

Christian Faith Baptist Church
Marriage Enrichment Ministry
Pastor Kenneth D. Cooper
Senior Servant Leader

Friday, 8 April 2016
6:30 PM - 8:00 PM

“PREPARING FOR PASSION!”

Our last time together, we discussed Gary Chapman’s five love languages: (1) words of affirmation, (2) receiving gifts, (3) acts of service, (4) quality time, and (5) physical touch. These love languages were the lenses used to view the text and suggest how husband and wife can engage in praising each other. Understanding your spouse’s love language is helpful in preparing for passion.

AFFIRM YOUR SPOUSE’S UNIQUENESS

It is always important to let your spouse know **[words of affirmation]** his or her uniqueness, according to view. Ask yourself this question: Why be married to your spouse if he is like every other man, or she is like every other woman? It ought to be at least one good thing that is unique about your spouse that makes you smile.

Solomon 2:1-3

Though Shulamite viewed herself as a unique person, who is wonderful attribute, Solomon responded by making her more unique. Let us view how Shulamite, viewed herself.

- Rose of Sharon, “a wild autumn flower of the valley” (v. 1)
- Lily of the valleys, “a rare white blossom with six leaves and six petals” (v. 1)

NOTE: Shulamite’s strong and pleasant view of herself is a direct result of Solomon practicing her love language **[words of affirmation]** in the previous chapter.

Solomon’s addendum [praising] to Shulamite’s uniqueness.

- “Like a lily among the thorns:” She was not just a flower among many flowers. Instead, according to Solomon, she was a lily, a beautiful wild flower among thorns. (v. 2)
- Take note that in some ways Solomon compares Shulamite with other women, who were thorns—bearers of pain and undesirable.

Shulamite responds to Solomon’s **[words of affirmation]**, by acknowledging his uniqueness, protection, & provisions according to her.

- **Uniqueness:** “Like an apple tree among the trees of the forest:” this is rare, because you would not find apple trees in a forest, let alone a single apple tree. (v. 3)
- **Protection:** “I delight to sit in his shade:” She desires to be protected from the sun by being underneath him and only he can cool her HEAT.

- **Provision:** “His fruit is sweet to my taste.” This language is suggestive and erotic, she can imagine having him and she affirms that what he has is delicious.

PREPARING FOR PASSION

These verses continue the theme of romance and erotic conversations. Always remember “sex is a powerful gift,” but “it has the potential for good or evil, to build up or tear down, to delight or destroy,” according to Daniel Moore.

Solomon 2:4-7

Make love in the right place (v. 4).

- Solomon took Shulamite into the banquet hall, literally, “the house of wine,” which meant in the open vineyard or a place especially for them. In addition, the notion of wine suggests how lovemaking is sweet and intoxicating.

Make love with the right commitment (v. 4).

- “Banner over me be love,” suggests that his love is protective and the metaphor “banner” could suggest that he was not ashamed of his love for her. “Solomon wanted her, and she wanted him. They were the right partners. They had the right passion. They had the right place,” according to Daniel Akins.

Make love in the right way (v. 5).

- “I am faint with love,” in other words she was lovesick. Her mind was preparing for the act and she was anticipating the moment. In addition, she understood that lovemaking is to REFRESHING and STRENGTHENING.

NOTE: The word “embrace” was used in the Old Testament two other times; first, as a “friendly greeting,” (Gen. 48:10) and of a sexual union (Prov. 5:20). It is important to see that she understood Solomon to be her friend and lover.

Make love at the right time (v. 7)

- Just anytime with any person is not warranted. Sexual relations must take place at the right time with the right person in the right way.
 - ❖ Gazelles and does were beautiful female animals, vigorous and sexually active in season. Shulamite understood that it is important for women to be pursuers of their husbands.

CHRIST IN THIS TEXT

1. Solomon sustained Shulamite and embraced her, as described in the Gospel of Matthew (Matt. 11:28).
2. With Jesus (Shepherd-King in Song of Songs) we are sustained by him being the “living water” (Jn. 7:37-38); and in him being the “bread of life” (Jn. 6:35)

BIBLICAL PRINCIPLES GOVERNING SEX¹

Sexual relations within marriage are holy and good. God encourages intimate relations and warns against their cessation (1 Cor. 7:5).

Pleasure in sexual relations is both healthy and expected (the bodies of both parties belong to each other (Prov. 5:15-19; 1 Cor. 7:4)

Sexual relations are to be regular and normal. No exact number of times per week is right or correct, but the biblical principle is that both parties are to provide adequate sexual satisfaction so that both “burning” (sexual desire) and temptation to find satisfaction elsewhere are avoided (1 Cor. 7:9)

The principle of satisfaction means that each party is to provide sexual enjoyment (which is “due” him or her in marriage) as frequently as the other party requires. Other biblical principles (moderation, seeking to please another rather than oneself, etc.) also come into play. Consideration of one’s mate is to guide one’s requests for sexual relations.

In accordance with the principle of “rights,” there is to be no sexual bargaining between married persons (I’ll not have relations unless you...) Neither party has the right to make such bargains. This is a form of “prostitution” and must be avoided.

Sexual relations are equal and reciprocal. The Bible does not give the man superior rights over the woman or the woman superior rights over the man. Mutual stimulation and mutual initiation of relations are legitimate (Note that this is a constant theme in the Song of Songs).

Whatever is safe, pleasing, enjoyable, and satisfying to both is acceptable. The body of each belongs to the other (1 Cor. 7:4). Neither should demand from the other what is painful, harmful, or distasteful to him or her.

References

Moore, David George and Daniel L. Akin, eds. *Ecclesiastes, Song of Songs*. Edited by Max Anders. Vol. 14, Holman Old Testament Commentary. Nashville: B&H Publishing Group, 2003.

¹ David George Moore and Daniel L. Akin, eds., *Ecclesiastes, Song of Songs*, ed. Max Anders, Holman Old Testament Commentary, vol. 14 (Nashville: B&H Publishing Group, 2003).