

Song of Songs Chapter 5 -- John Karmelich

1. In Chapter 4, we have the wondrous, beautiful story of the wedding night.
 - a) Chapter 5 is post wedding. Reality sets in. ☺
 - i) Some people say this is a dream sequence.
 - ii) Some people say this is an actual event that takes place some time in the future after the wedding.
 - iii) Either way you look it, the applications to you and me are the same.
2. The main point of Chapter 5 is about the danger of complacency.
 - a) In any relationship, there is always the danger of taking the other person for grant it.
 - b) That can be about your relationship with God, or your spouse, or even a good friendship.
 - c) All good relationships require work (time & effort) to keep them fresh and alive.
 - d) In Chapter 5, we are going to read about the bride “losing her man, looking for her man and describing her man to others in her search.”
 - i) In summary, the bride is in her bed. The groom attempts to get into the room (or the house), but it is locked from the inside. The bride, in her laziness to get up in time, misses the opportunity to let him in. Realizing her mistake, she then takes to the streets to find him. After having a hard time with the local officials of the town, she then spends the second half of the chapter describing his beauty.
 - a) There, all done. Let’s pray and call it a week, unless you want more. ☺
 - ii) The big-picture idea is to see the danger of complacency in our relationships.
 - a) Her failure to get up and greet her man was due to her complacency.
 - (1) She was taking her relationship for grant it.
 - (2) It caused a series of problems that required restoration.
 - (a) The “happy ending” is that once she realized her mistake, made every effort to restore that relationship.
 - b) This is a model of our relationship with God.
 - (1) It is so easy to get complacent. We can skip a devotional time here and there. We can skip our prayer time because we get busy.
 - (2) God has a wonderful way of helping to restore that fellowship. This is usually when things go “a little wrong” in our life. That is often God urging us to restore that relationship.
 - (3) God, in His perfection, knows all things. He is aware of our faults. Any healthy relationship requires time and effort. It is always easy to get lazy. Because of God’s perfect love, He wants to spend time with us and draw us into a closer relationship. Thus God allows circumstances to get worse often for the purpose of drawing us back to Him.
 - (4) It doesn’t guarantee things will automatically get better once we start praying again. It will restore our attitude but not necessarily the situation. That is God’s problem. God promises things *will* work out, but it works out the way God wants it to work out, not the way we think it will.
 3. With that cautious introduction ?, let’s start verse 1 of Chapter 5. Eat, O friends, and drink; drink your fill, O lovers.
 - a) The “troubling” part of Chapter 5 actually begins in Verse 2.
 - b) Verse 1 belongs better with Chapter 4, in my humble opinion. ☺
 - i) The chapter breaks were added in the 12th century AD.
 - ii) We’re stuck with the chapter breaks where they are, so I just deal with them. ☺

- c) To understand Verse 1, we probably need to discuss the last verse of Chapter 4:
- i) “Awake, north wind, and come, south wind! Blow on my garden, that its fragrance may spread abroad. Let my lover come into his garden and taste its choice fruits.” (Song of Songs, 4:16, NIV)
 - ii) Many commentators see the last verse of Chapter 4 and the first verse of Chapter 5 as the high point of the Song of Songs.
 - iii) If you count the number of verses, this is exactly the mid-point of Song of Songs.
 - iv) The last verse of Chapter 4 was the bride’s one verse response to a love poem by the groom that covered most of Chapter 4.
 - v) It is her response to his love. This “yes” response is given poetically.
 - vi) If you remember my notes from last week, I discussed how, in Hebrew, the word for “spirit” and the word for “wind” is the same word.
 - a) That last verse in Chapter 4 is her request of the wind to stir up her aroma’s to entice her bride.
 - b) The “pun” is that the verse can be used for the Holy Spirit to “stir up” the emotions inside us so that we can praise God through our thoughts, our voice, our efforts, or gifts. This way, like the sweet smell of the bride to her groom, so our thoughts, voice etc. can be a “sweet aroma” to God the Father. In the Old Testament, the smell of sweet incense in the Tabernacle is a word picture of our prayers going up to God.
- d) Which leads us to the first Verse in Chapter 5. I better repeat it again:
- i) “Eat, O friends, and drink; drink your fill, O lovers.” (Songs 5:1, NIV)
 - a) Most study bibles list this verse as being spoken of by “The Daughters of Jerusalem”.
 - b) Whoever is speaking, it is neither the bride nor the groom.
 - c) Whoever this is, they are encouraging the love making between the bride and the groom.
 - ii) Hopefully you can see the tie-in between this verse and my main points in the last verse of Chapter 4.
 - a) The bride is calling for the wind or “spirit” to stir up that love relationship.
 - b) In the first verse of Chapter 5, we have these outsiders also encouraging the lovers to have their “fill” of love.
 - c) It is a model of the Holy Spirits response to her request.
 - d) Personally, I think God would grant that same request to you and me. God the Father, in His perfect love for us, always wants to have a better love relationship with us. For ask to ask the Holy Spirit to show us how to increase that love relationship is a request God is more than happy to fulfill that request.
 - (1) The problem of course, is that we may not like the answer. ☺
 - (a) God may show us some sin area of our life he wants us to clean up to better our relationship.
 - (b) Or He just may inspire us to do something for somebody else to better that relationship.
 - (c) The point is God is trying to increase our intimacy with Him. Often that requires work on our part that we may not be too crazy about. Our egos often block God’s desire to increase that relationship.

- e) One can easily apply this to our marriage or to any relationship.
 - (1) God wants us to have a great marriage, a great family relationship and healthy friendships.
 - (a) Ask God what can I do, (not your partner or your children or your friend!) to better that relationship.
 - (b) Does my spouse have faults? Of course. The biblical response is to let God work on them, not me!
 - (i) Pray to God about them. Let God gang up on your spouse. They don't stand a chance! ☺
 - (c) In the meantime, ask God about our own faults!
 - iii) Ok, enough guilt. Let's move on to Verse 2. ☺
4. Verse 2: I slept but my heart was awake. Listen! My lover is knocking: "Open to me, my sister, my darling, my dove, my flawless one. My head is drenched with dew, my hair with the dampness of the night."
- a) We now have the bride speaking in Verses 2-8. This is the main plot of the chapter.
 - b) Most people see Chapter 5 as a dream or nightmare.
 - i) Notice the Verse opens with "I slept".
 - a) It would seem unusual to go from lovemaking to "he's outside knocking", and thus many people see this as a dream sequence.
 - b) The other view is that this is a time delay. There is a break in the story and this event takes place later.
 - c) One can read the chapter either way.
 - d) I believe the main point is to see her actions and not worry too much about whether this is a reality or a dream.
 - c) So here is the bride. He is outside the door, knocking to get in.
 - i) He is calling out to the one he loves.
 - ii) Many of you fellow Bible experts out there may have this verse flash in your head:
 - a) "Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me."
(Revelation 3:20, NIV)
 - (1) That verse in Revelation is often used in evangelism. It is often used as an invitation for people to turn their lives over to Jesus.
 - (2) One can also see this verse as an opportunity to restore a relationship that has been separated.
 - (3) This verse in Revelation can also be read to a believer in Jesus.
 - (4) It goes back to my main theme today of the danger of complacency.
 - (a) When we get complacent in our relationship with God, He "steps out of the picture" for a time. Other things become more important than God for the moment, and God is now figuratively-speaking on the outside of our heart (our homes) "knocking to come in".
 - d) Notice what the groom is not saying. "Yo, honey, let me in. Can't you do anything right? I've freezing and wet out here. Get your behind out of bed and let me in! ☺"
 - i) Read the verse again. Guys, take notes here.
 - a) He is appealing in love, not in strength. Notice his humility.
 - (1) He calls her his "love", his "darling", his "flawless one".
 - (2) When our relationship has its bad moments, it is restored so much faster when we approach our spouse or parent or grown child or God the Father in humility as opposed to having a tough attitude.

- b) One of my favorite proverbs about relationships is:
 - (1) “A gentle answer turns away wrath, but a harsh word stirs up anger. (Proverbs 15:1, NIV).
 - (2) In those way-too-few inspiring moments when I am successfully defusing an argument with my spouse ☺, if I can remember to give, soft gentle and humble responses, this always calms the situation.
 - (a) Next time you are angry with a spouse, a family member or even angry with God because of a situation, try the “soft answer” approach. If anything, speaking softly will cause the other partner to strain to hear your answer.
- c) The point is we need to have grace to our spouses, our friends and family.
 - (1) The easy thing to do is argue back when someone is arguing with us or doing things that are wrong.
 - (2) Grace is unmerited favor toward someone. The way to end an argument or return love to a situation is to begin with grace toward your spouse (family, friend) even when they don’t deserve it!
 - (a) Yes this is difficult, especially when you are hurt.
 - (b) It is only through God’s love for us, and God’s grace for us that we are able to channel that love and grace to others.
 - (c) Often it is necessary to take those hurt feelings in prayer to God and ask for God’s guidance in how He wants you to respond. You will be amazed at the answer!
 - (d) Again this is difficult, but remember what Jesus said:
 - (i) “With man this is impossible, but with God all things are possible.” (Matthew 19:26b, NIV).
 - (3) This discussion continues with the next verse:

5. Verse 3: I have taken off my robe-- must I put it on again? I have washed my feet-- must I soil them again?
- a) You can summarize her response in one word: excuses.
 - b) In our lives, we are so quick to justify our opinions, to give excuses to give logical reasons why we can’t restore our relationship at the moment.
 - c) It is almost amazing how creative we can be with our excuses not to restore our relationship.
 - d) Often times, the hurt we have from those relationships are real. The pain is so bad we don’t want to restore that relationship.
 - i) We could have had some disaster in our life and we blame God. We relish in the pain and don’t want to let go of it.
 - ii) We may have been hurt by our spouse, or by a parent or children. That pain hurt so much, we can’t mentally or emotionally handle the forgiveness.
 - e) Logically we know that restoration is better. Our ego’s say, “well, that person hurt me so bad, there is nothing I can do about it”.
 - a) We forget that God is bigger than they are, and God is bigger than we are!
 - ii) I always loved the quote by Corrie Ten Boom that says:
 - a) “The blood of Christ has never covered one excuse”.
 - b) Saying “I’m sorry without adding anything is always the way to restore relationships. That applies to our relationship with God as well as people.

- ii) In her mind she may have thought, “oh, Solomon’s at the door. Well, I did wait a while for him, but he loves me, so I can take my time. Once she was stirred up by him, she smells the myrrh, remembers the wonderful wedding night, and is now aroused by him. But, for the moment, it is too late.
 - c) Which leads us again back to my opening theme of the danger of complacency.
 - d) To those of us who are saved, God is always there reminding us and pleading with us to come back.
 - i) Even when we are angry with our spouse, or angry with God for something that happened to us, we deep down know that they (or He) still love us. While this isn’t always the case with a spouse, it is with God.
 - ii) Even when we are mad at our spouse, or children, or parents, we still love them. We are angry at something they did, but we are still committed to them. We can’t undo our relationship out of love.
 - iii) Remember that love is a commitment. From that commitment come the feelings and all the emotions that come from love.
 - iv) Even when the bride made the mistake of procrastinating, in her heart she knew what was the right thing to do.
 - a) God puts that “feeling” in our heart. Once we realize our mistake, God makes a way for us to restore that relationship.
 - b) That is what the story of the “prodigal son” is about. (Luke 15:11-24).
 - (1) The main point of that parable told by Jesus is the son, who took half of the father’s estate and squandered it, never lost his “son-ship”. Despite his failure, he was still the father’s son.
 - (2) That is the type of love God has for us. When we fail, we suffer the consequences in our lifestyle. But we never lose our salvation as long as we acknowledge The Father (via the Cross) and act upon it.
 - v) This is the point of these two verses. The bride realized her mistake.
 - a) The rest of this section of the story is about her struggle to restore that relationship.
8. Verse 7: The watchmen found me as they made their rounds in the city. They beat me, they bruised me; they took away my cloak, those watchmen of the walls!
- a) Well, that’s not good. ☺ She walks out looking for him, and gets beat up.
 - b) Again, this could be a dream sequence, or this could be an event in the story.
 - c) All she did was delay and grumble about getting up to let in her husband and look what trouble she gets herself into! ☺
 - d) What is interesting is that this is the only mention of the pain of this beating.
 - i) We don’t read later of her asking Solomon to get revenge for her.
 - ii) We don’t read of her saying, “but my husband is the king, better lay off! ☺
 - iii) Instead, she pleads with whoever this is, to help her in her request to find her man.
 - iv) Now there is an attitude of love! Girls, take note here, it’s your turn! ☺
 - a) Sometimes the relationship is painful.
 - b) Sometimes terrible things do happen.
 - c) Sometimes the consequences of our actions do cause further pain.
 - d) The point here is to see the perseverance in the name of love!
 - e) Love is a commitment, through the good and bad times.
 - (1) Again the bible does make an exception for adultery, and I do believe in martial separation, especially if your partner is abusive.
 - (2) But I don’t believe in the easy-divorce of “we just don’t love each other anymore”. If that is the case, your problem isn’t that bad.

- (3) We all have our faults. It is only through God's love and God's strength that we even have the ability to live with others. I'm sure, if there was a clone of me, I would be no less difficult to get along with than my spouse. ☺ The same probably goes for any married couple.
 - (4) The point is, that out of love, she persists on!
 - v) Let's go back to our relationship with God.
 - a) Sometimes in order to restore that relationship, God asks us to "clean up" some aspect of our life. That can be painful and hurtful. The incentive is the reward at the end of that struggle is greater than the pain of keeping that pain locked up inside of us.
 - e) The beautiful thing to see about this event is to see it in context of the rest of the chapter.
 - i) Here is the bride being beat up in her search for the man she loves.
 - ii) We see her not complaining, but using this event as an opportunity to tell of the greatness of her man!
 - a) From Verses 10-16, she describes the beauty of her man.
 - b) Unfortunately, sometimes it takes a tragedy in our lives to get others to pay attention.
 - c) Here is this bride, apparently, hurt. The first words out of her mouth in Verse 9 are to tell the "Daughters of Jerusalem" how much she loves her man. She goes on to describe the beauty.
 - d) Notice the lack of any "woe is me because I'm hurt".
 - (1) That is what the world expects you to say. To focus on her pain.
 - (2) Instead, she focuses on the one she loves.
 - (3) That is a wonderful model of our relationship with God.
 - (a) We can use those hurtful situations to praise God, as she does through the rest of this chapter.
 - (b) It gives us comfort as we refocus on God and not our problems. Further, it gives us an opportunity to be a witness for God.
 - (c) With that charge, lets read on:
9. Verse 8: O daughters of Jerusalem, I charge you-- if you find my lover, what will you tell him? Tell him I am faint with love.
- a) Now she is speaking to the "Daughters of Jerusalem" again.
 - i) This is another reason why I think this whole thing is a dream sequence.
 - ii) How does one go from being beat up by the night watchmen to now -addressing the same bridal party of the wedding to help her look for her man?
 - a) Anyway, that's beside the point! ☺
 - iii) Let me move to Verse 9, and I'll tie these two verses together.
10. Verse 9: How is your beloved better than others, most beautiful of women? How is your beloved better than others, that you charge us so?
- a) The "Daughters of Jerusalem" give their response.
 - b) There are a number of interpretations for this response.
 - i) Some see it as cynical. One can read this verse with a cynical tone and see their jealousy or contempt for the bride.
 - ii) Others see it as being helpful.
 - iii) To me, the important point is that she uses the remainder of the chapter to tell of the beauty of her man.
 - iv) In Verse 9, the Daughters of Jerusalem are asking "why is this guy so special?"
 - a) It is almost as if they are either daring her, or encouraging her to speak out.

- c) Back in Verse 8, after the bride’s encounter with the night watchmen, who beat her, she gives out this charge to Daughters of Jerusalem to help her find her man because “she is faint with love”. They respond with, “Why should we? What is so special about him?”
- i) The response is the rest of the chapter.
 - ii) My point is whether or not you see the Daughters of Jerusalem as cynical or helpful is beside the point. What you should see is that the rest of the chapter is an opportunity for her to be a witness for the one she loves.
 - iii) Hopefully you can see where I’m going with this. ☺
 - a) In life, God gives us opportunities to be witnesses for Him.
 - b) Often, we don’t realize at that moment those opportunities.
 - c) Once you publicly declare yourself to be a Christian, people watch your lifestyle. They really want to see “if it is worth it”.
 - (1) Often we don’t even realize who are those who are watching us.
 - d) It is opportunities like this, when she is down is also when she shines.
 - (1) She could have complained about her pain (about being beaten by the night watchman) and have gone home.
 - (2) Instead, she persists in struggle to find her man again.
 - (3) That is what God wants from us. A love relationship is one where we pursue and stick it out through the good times and bad.
 - (4) The difficult times are often where our love shines the most. When we are in pain, we get comfort by being next to the one we love. When the one we love is in pain, we just want to help them as much as we can.
 - (5) This describes our relationship both with God and with those here who we love.
 - (6) God desires that we pursue Him for our comfort. If we have that love relationship with Him, our natural response is to want to pursue Him for comfort during those times.
 - (7) Here are two verses that apply here:
 - (a) “So then we pursue the things which make for peace and the building up of one another.” (Romans 14:19, NASB).
 - (b) “Flee the evil desires of youth, and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart.” (2nd Timothy 2:22, NIV).
11. Verse 10: My lover is radiant and ruddy, outstanding among ten thousand.
- a) From here to the end of the chapter, we have the bride giving a testimony of her husband.
 - b) There are a number of ways to read this:
 - i) Girls, ask yourself, do I see my man this way?
 - ii) Guys, are you living your life in a way that a woman would describe you this way?
 - iii) Guys and girls, is your love for God so strong that you could give a 6-line poem describing His beauty?
 - iv) When you are studying this for your personal application, first notice the literal text is important as examples, and then note the ideas behind the word-pictures.
 - c) This section is often compared to the “perfect woman” in Proverbs 31, Verses 10-31.
 - i) This is the last 22 verses of Proverbs 31 and the last 22 verses of that Book.
 - ii) For all you Bible trivia buffs, there are 22 letters in the Hebrew alphabet.
 - a) Each verse begins with a different letter, done in order.
 - b) It is a style of poetry. It is similar to the idea of saying “A” is for the way I adore you, “B” is for your beauty, “C” is for your charisma, etc.

- iii) This section of Proverbs is the “idea” women.
 - a) I don’t believe it is so much a “you should do all of those things every day” as much as it describes a woman’s qualities over her lifetime.”
 - b) The point is women should read and pray over this chapter as goals to be obtained.
 - c) Men need to pray to God that their wives are more like this every day.
 - d) In many Orthodox Jewish homes, husbands read this to their wives as part of their weekly Sabbath ritual.
 - iv) The reason I’m comparing this to Song of Songs Chapter 5 is the application is to see the descriptions as the “ideal”. It is something to be worked upon.
 - a) In both cases, there are applications for both men and women to work on.
 - b) When one reads this passage of scripture, the application is for you and I to ask God how we can live to be more pleasing to Him.
 - c) The examples here in Song of Songs and places like Proverbs 31 are examples of how God wants to change us to be more like the men and women that He desires. Giving your life over to Christ is to ask God to “take over”, to make you into the type of person God wants you to be.
 - d) With that intro, let’s take on the verse itself: Verse 10 again: “My lover is radiant and ruddy, outstanding among ten thousand.”
 - i) The word “radiant” is also translated “white” (KJV) or “dazzling” (NASB).
 - a) Let me paraphrase the bride, “my guy stands out in the crowd. He is so wonderful and I love him so much, he just dazzles me”
 - (1) That is the way we should look at our spouses.
 - (2) It also describes how we should feel about God himself.
 - (3) Guys, this is also a reminder of how women want to be treated. If you see your women as special, as the only one for you, she will respond by seeing you as “outstanding among ten thousand”.
 - (a) I believe a healthy relationship starts with the men.
 - (b) Remember that Solomon starts the whole banter of compliments. This section is her response to his love.
 - ii) The next word is “ruddy”. The word can also mean “red”, like a rose”.
 - a) In context, I believe the word means masculine, like a “man’s man.”
 - b) She sees him not only as dazzling, but also as a strong man, one that is going to protect her.
 - (1) This makes sense in context of the rest of the text.
 - (2) She will spend a lot of time describing his strength.
 - (3) I believe she sees that not only to describe his beauty, but the fact that she loves his strength. The strength of self-confidence, the strength that he will use to protect, comfort and love his woman.
12. Verse 11: His head is purest gold; his hair is wavy and black as a raven.
- a) I don’t believe the “gold-head” is meant to be taken literal.
 - i) Gold is a word-picture used with kings. It is the highest of metals.
 - a) Gold has always been the most valued of all the metals.
 - b) The more pure the gold, the more valuable.
 - ii) She is painting a word picture of how valuable he is to her.
 - iii) Again, guys, do you (ok, we! ☺) cherish your wife so that she sees you and cherishes you as pure gold?
 - iv) Girls, do you cherish your husband in that fashion?
 - v) For all of us, do we see God in as a picture of purity?
 - a) Remember that much of the tabernacle was built with “pure Gold” to represent God’s purity (See Exodus Chapters 25 and 28).

- b) Next, she says, “His hair is wavy and black as a raven.”
 - i) The main thing to notice is that she notices the details of his looks.
 - ii) When you look upon your spouse in love, you notice the details!
 - a) Quick guys, what color is your wives hair? Can you describe her hairstyle? ☺ To love our wives is to notice the details.
 - b) As a typical guy, I fall short here too. This application is for all of us!
 - c) The thing for women to notice is the effort she goes to describe her love for her man. Guys need this every now and then.
13. Verse 12: His eyes are like doves by the water streams, washed in milk, mounted like jewels.
- a) Remember that we are working in poetry here.
 - i) That gives me liberty to get away from a literal meaning and to look for word-pictures. Those word pictures are some of the key applications of this section.
 - b) I believe when the bride looks at Solomon’s eyes, she sees his love shining back at her.
 - i) He describes her eyes as dove’s eyes earlier in this book. (1:15, and 4:1)
 - ii) She is now returning the compliment.
 - iii) I’ve described earlier how dove’s mate for life.
 - iv) A modern paraphrase would be “He only has eyes for me”.
 - v) Remember that this is a girl from an agricultural background.
 - a) The picture of a “dove by a water stream” is a picture of peace.
 - b) When she sees his eyes, it brings her that peace.
 - c) She sees the love in his eyes for her, and it reminds her of that peaceful word-picture described in this verse.
 - vi) The “washed in milk” is a colorful way of describing the whiteness of the eyes.
 - vii) The “jewels” are a colorful way of describing the pupils.
 - viii) The point to see of all this is she notices the beauty of his eyes.
 - a) From that beauty of his love to her, she responds with love back to him.
 - ix) God describes his love for us as the “apple of his eye”.
 - a) “He (God) shielded him (Israelites) and cared for him; he guarded him as the apple of his eye” (Deuteronomy 32:10b, NIV).
 - b) The apple, which can also be translated pupil, is the most sensitive part of the body. Try touching your eye and notice how your eyelids protect it.
 - c) God is saying in effect, “if you mess with the ones I love, it is like poking me in the eye”. This is very sensitive to me because I love them (and us!)
 - d) Notice David’s prayer to God in this Psalm:
 - (1) “Keep me as the apple of your eye; hide me in the shadow of your wings” (Psalm 17:8a, NIV)
 - e) That is the type of love the girl sees in Solomon’s eyes.
 - f) That is the type of love God wants men to have toward their women.
 - g) That is the type of love God has for us!
14. Verse 13: His cheeks are like beds of spice yielding perfume. His lips are like lilies dripping with myrrh.
- a) I tell you, this girl loves her aromas! ☺
 - b) She associates the cheeks and lips of Solomon with her favorite scents.
 - c) This is about the passion between the bride and her man.
 - i) She sees his lips, and remembers how lovely they are to kiss!
 - ii) She sees his cheeks and lips, and remembers the scents associated with their lovemaking.
 - iii) To use a modern paraphrase: “My darling, your face turns me on!” ☺
 - iv) That is another example of how we are to see our partner, as one we desire to be with and long to be personally, passionately and emotionally.

15. His arms are rods of gold set with chrysolite. His body is like polished ivory decorated with sapphires. ¹⁵ His legs are pillars of marble set on bases of pure gold. His appearance is like Lebanon, choice as its cedars.
- a) First some technical notes:
 - i) “Chrysolite” is a gold-colored jewelry stone.
 - ii) The word for “body” can also be translated “abdomen”. It refers here to “thing” the arms, legs and head are attached to.
 - iii) Lebanon is known for its strong cedar trees.
 - b) All of these descriptions are the bride focusing on her man’s strength.
 - c) They are all poetic word pictures of how strong he is.
 - c) She starts by describing the beauty of his arms, and works her way down to his legs.
 - i) Notice she’s working her way from top to bottom, describing her mans beauty.
 - ii) Poetically, she is describing the beauty of his arms.
 - iii) Arms are associated with a man’s strength and caring, and how he cares for her.
 - a) When we get to Chapter 8, she’ll make a similar pledge:
 - b) “Place me like a seal over your heart, like a seal on your arm; for love is as strong as death,”
 - (1) In Chapter 8, she is asking for his protection, like a seal (a tattoo) on his arm.
 - (2) She wants his strength for her protection.
 - iv) I don’t see these verses as a call for all guys to head to the gym. ☺
 - a) The point is women want to feel protected by their men.
 - b) She describes the strength of his arms and body and she feels secure by his strength.
 - c) That is not only an application for us guys, but also it is also for all of us to look for God as a source of strength.
 - (1) “I love you, O LORD, my strength.” (Psalm 18:1, NIV).
 - (2) “The LORD will give strength to His people; The LORD will bless His people with peace.” (Psalm 29:11, NIV)
 - (3) The Psalms are full of references to God’s strength, and how we can count on that strength and use that strength to glorify Him.
16. Verse 16: His mouth is sweetness itself; he is altogether lovely. This is my lover, this my friend, O daughters of Jerusalem.
- a) This is the summary statement her description of him and her love for him.
 - i) The focus changes from a physical description to a description of his character.
 - b) It starts by saying “his mouth is sweetness”.
 - i) I believe it is a focus of what comes out of his mouth.
 - a) Jesus said, “Nothing outside a man can make him ‘unclean’ by going into him. Rather, it is what comes out of a man that makes him ‘unclean.’” (Mark 7:15, NIV)
 - b) The corollary is also true. When we Glorify God and the Holy Spirit is stirred up inside of us, the most beautiful, sweet things come out of our mouths. That is what the bride is describing here in this verse.
 - c) Her man, who is a God-fearing man, depends on God’s love to express that love to his woman. His mouth is sweet with the things he says about her.
 - d) Throughout the Bible, God expresses his love for us in sweet poetic ways as He describes how much he loves us. For example, remember the “apple of my eye” references?
 - e) That same love needs to be verbally expressed to our partners.
 - f) That is “sweetness itself” to our ears, and to God’s ears.

- ii) Through our words and our actions, we are “altogether lovely” to our spouses and to God.
- c) She makes the final summary statement to the Daughters of Jerusalem in the last sentence. It says, “This is my lover, this is my friend”.
 - i) Remember the purpose of this testimony is based on the Daughters of Jerusalem asking the bride “so what is so special about this guy?”
 - ii) She goes on for five verses to describe his physical beauty.
 - iii) The final verse describes his character.
 - iv) It is summarized by saying, “He is my lover and my friend”.
 - a) The rest is just details! ☺
 - (1) In the drama of this play, you can almost see this girl stand up and shout as she gives the last line of this description.
 - (2) She gets on a roll describing his beauty. She proudly ends this description by saying in effect, “That is what my man is like. He is mine, I love Him and I’m proud to stand up and say so!”
 - b) If your spouse can say about you “He is my lover and my friend”, and then all the other descriptions should come naturally and flow out easily.
 - c) If your spouse loves you and sees you as the one he or she loves, and further trusts as a close friend, then everything else should fall into place.
 - (1) “Let the husband render to his wife the affection due her, and likewise also the wife to her husband.” (1st Corinthians 7:3, NKJV)
 - d) There is a classical saying in Judaism summarizing the “law” as follows:
 - (1) “Love God with all of your heart, soul and mind. Love your neighbor as yourself. The rest is just commentary.”
 - (2) The same goes with our love for our spouse. If we love them with all of our heart and soul, and treat them with the love due to them that God calls for us, the rest is just the details.
 - (3) A Christian paraphrase of this expression is, “Love God with all of your heart, soul, mind and strength and then you can do whatever you want”.
 - (a) The point of that is if we truly love God, we want to do what God asks us to do out of that love.
 - (b) We express that love through our marriages. The ideal marriage is God-centered where His love can flow through that marriage.

17. d) On that happy note, let's pray for our marriages. We all need all the help we can get. ☺
 Let's pray: Father, we thank you for the joy you bring us through marriage. It is through Your love that we best have the ability to love our spouse and make the availability of our time and effort that you desire for us. Help us to study these models that you desire for our lives, and help us to be more like what you desire for us. Help us to show grace to our spouses, especially during the difficult times. May our marriages glorify you. For all of us, including those of us who are not married, may we see the areas of our lives where glorify you in our love response to the love that You first gave to us. For we ask this in Jesus name, Amen.