



A STUDY OF THE SONG OF SOLOMON

1:1-4

A romantic scene of a couple holding hands in a field of tall grass at sunset. The background is a warm, golden-orange glow from the setting sun, creating a soft and intimate atmosphere. The couple is positioned in the center, with their hands clasped together. The woman is wearing a light-colored sweater, and the man is wearing a plaid shirt. The grass is tall and thin, swaying gently in the breeze.

Song 1:1 The song of songs, which *is* Solomon's.

2 Let him kiss me with the kisses of his mouth: for thy love is better than wine.

3 Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.

4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

## Review

Tonight, we continue our new journey into a book that I have never taught, only studied. As I mentioned last week, the book known as “Song of Solomon,” is a very complicated and controversial book. For about the last 3,000 years, scholars have debated its contents, how to interpret it, and whether or not it should be included in the canon of Scripture.

Last week, we considered the following introductory material:

## TITLE

In the Hebrew Bible the title of this book is "The Song of Songs of Solomon." It comes from 1:1.

## WRITER AND DATE

Many references to Solomon throughout the book confirm the claim of 1:1 that **Solomon wrote this book** (cf. 1:4-5, 12; 3:7, 9, 11; 6:12; 7:5; 8:11-12; 1 Kings 4:33). **He reigned between 971 and 931 B.C.**

A photograph of a couple holding hands in a field of tall grass at sunset. The scene is bathed in a warm, golden light, with the sun low on the horizon, creating a soft glow. The couple is seen from the waist down, with their hands clasped together in the center. The person on the left is wearing a light-colored sweater and dark pants, while the person on the right is wearing a plaid shirt and dark pants. The background is a field of tall, dry grasses.

GENRE AND INTERPRETATION

PURPOSE

CANONICITY

TEXT

MESSAGE

*Summary*

- ❖ The primary purpose of this book is to demonstrate love's fulfillment between a husband and wife.
- ❖ By application, this book is reflective of a deepening love relationship between God and a believer.

A romantic scene of a couple holding hands in a field of tall grass at sunset. The image is overlaid with a semi-transparent dark red filter. The couple is seen from the waist down, with their hands clasped together. The background is a soft, warm glow from the setting sun, creating a golden light on the grass.

Tonight, we begin the exegesis of this wonderful book.

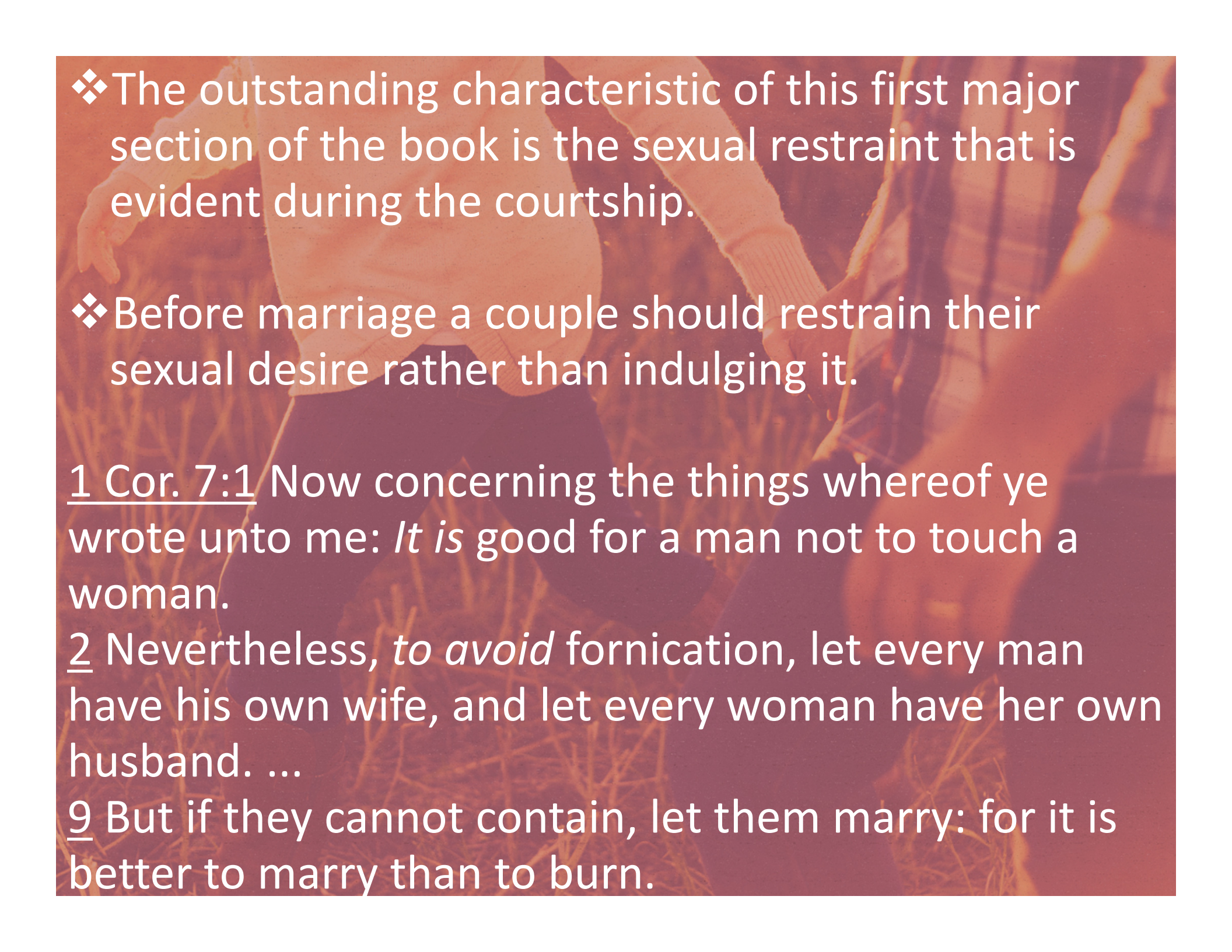
I. AN HOUR OF TROUBLE, 1:1-8

*Introduction*, 1:1

The Shulamite remembers:

A. The Fervor Her Beloved Had Shown toward Her,  
1:1-2

Song 1:1 The song of songs, which *is* Solomon's.  
2 Let him kiss me with the kisses of his mouth: for thy  
love *is* better than wine.



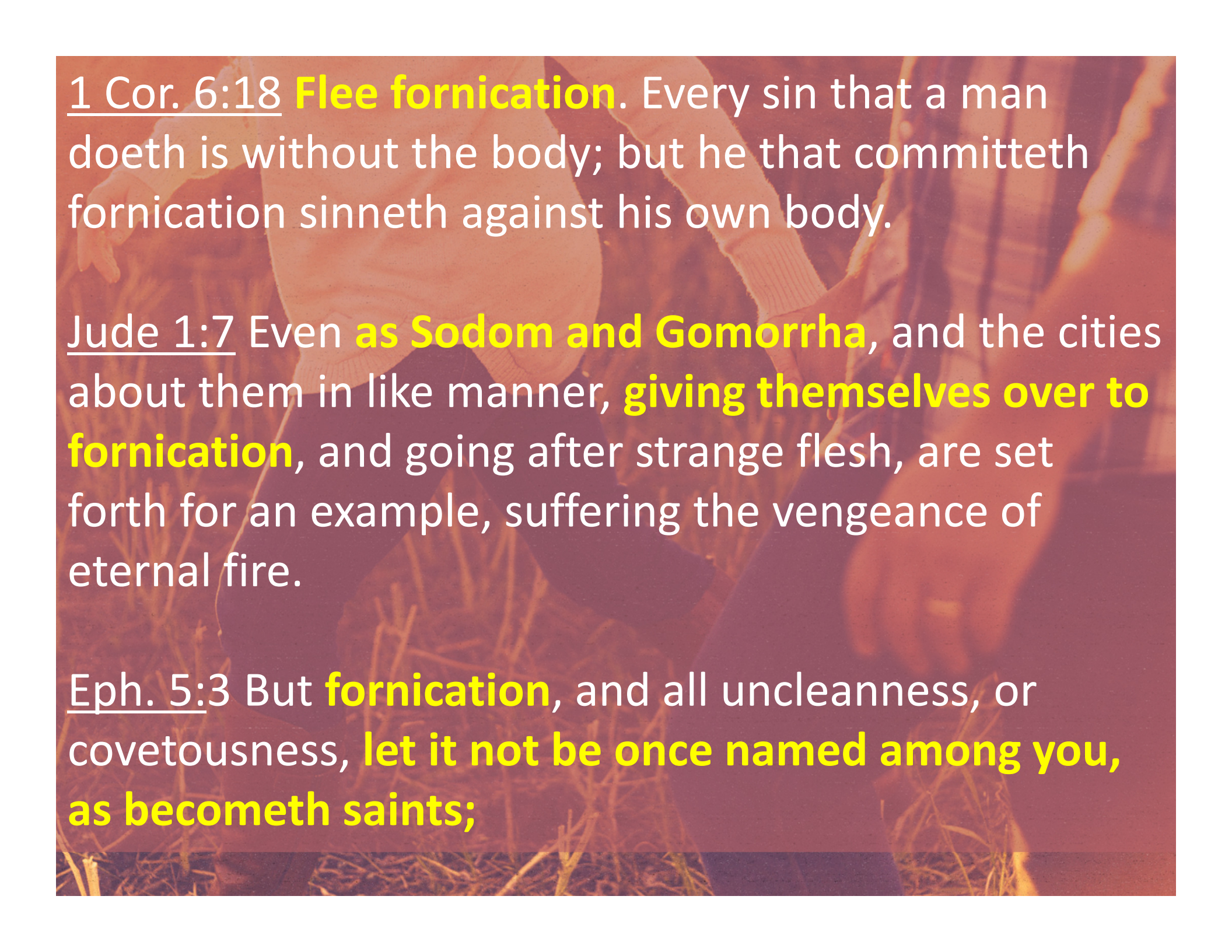
❖ The outstanding characteristic of this first major section of the book is the sexual restraint that is evident during the courtship.

❖ Before marriage a couple should restrain their sexual desire rather than indulging it.

1 Cor. 7:1 Now concerning the things whereof ye wrote unto me: *It is good for a man not to touch a woman.*

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband. ...

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

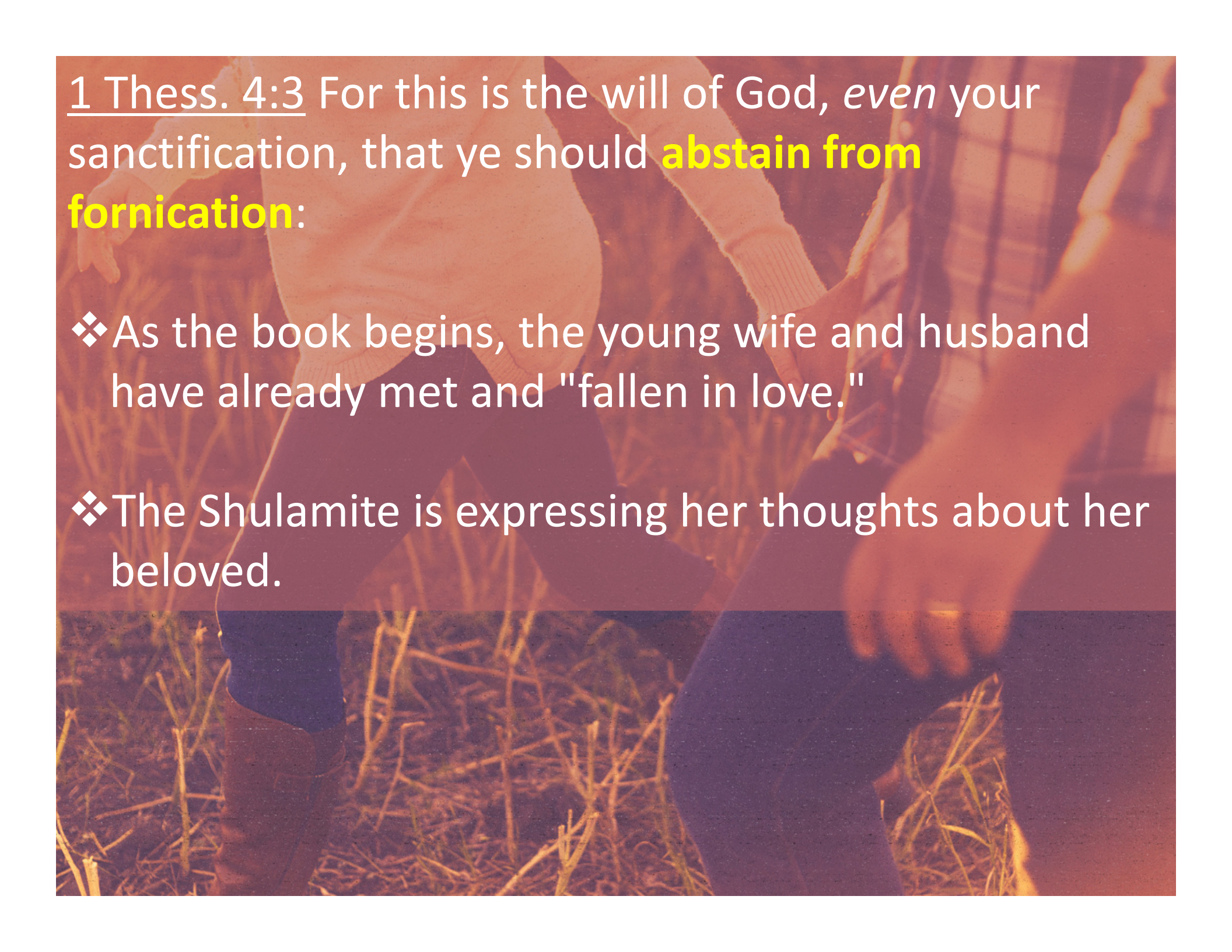


1 Cor. 6:18 **Flee fornication.** Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

Jude 1:7 Even **as Sodom and Gomorrha**, and the cities about them in like manner, **giving themselves over to fornication**, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

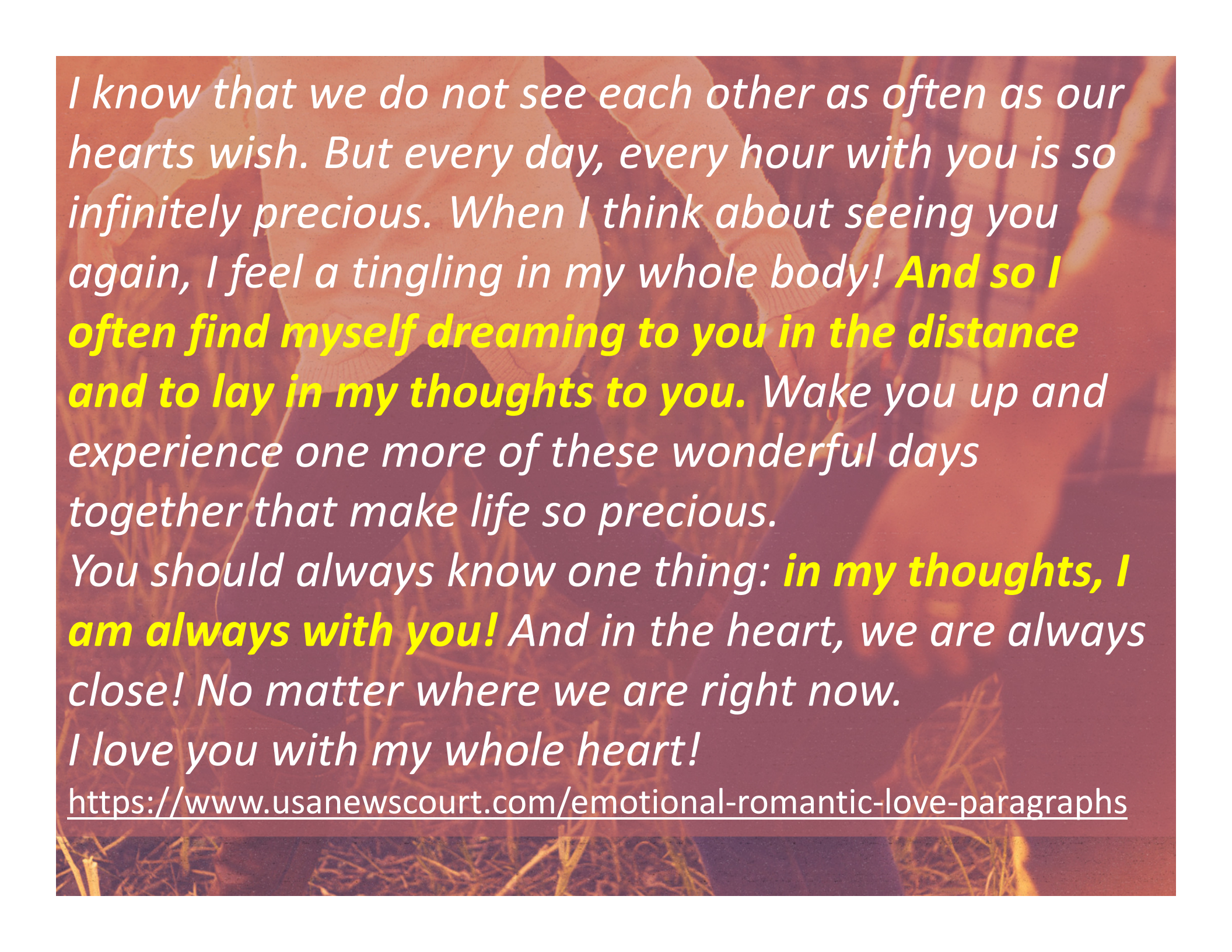
Eph. 5:3 But **fornication**, and all uncleanness, or covetousness, **let it not be once named among you, as becometh saints;**





1 Thess. 4:3 For this is the will of God, *even* your sanctification, that ye should **abstain from fornication**:

- ❖ As the book begins, the young wife and husband have already met and "fallen in love."
- ❖ The Shulamite is expressing her thoughts about her beloved.

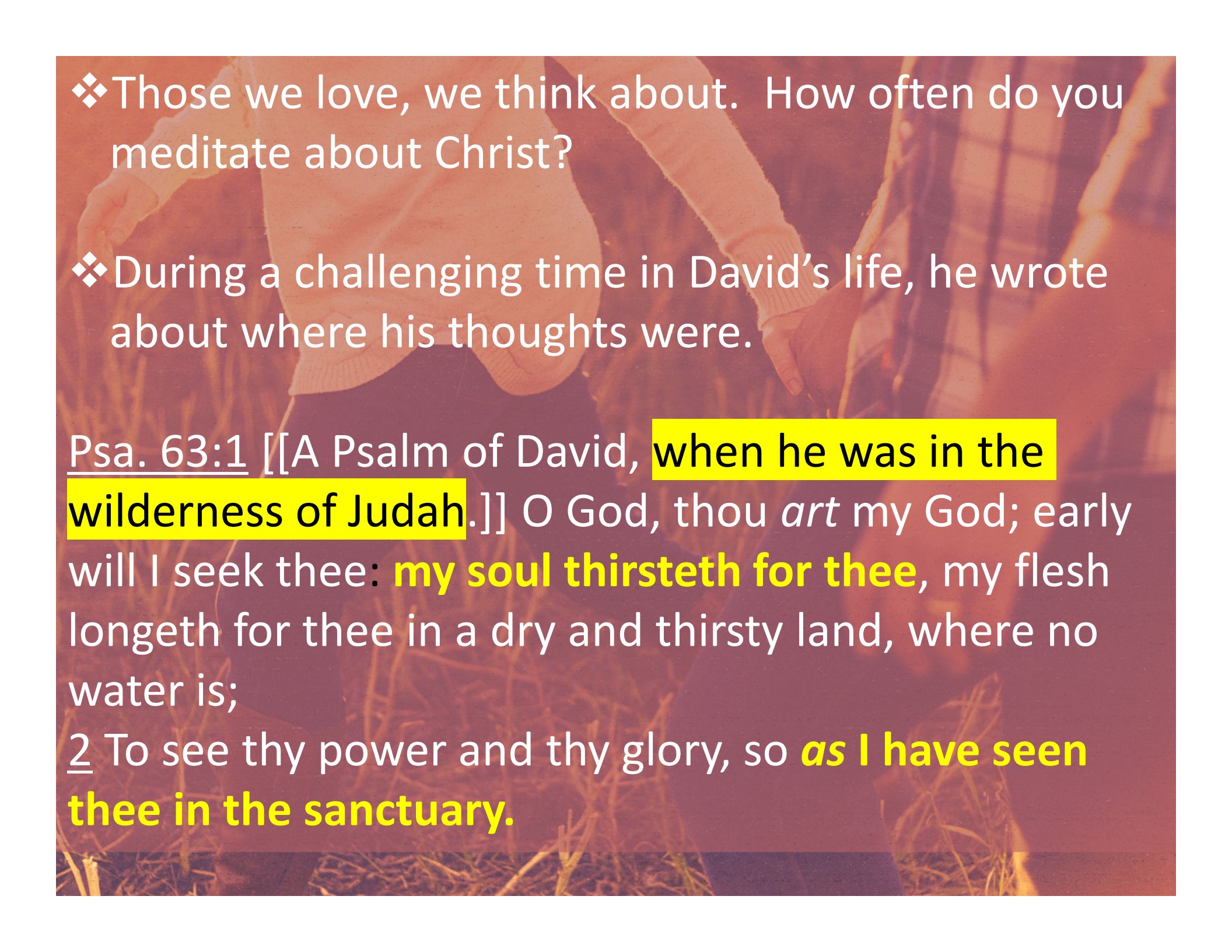


*I know that we do not see each other as often as our hearts wish. But every day, every hour with you is so infinitely precious. When I think about seeing you again, I feel a tingling in my whole body! **And so I often find myself dreaming to you in the distance and to lay in my thoughts to you.** Wake you up and experience one more of these wonderful days together that make life so precious.*

*You should always know one thing: **in my thoughts, I am always with you!** And in the heart, we are always close! No matter where we are right now.*

*I love you with my whole heart!*

<https://www.usanewscourt.com/emotional-romantic-love-paragraphs>

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- ❖ Those we love, we think about. How often do you meditate about Christ?
  - ❖ During a challenging time in David's life, he wrote about where his thoughts were.

Psa. 63:1 [[A Psalm of David, **when he was in the wilderness of Judah.**]] O God, thou *art* my God; early will I seek thee: **my soul thirsteth for thee**, my flesh longeth for thee in a dry and thirsty land, where no water is;

2 To see thy power and thy glory, so **as I have seen thee in the sanctuary.**

3 Because **thy lovingkindness is better than life**, my lips shall praise thee. (**chased**)

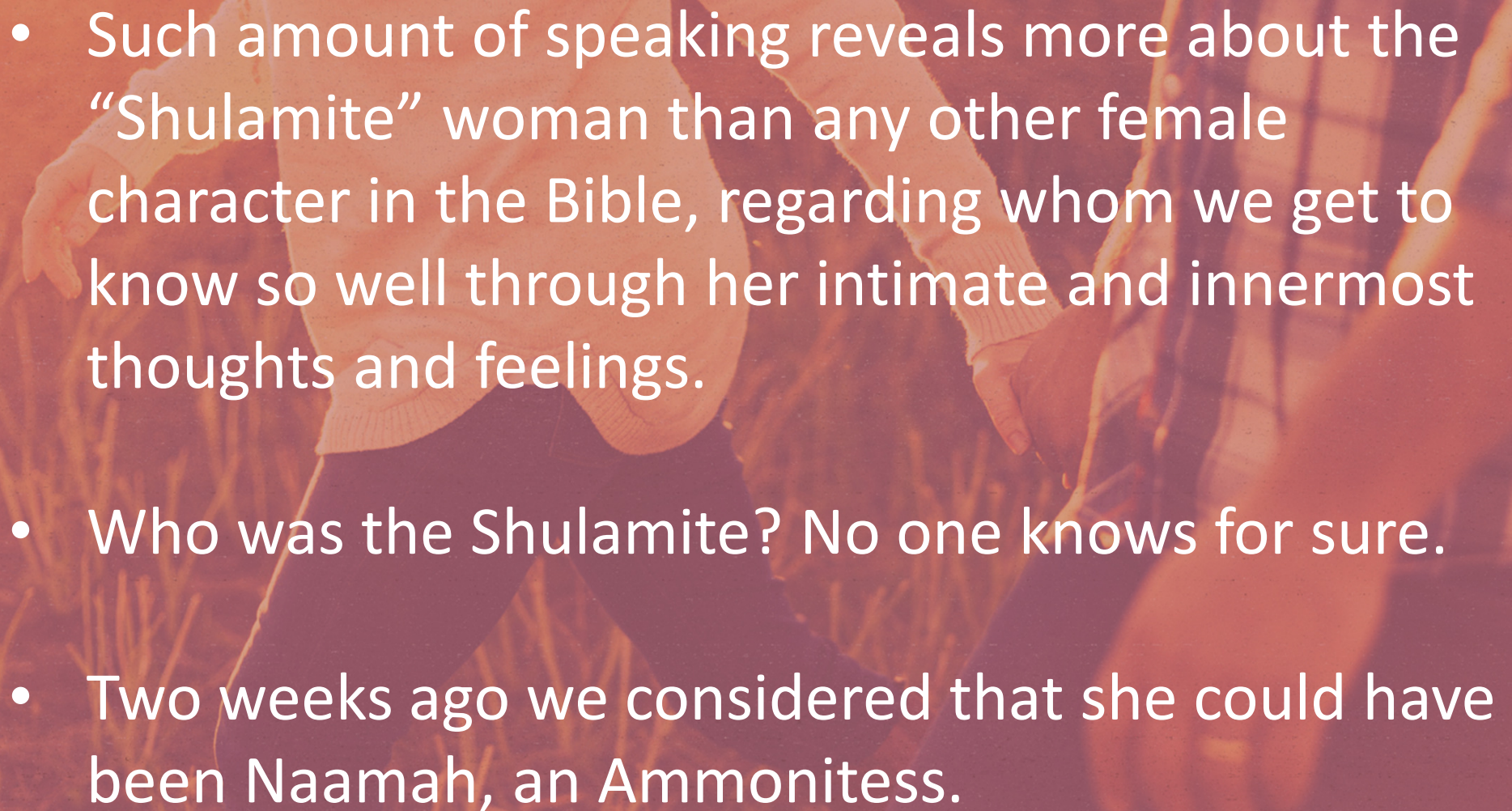
4 Thus will I bless thee while I live: I will lift up my hands in thy name.

5 **My soul shall be satisfied** as *with* marrow and fatness; and my mouth shall praise *thee* with joyful lips:

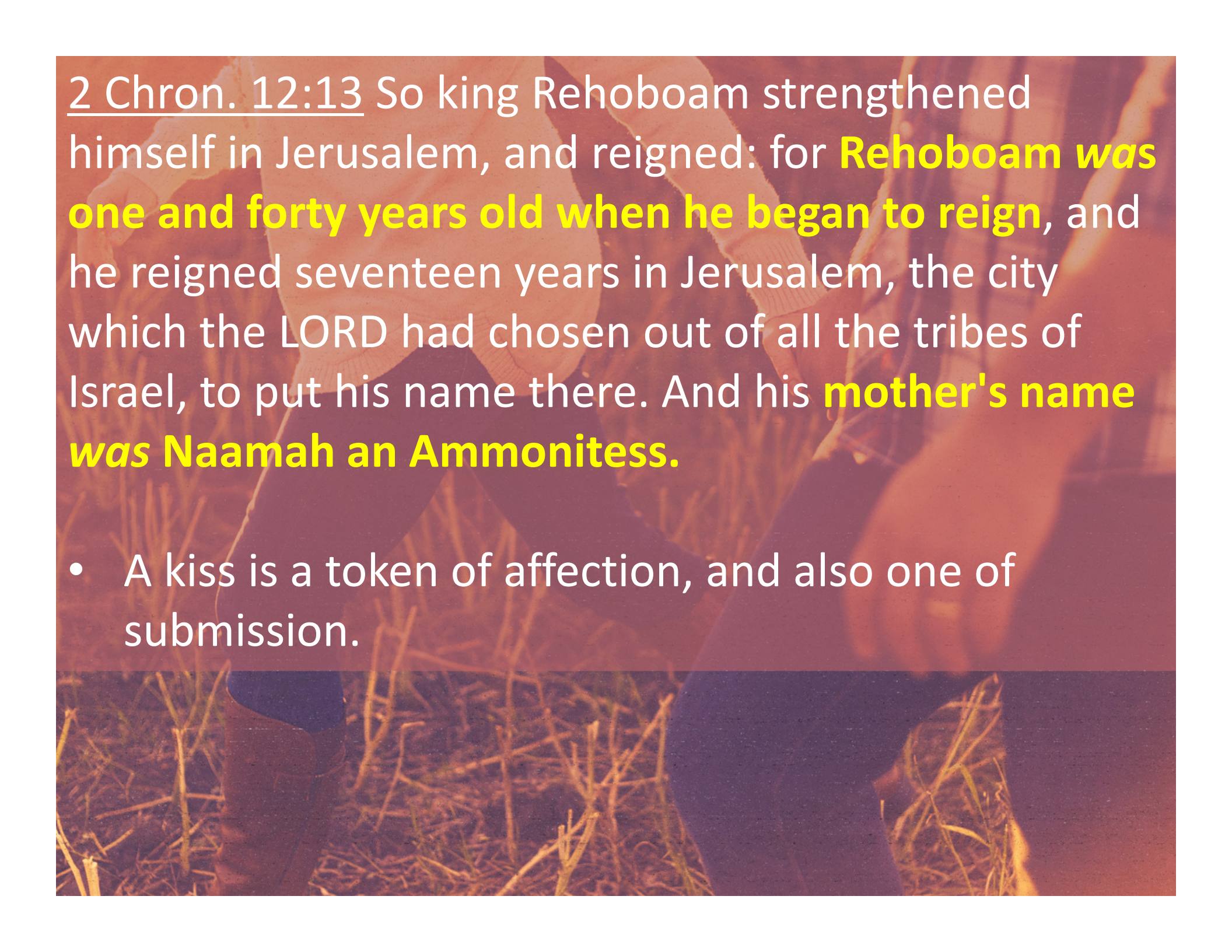
6 **When I remember thee upon my bed, and meditate on thee in the *night* watches.**

- According to LaCocque, the main female character speaks 53 percent of the time and the male 39 percent in the book.

LaCocque, Andre. *Romance, She Wrote: A Hermeneutical Essay on Song of Songs*. Harrisburg, Pa.: Trinity Press International, 1998. P. 41.

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- Such amount of speaking reveals more about the “Shulamite” woman than any other female character in the Bible, regarding whom we get to know so well through her intimate and innermost thoughts and feelings.
  - Who was the Shulamite? No one knows for sure.
  - Two weeks ago we considered that she could have been Naamah, an Ammonitess.

2 Chron. 9:30 And **Solomon reigned** in Jerusalem over all Israel **forty years**.



2 Chron. 12:13 So king Rehoboam strengthened himself in Jerusalem, and reigned: for **Rehoboam was one and forty years old when he began to reign**, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his **mother's name was Naamah an Ammonitess.**

- A kiss is a token of affection, and also one of submission.

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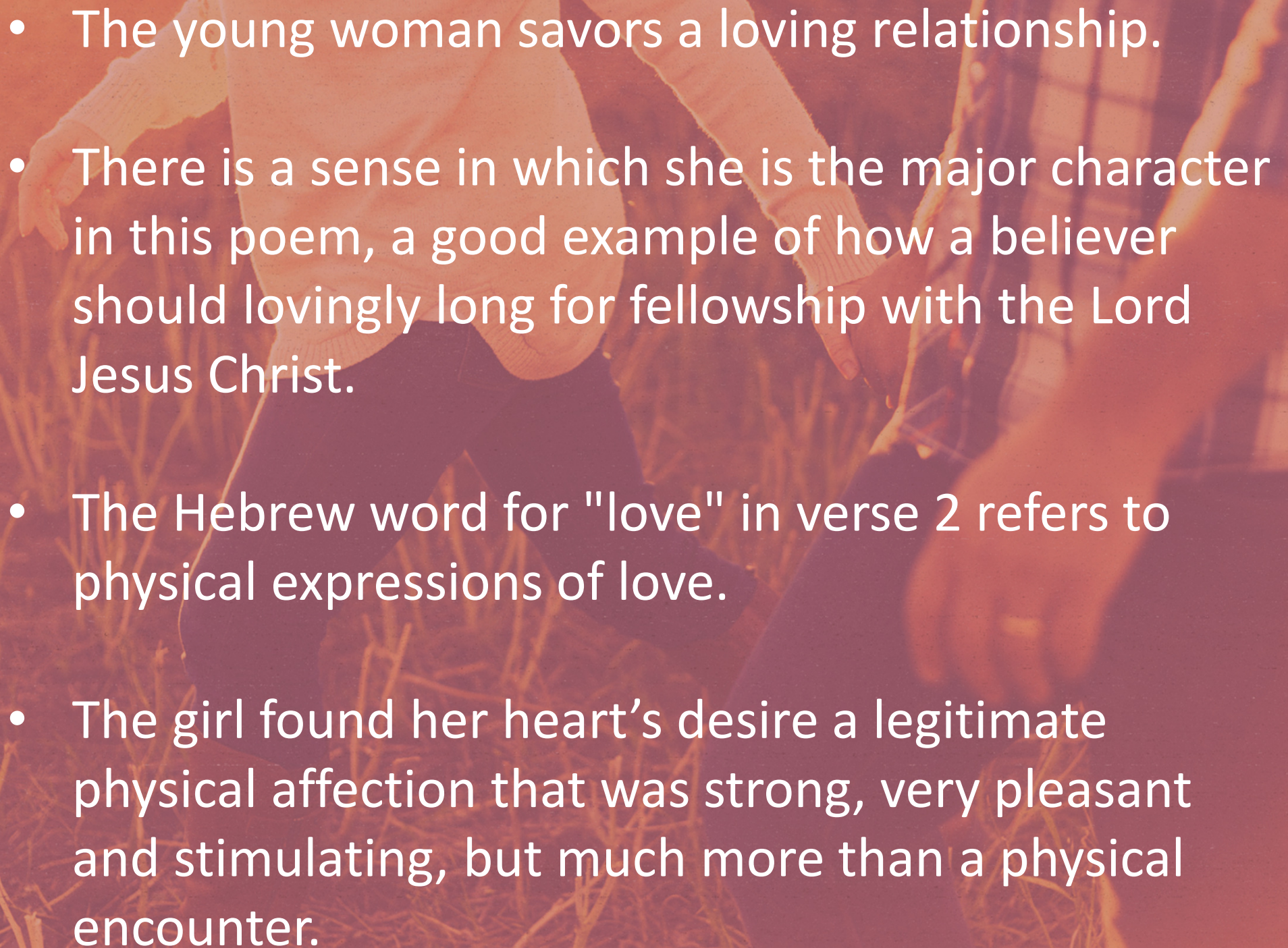
Original Word: נָשַׁק

Transliteration: nashaq

Definition: to kiss

<https://biblehub.com/hebrew/5401.htm>

- She longs to express her love to him, and she wants him to reciprocate. – “...for **thy love** is better than wine.”
- Note that her emphasis is “thy love,” focusing upon the effect of the quality of His love toward her.
- We must meditate upon the Savior’s love for us!

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- A young woman in a white sweater and dark pants is holding hands with another person in a field of tall grass. The image is overlaid with a semi-transparent orange-red filter. The text is white and positioned on the left side of the image.
- The young woman savors a loving relationship.
  - There is a sense in which she is the major character in this poem, a good example of how a believer should lovingly long for fellowship with the Lord Jesus Christ.
  - The Hebrew word for "love" in verse 2 refers to physical expressions of love.
  - The girl found her heart's desire a legitimate physical affection that was strong, very pleasant and stimulating, but much more than a physical encounter.



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- A “Real Love Story” is about deepening compassion that far exceeds the shallowness of a physical relationship based solely upon lust.

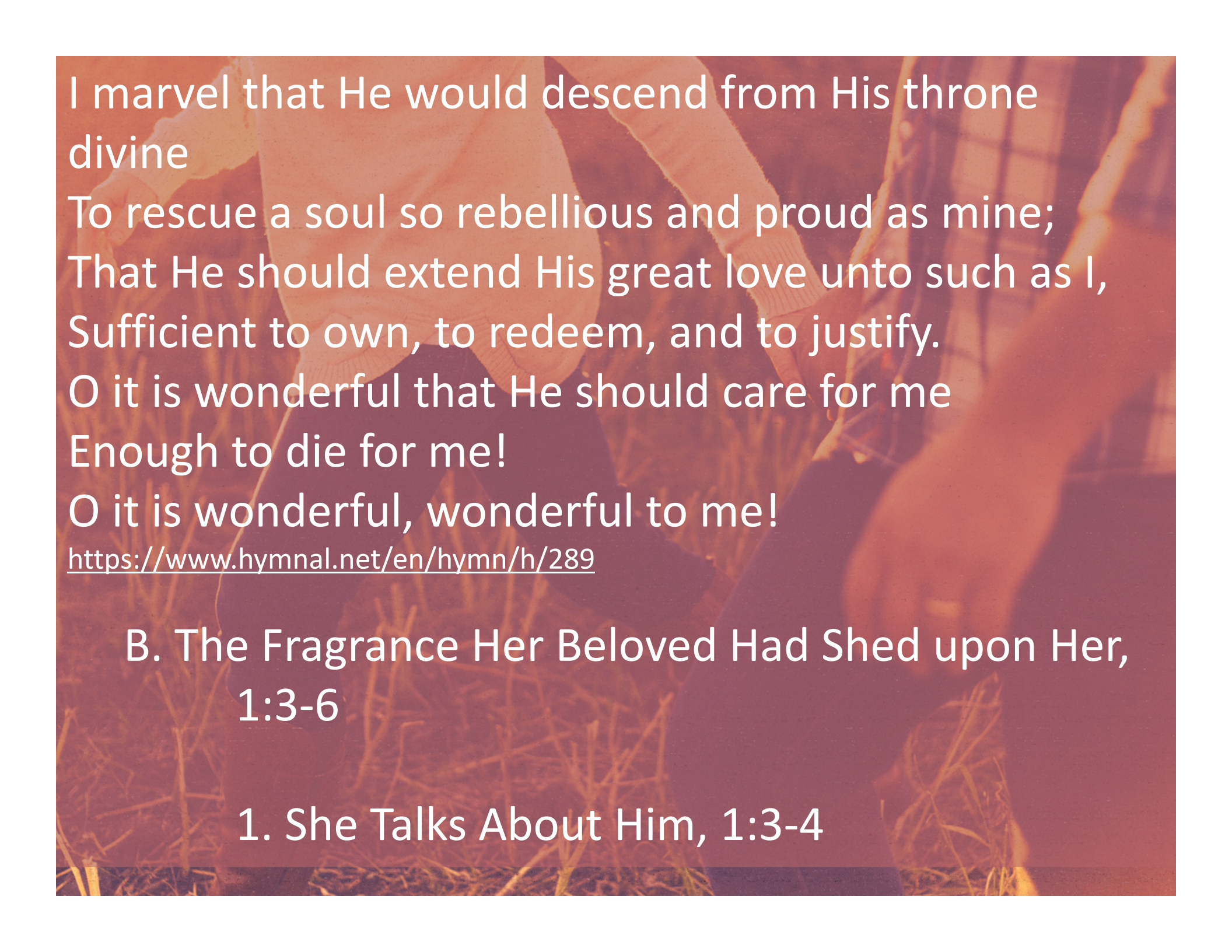
Original Word: דָּוִד

Transliteration: dod

Definition: beloved, love, uncle

<https://biblehub.com/hebrew/1730.htm>

- Love is a very strong word for emotional connection between human beings, and is also used between the Creator and His creation.
- Charles Gabriel wrote of a believer loving the Lord Jesus Christ in his song, *“I Stand All Amazed at the Love Jesus Offers Me.”*



I marvel that He would descend from His throne  
divine  
To rescue a soul so rebellious and proud as mine;  
That He should extend His great love unto such as I,  
Sufficient to own, to redeem, and to justify.  
O it is wonderful that He should care for me  
Enough to die for me!  
O it is wonderful, wonderful to me!

<https://www.hymnal.net/en/hymn/h/289>

B. The Fragrance Her Beloved Had Shed upon Her,  
1:3-6

1. She Talks About Him, 1:3-4



a. The Magnificence of his Presence, 1:3a  
“Because of the savour of **thy** good ointments...”

- Perfume or cologne may be a powerful stimulant to the brain for both stimulation and remembrance.

## The power of perfume – Study shows it increases attractiveness!

30-May-2014 By Andrew MCDUGALL

New research from the Monell Chemical Senses Center, funded by Unilever, reveals that women's faces are rated as more attractive in the presence of pleasant smell, suggesting perfume can change the way we perceive one another.

Perfumes and scented products have been used for centuries as a way to enhance overall personal appearance, and with previous studies showing that attractiveness could be influenced by smell, this is the first study looking at whether odors influence the actual visual perception of facial features or alternatively, how faces are emotionally evaluated by the brain.

<https://www.cosmeticsdesign-europe.com/Article/2014/05/30/The-power-of-perfume-Study-shows-it-increases-attractiveness>

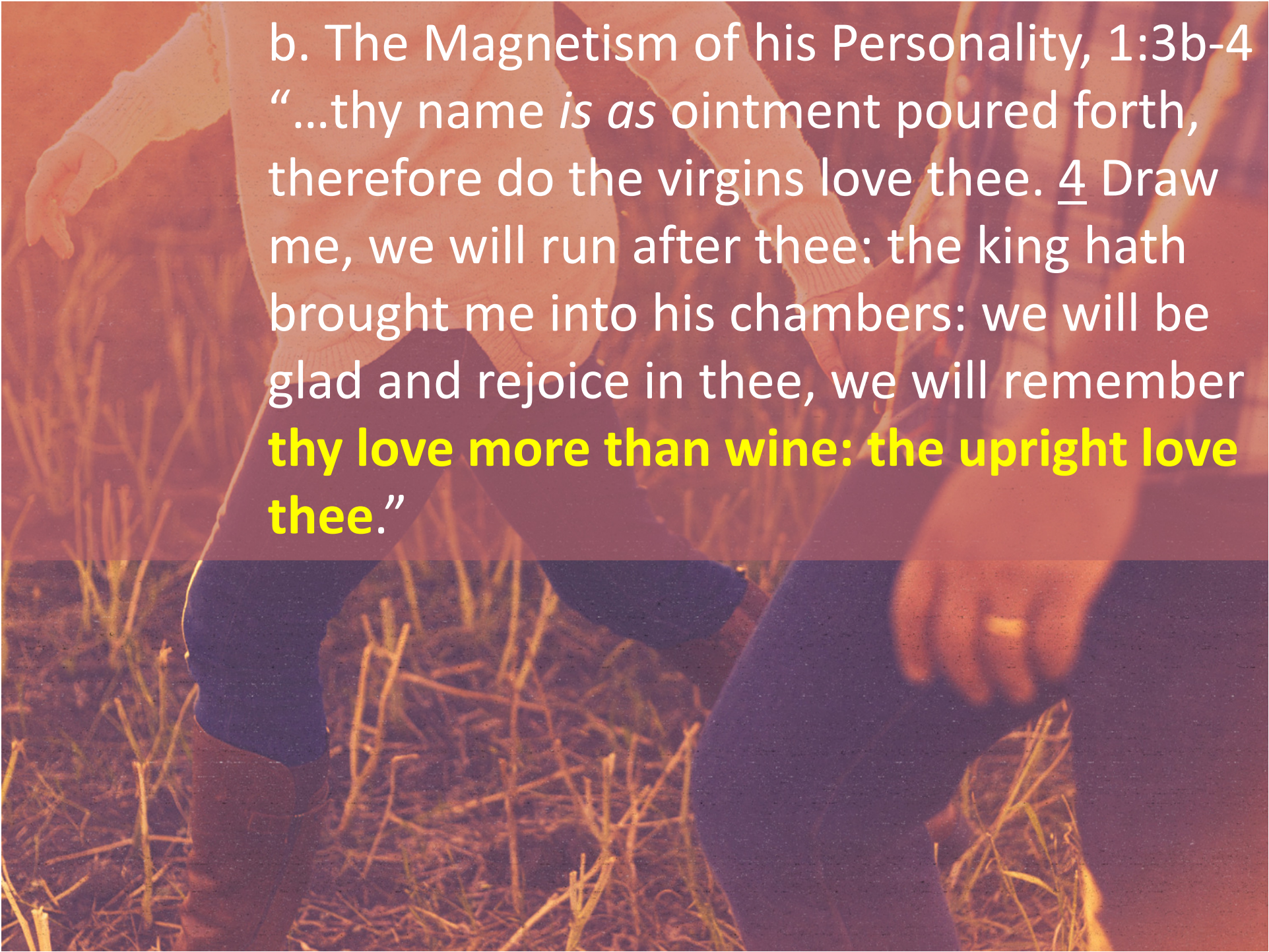
- The Shulamite woman, while thinking about her beloved, reminisced about her pleasure in his smell.

## Perfume and Individual Scent | How Perfume Can Increase Attractiveness By Antonio Centeno

The researchers suggested that a man's natural body scent is not all bad. In fact, previous research has shown that women use a man's body scent as part of their mate selection.

- Women can detect slight differences in a man's DNA from their body odor.
- Women are more likely to be attracted to men who smell differently than they do – it's a way of Nature ensuring that the gene pool stays diverse.
- Women are also more likely to say that their mate's scent is an important factor in their attractiveness.

<https://www.realmenrealstyle.com/perfume-individual-scent/>



b. The Magnetism of his Personality, 1:3b-4  
“...thy name *is as* ointment poured forth,  
therefore do the virgins love thee. 4 Draw  
me, we will run after thee: the king hath  
brought me into his chambers: we will be  
glad and rejoice in thee, we will remember  
**thy love more than wine: the upright love  
thee.”**

Psa. 45:7 Thou lovest righteousness, and hatest wickedness: **therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.**

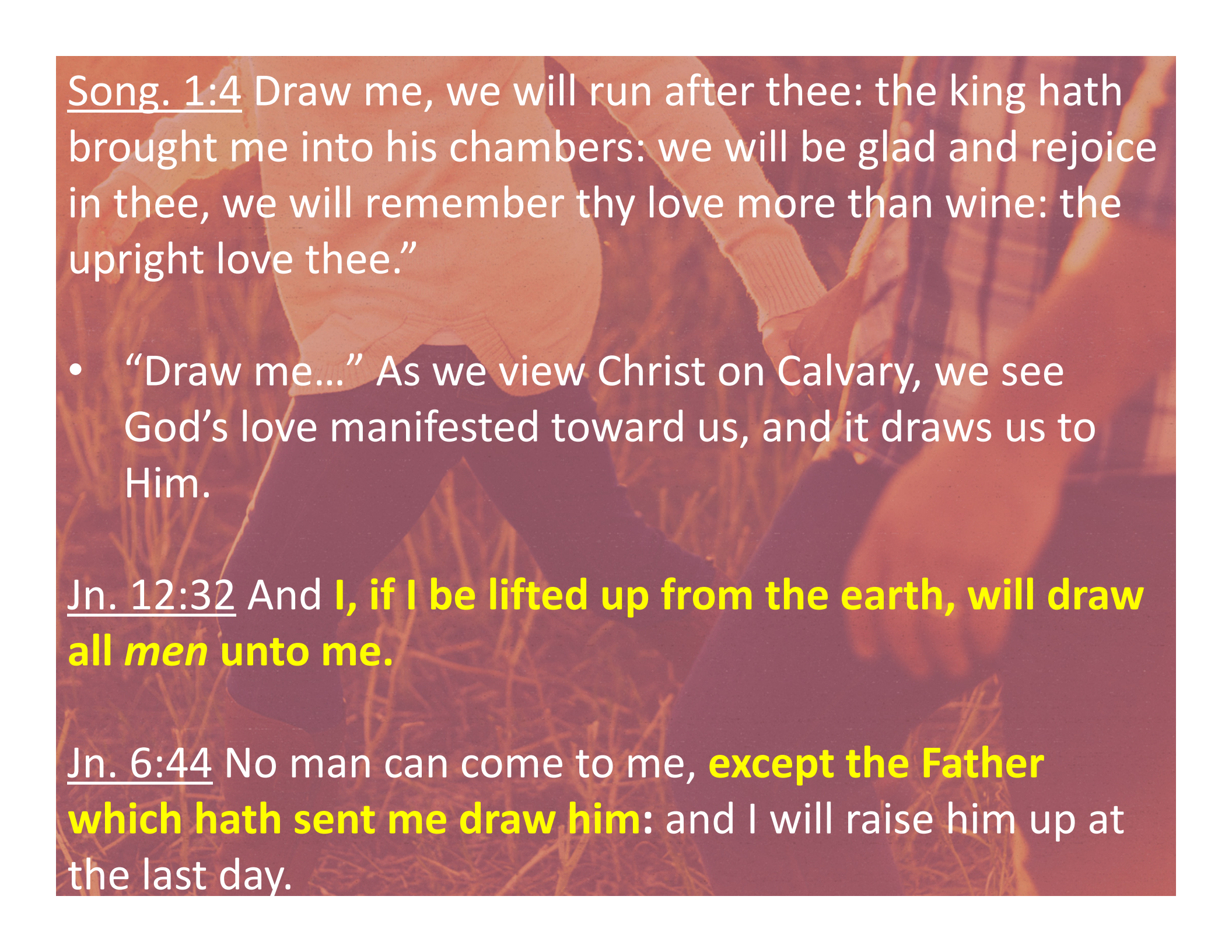
8 **All thy garments *smell* of myrrh, and aloes, and cassia,** out of the ivory palaces, whereby they have made thee glad.

9 **Kings' daughters** *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

...

14 She shall be brought unto the king in raiment of needlework: **the virgins her companions that follow her shall be brought unto thee.**

15 **With gladness and rejoicing shall they be brought: they shall enter into the king's palace.**



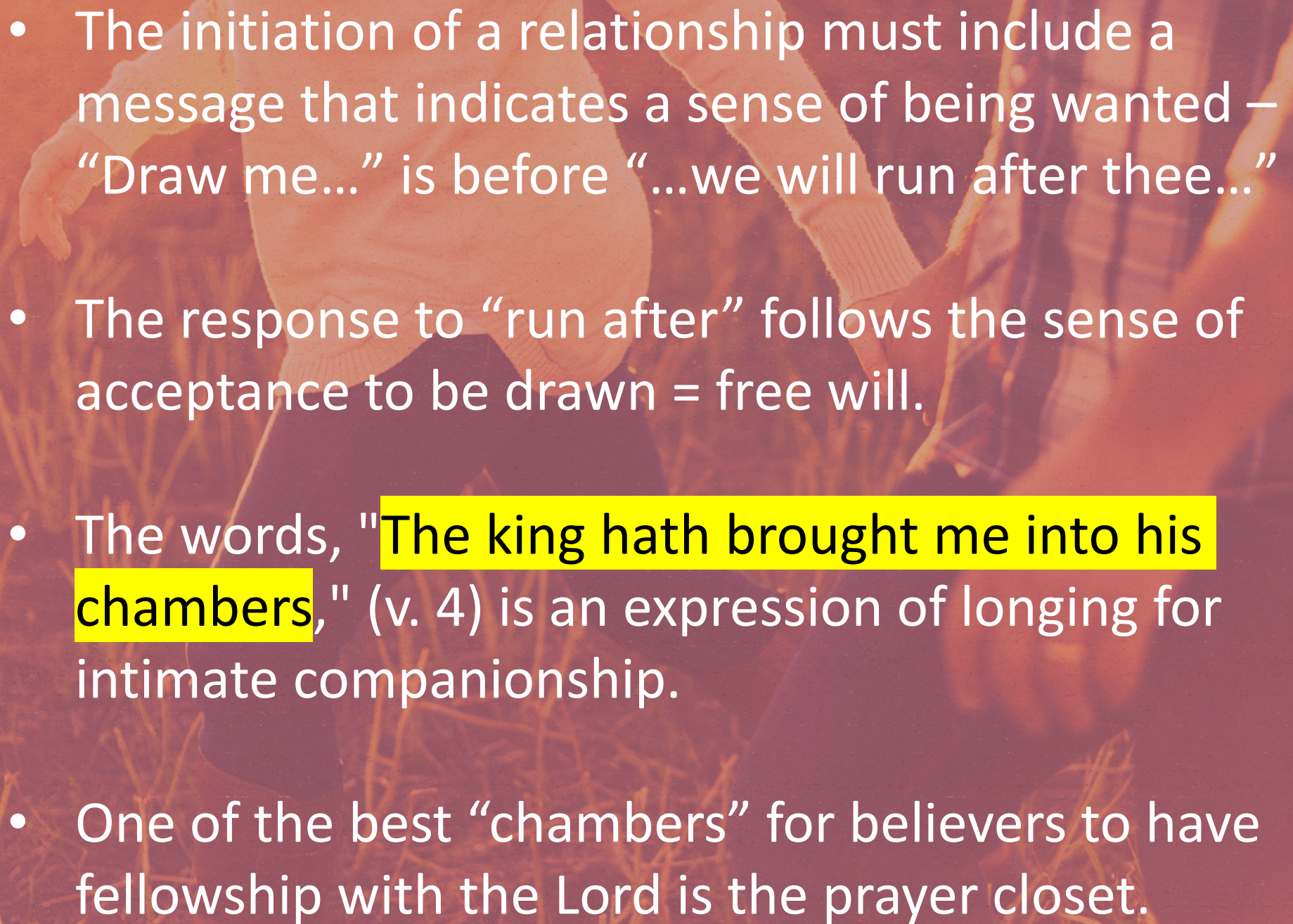
Song. 1:4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.”

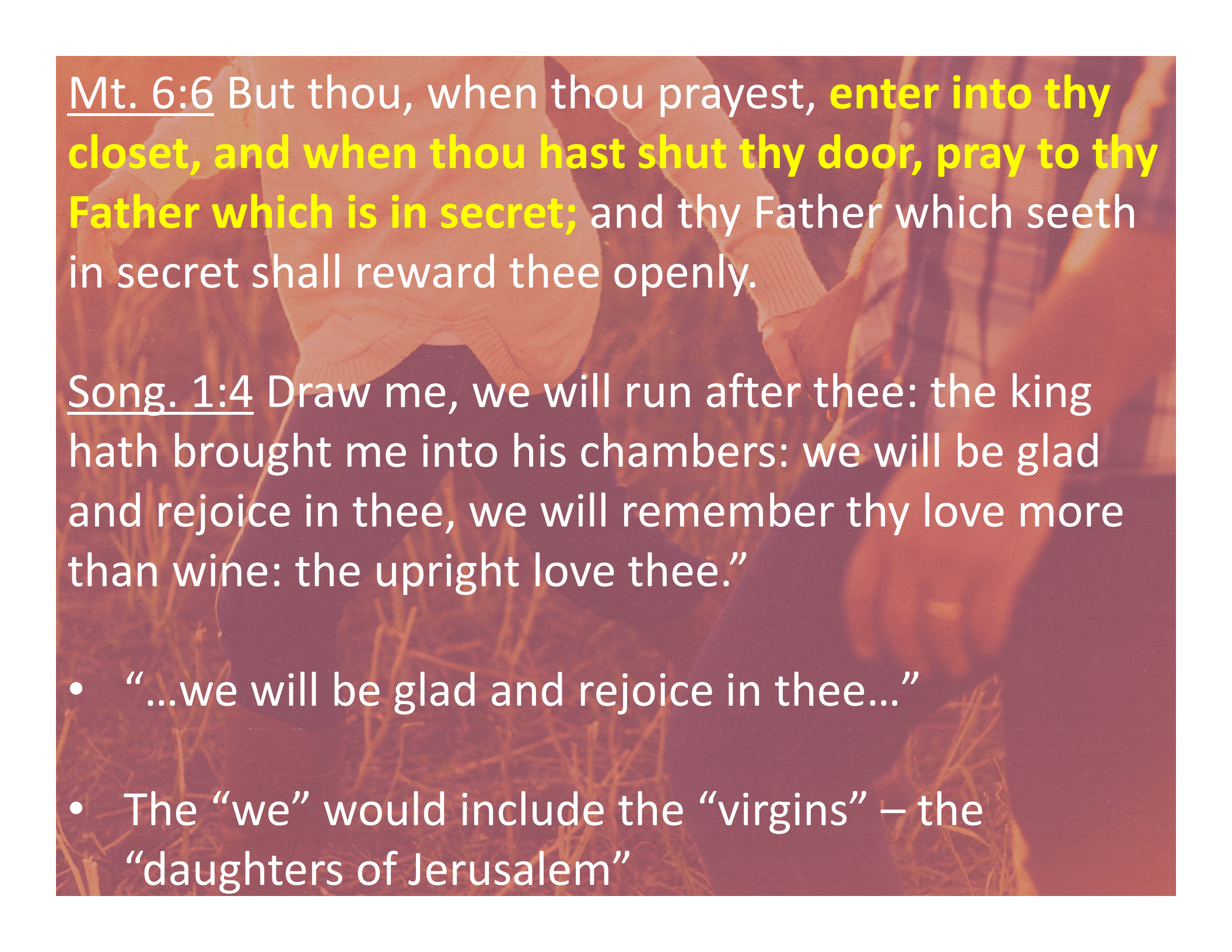
- “Draw me...” As we view Christ on Calvary, we see God’s love manifested toward us, and it draws us to Him.

Jn. 12:32 And **I, if I be lifted up from the earth, will draw all men unto me.**

Jn. 6:44 No man can come to me, **except the Father which hath sent me draw him:** and I will raise him up at the last day.



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- The initiation of a relationship must include a message that indicates a sense of being wanted – “Draw me...” is before “...we will run after thee...”
  - The response to “run after” follows the sense of acceptance to be drawn = free will.
  - The words, “**The king hath brought me into his chambers,**” (v. 4) is an expression of longing for intimate companionship.
  - One of the best “chambers” for believers to have fellowship with the Lord is the prayer closet.



Mt. 6:6 But thou, when thou prayest, **enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret;** and thy Father which seeth in secret shall reward thee openly.

Song. 1:4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.”

- “...we will be glad and rejoice in thee...”
- The “we” would include the “virgins” – the “daughters of Jerusalem”

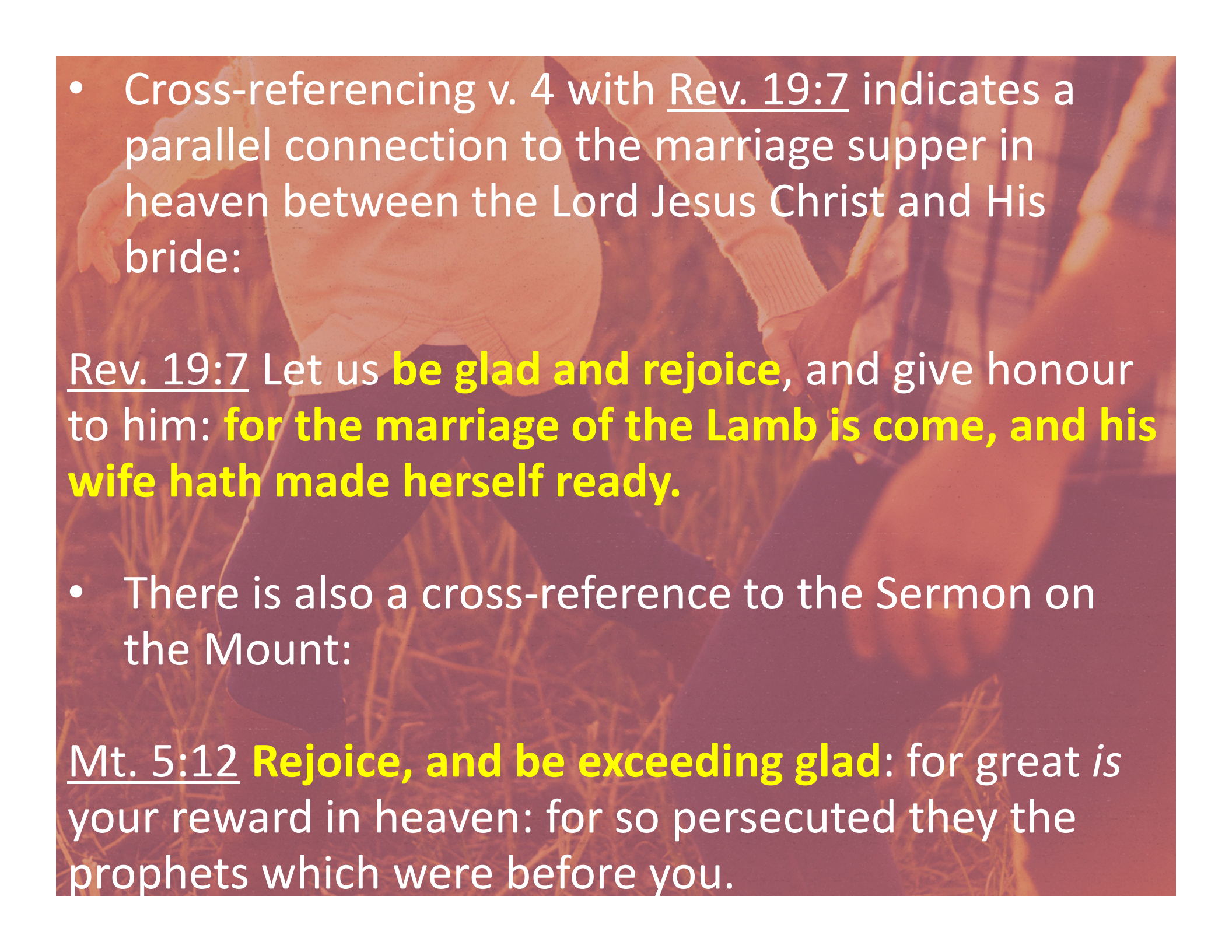


Psa. 9:2 **I will be glad and rejoice in thee:** I will sing praise to thy name, O thou most High.

Psa. 40:16 **Let all those that seek thee rejoice and be glad in thee:** let such as love thy salvation say continually, The LORD be magnified.

Isa. 25:9 And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: **this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.**

Joel 2:21 Fear not, O land; **be glad and rejoice: for the LORD will do great things.**

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- Cross-referencing v. 4 with Rev. 19:7 indicates a parallel connection to the marriage supper in heaven between the Lord Jesus Christ and His bride:

Rev. 19:7 Let us **be glad and rejoice**, and give honour to him: **for the marriage of the Lamb is come, and his wife hath made herself ready.**


- There is also a cross-reference to the Sermon on the Mount:

Mt. 5:12 **Rejoice, and be exceedingly glad:** for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

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- “...**we will remember thy love** more than wine...”
  - By application, true believers are captivated by the love of Christ:

Rom. 8:35 **Who shall separate us from the love of Christ?** *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

2 Cor. 5:14 For **the love of Christ constraineth us**; because we thus judge, that if one died for all, then were all dead:



Eph. 3:19 And **to know the love of Christ**, which passeth knowledge, that ye might be filled with all the fulness of God.

1 Jn. 4:19 We love him, because he first loved us.

Rom. 5:8 But **God commendeth his love toward us**, in that, while we were yet sinners, Christ died for us.

1 Jn. 4:10 **Herein is love, not that we loved God, but that he loved us**, and sent his Son *to be* the propitiation for our sins.

- “...the **upright love thee.**”

Psa. 32:11 **Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.**

## Conclusion

In the beginning of this wonderful book of love, THE love story is portraying the bride remembering her husband, and longing for His fellowship. For believers, as we contemplate our Savior, and what love He has showed us, we should longingly anticipate fellowship with Him. Our love for Him should be a daily longing of deeper fellowship that affects our lives like the Shulamite in this first chapter. We need to contemplate what we have in Him:



1 J. 4:19 We love **him, because he first loved us.**

1 Jn. 3:1 **Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God:** therefore the world knoweth us not, because it knew him not.

2 **Beloved, now are we the sons of God,** and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And **every man that hath this hope in him purifieth himself, even as he is pure.**