

What Wives Wish Husbands Knew

Session 5—The Quest

“I Wish You Knew The Importance of the Pursuit”

ROMANCE: “An emotional attraction or aura belonging to an especially heroic era or person or event or activity.” (Webster’s Dictionary)

Romance, by definition, is heroic. It’s uplifting. It’s life giving. It’s awe-inspiring. Romance has a kind of power that belongs to nothing else. While it can’t survive alone romance is a vital and necessary facet of a healthy marriage.

I. Romance—A Brief Review

A. The three “A’s” of Romance.

1) Affirmation

a. Trust

You should never allow your behavior or feelings toward other women to be anything other than official or cordial.

b. Time

c. Focus

Devote undistracted attention to your wife’s needs, interests and plans. Some times I’d rather be hit in the head with a dead housecat than hear about what she’d like to do with the house...

d. Non-sexual Touch

This can really work wonders. A gentle kiss sends a great message.

e. Effort

“Just do something to let me know I matter to you!” (anonymous)

2) Affection

I’m thinking now of the kind of affection you have toward a really good friend. You relate to them in such a manner that they know how valuable they are to you.

3) Appreciation

If you’ve ever had kids you know how it feels to be unappreciated or taken for granted. It’s understandable with kids, they usually grow out of it and the wise parent won’t take it too personally. It’s not understandable for husbands and wives.

II. The Quest

Most men assume we know all we need to know about sex—always have...

QUOTE

“Sex is sin except for the purposes of procreation—even then one should most likely repent afterward” (Augustine).

You know who picked up on that, don't you? The church. And the church has ruined a lot of marriages by being so wrong about sex and by being so stubborn about admitting it.

QUOTE

“Married couples should only have sex twice weekly, no more no less.” (Luther)
While I tend more toward Luther at this point than I do toward Augustine, I'm not going to settle for either of their opinions.

- Sex is perfectly natural but it's never naturally perfect.
 - Most men don't know that.
 - Many of us, like Augustine and Luther, assume we know all we need to know—we probably don't.
 - Just because we know how to operate the equipment doesn't mean we know how to build a house.
- Everyone can do it but not many do it well.
 - Most men don't know that.
 - The assumption that knowing how to do what comes naturally to me sexually and that pleases and gratifies me means I'm a good lover couldn't be more false.
- Sex isn't about procreation, technique, position, etc....it's about the relationship between a loving wife and husband and doesn't even make sense outside of marriage.
 - Most men don't know that.
- Sex is communion, not competition.
 - Most men don't know that.
 - “I scored last night” or “We went all the way...”usually doesn't have anything to do with a football game...
- The trip to *Loveland* is at least as important to her as is the destination—and that baffles us.
 - Most men not only don't know that they've never even thought about it.
 - Most men don't know that.
- The outside, the clitoris, is more important than the inside, the vagina—that's why “size really isn't important”—the important issue is learning to properly stimulate her.
 - Most men don't know that.
 - Most men don't know what the clitoris is, where it is or what it's for.

- The best teacher to help men learn is his wife.
 - Most men don't know that...
 - How brave are you; how bold and daring are you—really?

FIRST QUESTIONS:

1. Can your wife talk to you, frankly, about sex without you getting defensive?
2. Have you ever asked your wife if she enjoys the sexual relationship you share?
3. Have you ever asked her if what you're doing pleases her?
4. Have you ever even considered it as a possibility that she might not?
5. Have you ever asked her to tell you what she'd like for you to do?
6. Have you ever asked her if you're doing something she would rather you not do?

Men are inexplicably attracted to women and women are inexplicably drawn toward men—sort of. There are no broad cultural exceptions. Additionally, every culture recognizes some form of marriage between men and women. Why? Is it just a coincidence? Or does it have something to do with the way God created us? Could it be that God is in favor of romance between men and women and the sexual union that follows in marriage, and that he wants us to learn how to plan for it, before we get married, and how to protect it and enhance it after we're married? I think so.

III. The Pursuit of a Sexual Union According to the Bible

If we'll apply a little creativity and effort we can insure that romance never fades. What comes next is a lesson in creative love making from the best manual I've found—the Bible.

Song of Solomon 2:3-7

Like an apple tree among the trees of the forest is my lover among the young men. I delight to sit in his shade, and his fruit is sweet to my taste. ⁴ He has taken me to the banquet hall, and his banner over me is love. ⁵ Strengthen me with raisins; refresh me with apples, for I am faint with love.¹

⁶ His left arm is under my head, and his right arm embraces me.²

⁷ Daughters of Jerusalem, I charge you by the gazelles and by the does of the field: Do not arouse or awaken love until it so desires.³

A. Foreplay—most men don't know much about it.

It's got nothing to do with golf...but everything to do with the most immense pleasure God has created.

1. The right touch.

¹ The lovers "were into apples and raisin cakes. So was the entire ancient world, for these were exotic symbols and reminded people of sexual desire." David and Carol Hocking, *Romantic Lovers, The Intimate Marriage* (Eugene, OR: Harvest House, 1986), 53.

² In 2:6 the phrase, "his right hand embraces me," translates from the Hebrew word "to fondle." Franz Delitzsch, *Commentary of the Song of Songs and Ecclesiastes* (Grand Rapids: Eerdmans, n.d.), 45.

³ "Until it pleases (refers) to lovemaking... It is dealing with the arousal of sexual passion and desire." Hocking, 53

The Hebrew translators got a little shy on us here. The picture is a very graphic portrayal of a woman, sexually aroused by her husband's deft touch, whose arousal has become so intense that she now, in response to his understanding of how to stimulate her sexually, wants to express her love for him in an unashamed sexual manner.⁴

2. The right words.

QUOTE

"The difference between a word and the right word is the difference between lightening and a lightening bug." (Mark Twain)

Song of Solomon 4:5,7,9,11

Your two breasts are like two fawns.⁵

⁷ All beautiful you are, my darling...

⁹ You have stolen my heart...my bride...with one glance of your eyes.

¹¹ Your lips drop sweetness as the honeycomb.

B. Pace—most men don't know about it.

There is an art to the physical aspect of romance and I'd be willing to bet that most of us were never taught it properly and haven't read about it responsibly; therefore we've never learned about it.

1. Speed kills

"This is going to be great...wasn't it?"

2. Delay personal gratification.

Song of Solomon 4:13-15; 5:1a

¹³ Your plants are an orchard of pomegranates with choice fruits, with henna and nard,
¹⁴ nard and saffron, calamus and cinnamon, with every kind of incense tree, with myrrh and aloe and all the finest spices. ¹⁵ You are a garden fountain, a well of flowing water streaming down from Lebanon.

⁴ "The picture here is of the husband and wife lying in bed together. With his left hand he draws her close to him facially, and with his right hand he stimulates her sexually." Hocking, 58.

⁵"The breasts are compared to a twin pair of young gazelles in respect of their equality and youthful freshness, and the bosom on which they raise themselves is compared to a meadow covered with lilies, on which the twin pair of young gazelles feed." Franz Delitzsch, *Commentary on the Song of Solomon and Ecclesiastes* (Grand Rapids: Eerdmans, n.d.), 71.

5:1a I have come into my garden, my *sister*, my *bride*; I have gathered my myrrh with my spice. I have eaten my honeycomb and my honey; I have drunk my wine and my milk.⁶

- Women are stimulated prior to and during sex based primarily on her husband's knowledge of how to maintain constant contact with her clitoris not her vagina...
- A not so secret secret that many men ignore—typically because the one we're trying to please is us.
 - For men, penetration of the vagina is the ultimate pleasure.
 - REMEMBER...

THE NUMBER ONE THING WIVES WISH THEIR HUSBANDS KNEW? THAT THERE ARE TWO PEOPLE INVOLVED DURING SEX.

Most women, when properly aroused by an artful husband, will become as interested, if not more so, in satisfying her husband more than with achieving personal satisfaction through climax. It's why reaching a climax for women isn't as important as it is for men. We're looking for it every time... In the healthiest of marriages the wife will achieve climax only about 50 to 75% of the time. (Personal opinion based on surveys taken during various workshops and seminars with couples).

Song of Solomon 6:13b

Gaze on the...dance of Mahanaim.

- Scholars believe this to have been a very provocative dance⁷ performed in the nude⁸ specifically for the purpose of bringing a man to a point of sexual anticipation and ultimately to sexual release and gratification.

⁶ "The association of fragrant odor with the vagina is perplexing to many women. For various reasons many wives consider their genitals repulsive and cannot imagine how their husbands find them attractive. God created husbands to enjoy their wives' bodies, including the genitals. When the genitals have been thoroughly cleaned...and when a woman is sexually aroused, there is a faint and very stimulating odor associated with the moistness." Dillow, 83.

"The word 'plants' is referring to her sexuality. Solomon saw her as an 'orchard of pomegranates' and not just as one tree or plant. There were many facets to her sexual desires and delights. Her 'fruits' were 'pleasant,' a delight to his heart.

"The word 'fruits' indicated the joy of tasting and eating. The erotic overtones of this romantic passage are quite obvious, and commentators who try to avoid it or allegorize these words are missing the point. A worse consequence is the allegorical interpretations lead us to believe that sexual pleasure is not the intention of God for marriage." Hocking, 112.

⁷ The curves of her hips refer to their swaying motion as she dances before Solomon, see Franz Delitzsch, *Commentary of the Song of Songs and Ecclesiastes* (Grand Rapids: Eerdmans, n.d.), 122.

⁸ "The scene is the private bedchamber of Solomon and Abishag (sic). She has removed her clothes and is dancing sensuously in front of her lover and husband." Hocking, 153. "The reference to the top part of her thighs, her navel, her belly, and her breasts indicates she had little or no clothing on." Dillow, 133. "From the general description of the woman in the admiration song, it is difficult to avoid the conclusion that she is described as unclothed." Duane A. Garrett, "Song of Songs," in E. Ray Clendenen, general ed., *The New American Commentary: Proverbs, Ecclesiastes, Song of Songs*, vol. 14 (Broadman: Nashville, 1993), 421. "Numerous attempts have been made to explain the closing line of v. 13. The Hebrew...refers to a circular dance or an enclosure for dancing. Meek sees here a reference to a special dance, performed apparently in the nude..." ⁸ Dennis F. Kinlaw, "Song of Songs," in Frank E. Gaebelin, general ed., *The Expositor's Bible Commentary: Psalms, Proverbs, Ecclesiastes, Song of Songs*, vol. 5 (Zondervan, Grand Rapids, 1991), 1236.

- The point is that it occurred in response to his romantic effort on behalf of his wife and required him to wait, to be patient.

3. Afterglow.

Song of Solomon 7:1-2, 5a

How beautiful your sandaled feet, O prince's daughter! Your graceful legs are like jewels, the work of a craftsman's hands. ²Your navel is a rounded goblet that never lacks blended wine.

^{5a}The king is held captive...

- The word translated as “navel” (v. 2) means *vulva* in Hebrew.⁹
- The same is true of the “rounded goblet.”¹⁰
- The language is again very graphic, extremely explicit and highly erotic.
- That she *never lacks blended wine* is a compliment to her that she is constantly supplying her husband's sexual needs.¹¹

Back to the Dance of Mahanaim... Dancing has fallen on hard times in our Christian subculture—we generally frown on it, and not without reason. Sometimes the places where dancing is done are not places we would want to frequent nor should frequent. That happens to be a hang-up for me. Also, the way some choose to dance in public is clearly beyond the boundary of good taste, moral decency and of Christian propriety. Another problem for me, personally.

That doesn't mean all dancing is wrong. It isn't. This particular dance is a good dance—a dance literally translated as “the dance of the two companies.”¹²

- While “Dancing like this may seem strange to Western tastes...in the East in the Old Testament conception, joy and dancing were inseparable (Ecclesiastes 3:4)—joy not only as the happy feeling of youthful life, but also spiritual and holy joy (Psalm 87:7).”¹³
- This dance is highly provocative...¹⁴
- She's dancing in the nude...¹⁵

⁹ The word translated as “navel” in verse 2 is almost certainly an incorrect translation or unfortunate at best. While the Hebrew word could be stretched far enough to intimate that meaning, it is generally translated as “vulva”. See William Gegenius, *A Hebrew and English Lexicon of the Old Testament*, ed. Brown, Driver, & Briggs (London: Oxford University Press, 1966), 1057. “We wonder whether this refers to the navel. A more likely place is the female genitals.” Hocking, 155.

¹⁰ “Rounded goblet” literally translates as “a bowl in the shape of a half moon.” The reference is clearly to the female genitals. See Robert Gordis, *The Song of Songs* (New York: The Jewish Theological Seminary of America, 1954), 93. “The ‘rounded goblet’ is referring to a bowl-shaped glass pictured as a half-moon. This symbolism fits better if it refers to her genitals rather than her navel. The fact that it contains mixed, spiced, or blended wine makes it a symbol of sexual pleasure (cf. 5:1), and tends to confirm the idea that her sexual organs are being described.” Hocking, 155.

¹¹ “Wine is used throughout the book (see 1:2, 2:4, 5:1) and in Eastern erotic poems as a symbol of sexual pleasure. It would appear that Solomon is suggesting that her ‘garden’ is a never-lacking source of sexual pleasure for him.” Dillow, 134.

¹² Joseph C. Dillow, *Solomon on Sex* (Nashville: Nelson, 1977), 132.

¹³ *Ibid.*, 133.

¹⁴ The curves of her hips refer to their swaying motion as she dances before Solomon, see Franz Delitzsch, *Commentary of the Song of Songs and Ecclesiastes* (Grand Rapids: Eerdmans, n.d.), 122.

¹⁵ “The scene is the private bedchamber of Solomon and Abishag (sic). She has removed her clothes and is dancing sensuously in front of her lover and husband.” Hocking, 153. “The reference to the top part of her thighs, her navel, her belly, and her breasts indicates she had little or no clothing on.” Dillow, 133. “From the

See why I refer to it as a *particular* sort of dance? This is a dance for one, by one. The conspicuous purpose for the dance is solely to bring pleasure to one's mate. And God endorses it as proper, admirable and worthy of emulation by married couples. Let's learn how to *Take it to the Nest Level*.

a. Take the initiative

Song of Solomon 7:1-5

How beautiful your sandaled feet, O prince's daughter! Your graceful legs are like jewels, the work of a craftsman's hands.² Your navel is a rounded goblet that never lacks blended wine. Your waist is a mound of wheat encircled by lilies.³ Your breasts are like two fawns, twins of a gazelle.⁴ Your neck is like an ivory tower. Your eyes are the pools of Heshbon by the gate of Bath Rabbim. Your nose is like the tower of Lebanon looking toward Damascus.⁵ Your head crowns you like Mount Carmel. Your hair is like royal tapestry; the king is held captive by its tresses.

I'm impressed. She's dancing for him and he's taking notice. Earlier, on their honeymoon, as she gave herself for the first time to her new husband, Solomon complimented her by mentioning, almost literally, from head to toe seven specific things about her that he found captivating (chapter 4).

A number of years into their relationship, she's at it again and so is he. This time her approach to a romantic evening implies a little planning on her part, more than a little creative thinking, probably a good bit of practice and a whole lot of guts.

His response? He likes it. He likes it a lot. He likes it a whole lot. And he tells her so; just as he did before (chapter 4). Two differences emerge here from the similar episode in chapter 4. First, his compliments number ten rather than seven; and second, he literally compliments her from head to toe—only in reverse order. After all these years, he still finds ways to tell her what he loves about her and he still mentions them specifically.

Let's see what he says...

- He likes her feet

How beautiful your sandaled feet... (v. 1a). Now that's taking things to a new level. Her feet didn't make the cut on the first list. But that's where he starts here. Feet? Who likes feet? Don't answer that...

Could this be an indication to us that as time passed he continued to make new discoveries about his wife? I think so. It could also indicate to us that the secret to moving a relationship to deeper levels is constant vigilance?

- He likes her legs

Your graceful legs are like jewels, the work of a craftsman's hands... (v. 1b). She's probably a power walker; two miles every morning. Probably does aerobics too. Might even

general description of the woman in the admiration song, it is difficult to avoid the conclusion that she is described as unclothed." Duane A. Garrett, "Song of Songs," in E. Ray Clendenen, general ed., *The New American Commentary: Proverbs, Ecclesiastes, Song of Songs*, vol. 14 (Broadman: Nashville, 1993), 421. "Numerous attempts have been made to explain the closing line of v. 13. The Hebrew...refers to a circular dance or an enclosure for dancing. Meek sees here a reference to a special dance, performed apparently in the nude..."¹⁵ Dennis F. Kinlaw, "Song of Songs," in Frank E. Gaebelien, general ed., *The Expositor's Bible Commentary: Psalms, Proverbs, Ecclesiastes, Song of Songs*, vol. 5 (Zondervan, Grand Rapids, 1991), 1236.

have a stair stepper. Could be she's into Yiddish Yoga. Who knows? But there's only so much nature can do for legs—you gotta do the rest. You don't get to have legs that look like a professional sculpted them without work. He admires the way she takes care of herself.

The fact of the matter is—none of us are going to be able to prevent ourselves from aging and there's no need to worship youthfulness. In fact, I think to do so is an insult to the integrity of our very existence. But getting older doesn't mean that we should quit caring about our physical appearance. We should always do the best we can with what we've got within reason. I'm not suggesting that at 45 we should try to look 25—just that we do the best we can at 45 to take care of ourselves physically.

- He likes her body
 - *Your navel is a rounded goblet that never lacks blended wine.* (v. 2a). If I were to tell you what the word translated as “navel” means in Hebrew you probably wouldn't believe me—at least you wouldn't believe I said it in church. Check it out in the footnotes.¹⁶
 - The same is true of the “rounded goblet.”¹⁷
 - Suffice to say the language is again very graphic, extremely explicit and highly erotic.
 - That she *never lacks blended wine* is a compliment to her that she is constantly supplying her husband's sexual needs.¹⁸
 - *Your waist is a mound of wheat* (v. 2b).
 - Again, caution is the applicable watchword here.
 - I don't think you or I want to tell our wives that their stomach looks like a mound of anything... I really don't.
 - The mentioning of the *wheat* in connection with her lower abdomen probably allegorizes a meal that would accompany the *wine* mentioned in the first part of the verse.¹⁹
 - For Solomon the sexual relationship with his wife is like a feast; to be anticipated, experienced, savored, and celebrated.
 - “Your breasts are like twin fawns” (v.3).
 - Same thing he said to her before, right? Right.

¹⁶ The word translated as “navel” in verse 2 is almost certainly an incorrect translation or unfortunate at best. While the Hebrew word could be stretched far enough to intimate that meaning, it is generally translated as “vulva”. See William Gegenius, *A Hebrew and English Lexicon of the Old Testament*, ed. Brown, Driver, & Briggs (London: Oxford University Press, 1966), 1057. “We wonder whether this refers to the navel. A more likely place is the female genitals.” Hocking, 155.

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¹⁹ The joining of these two images implies that her “navel” and “stomach” constitute a feast. See S. Craig Glickman, *A Song for Lovers* (Downers Grove: InterVarsity, 1976), 83.

- But with one major difference—years have passed.

He wants her to feel as good about herself as she did when she was twenty. Part of that is her responsibility—if she looks in the mirror and isn't pleased with what she sees, she's the only one who can do anything to change it for the most part, as we've already mentioned. But part of it belongs to her husband. Surely we know to use our words carefully to help our wives feel good about themselves.

- He likes her face.
 - Her *neck* has the elegance of an ivory tower—exquisite (v. 4a).
 - Her *eyes* are like “the pools of Heshbon,” an oasis (v. 4b).
 - Her *nose* is “like the tower of Lebanon” (v. 4c).
 - We may want to talk about this...these days folks spend money to get rid of noses that look like towers.
 - Actually the meaning probably has reference to the stateliness and dignity of a tower.

SECOND QUESTIONS:

1. As your behavior relates to your personal desire for an active, rewarding sexual marriage, have you ever considered it to be your responsibility to create an atmosphere that would cause your wife to feel secure and cared for?
2. Have you ever considered specific things you can do or not do, that would be conducive to creating an atmosphere that would liberate your wife to feel more free to share herself sexually?
3. How easy or difficult is it for you to speak highly complimentary words to your wife?
4. How important do you believe it is to your wife to hear you compliment her?

IV. As Time Goes By

There's a lot that I don't pretend to know about a lot of things. And I'm at the age now where it's often assumed by those half my age that the last I'd know anything about, or have any interest in, was sex. Wrong on both counts. There is very little that I'm more interested in than sex. It's one of the few pleasures left me that don't hurt! And I don't need gadgets, videos, or magazines to do it—in fact those are the kind of things that work against you.

- I've never had sex with any woman but my wife.
- My first sexual experience was on my wedding night.
- I've never even seen another woman naked.
- I don't use my computer to view women—you're welcome to look at my history any time you'd care to.
- I don't take that second look at an attractive woman—here or anywhere else—you have to perfect discipline in private so that it's automatic in public.
- I don't watch any movies with any sort of nudity in them.
- I don't take Sports Illustrated magazine, because I don't want the swimsuit edition showing up at my house.
- I couldn't tell you what it's like to experience sex with a super-model, and I don't care to...
- But I'll take my experience over any that Wilt Chamberlain ever laid claim to...
 - All it takes to have sex with a lot of women is the willingness to succumb to the urges of life at its most base level...

- You don't have to be a man to do that—you have to be less...
- But my friend to sell the same bill of goods to the same person for an entire lifetime, and for sex to improve with the passing of time...that takes a man.

Through the first half of verse 9 Solomon is doing all the talking. Now, it's her turn to say what she's got on her mind—and it's great:

Song of Solomon 7:9b-13

May the wine go straight to my lover, flowing gently over lips and teeth. ¹⁰I belong to my lover, and his desire is for me.

¹¹Come, my lover, let us go to the countryside, let us spend the night in the villages.

¹²Let us go early to the vineyards to see if the vines have budded, if their blossoms have opened, and if the pomegranates are in bloom—there I will give you my love.

¹³The mandrakes send out their fragrance, and at our door is every delicacy, both new and old, that I have stored up for you, my lover.

- This is a truly a remarkable woman.
- She refuses to allow the passing of time to become the erosion of love.
- Years do not have to become the enemy of love—in fact years, for those who know how to use them wisely, become allies.
- Time allows us to know more about each other.
- The more we know about each other, the more options we have available to us in our relating to each other.

For those whose desire it is that the years should add to rather than detract from our love as husbands and wives for each other let's think again about God's plan for marriage:

- God created us male and female; a species that is inexorably drawn to members of the opposite sex by his design.
- God obviously intends for us to maximize to its fullest degree the sexuality with which he has blessed a husband and wife after our marriage (4:1-16).
- God himself sanctions, approves of and encourages the unbridled passion of sexual union between a wife and her husband (5:1b).
- Is it therefore even remotely conceivable that within God's master plan people such as you and me should start off our married lives as romantic lovers then slowly get over it until we just sort of live at the same address?
- That's not what God wants for anybody.
- It's what usually happens—but it's not what has to happen.

A. She is secure

Song of Solomon 2:16

My lover is mine and I am his.

Song of Solomon 6:3

I am my lover's and my lover is mine.

Song of Solomon 7:10

I belong to my lover and his desire is for me.

Think those are there by chance or coincidence? I'd bet against it. This is a woman who is secure in her love for her husband and who is secure in his love for her. In 7:10 the word *desire* means "to consume." She's all he wants and she knows it.

B. Her security liberates her

- That kind of security liberates this woman to give herself fully to her husband. Verse 9 introduces us to that freedom: *May the wine go straight to my lover* speaks of the ecstasy of sexual pleasure.²⁰
- Verses 11 and 12 further illustrate the point as she mentions to him the idea of getting away together for a few days—with the purpose in mind of enjoyed time dedicated solely to each other and the renewing of their love.
- That's a good idea for all of us.²¹

C. The best is yet to come

To be honest, this is my favorite part of the whole story. In verse 13 she's making him a promise—*the best is yet to come*. Listen to the verse again:

Song of Solomon 7:13

The mandrakes send out their fragrance, and at our door is every delicacy, both new and old, that I have stored up for you, my lover.

- Did you get that?
- She may be older now but she hasn't lost a step.
- She knows as much as now as she knew on their honeymoon—and more.
- She wants him to be passionate for her...
- She knows that she's the only person alive who, in God's eyes, can do this for him.

- And she's going to give it all she's got.
- She's got some new things in mind for this guy...
- "What kind of things?" Beats me.
- There's a limit to what God wants us to know about these two.
- Use your imagination.
- It's what she did—and God liked it.
- He put it in the Bible.
 - He wants us to read it.
 - He wants us to understand it.
 - He wants us to apply it.

²⁰ "She says her love is totally and completely satisfying to him—"it goes down smoothly." She is fully confident of her lovemaking skill and knows she can satisfy her (husband). As wine causes the body to relax and drift into sleep, so their love has left them sweetly exhausted, and they fall to sleep in one another's arms." Dillow, 136.

²¹ "Any married couple would do well to follow her advice in planning a few getaways every year where they can renew their physical love and evaluate the marriage and goals in life." Dillow, 137-38.

Conclusion

God created us male and female; a species that is inexorably drawn to members of the opposite sex by his design. He obviously intends for us to maximize to its fullest degree the sexuality with which he has blessed a husband and wife after our marriage (4:1-16).

- God himself sanctions, approves of and encourages the unbridled passion of sexual union between a wife and her husband (5:1b).²²
- The words spoken here belong to him.²³

Is it therefore even remotely conceivable that within God's master plan people such as you and me should start off our married lives as romantic lovers then slowly get over it until we just sort of live at the same address? That's not what God wants for anybody.

When men are uniformed, misinformed or unconcerned about romance and sex it usually will happen—but it's not what has to happen.

²² "This is the voice of God himself. Only the Lord could pronounce such an affirmation. He, of course, was the most intimate observer of all. Their love came from him (Song 8:7). Thus, the Lord pronounces His (sic) full approval on everything that has taken place. He encourages them to drink deeply of the gift of sexual love." Dillow, 86.

²³ "The best view is that God is doing the speaking. If this is so, then sexual pleasure has the direct approval of God himself.

"Hebrews 13:4 seems to agree with this when it states: 'Marriage is honorable among all, and the bed undefiled...'. The word 'bed' (Greek *coitus*) implies that sex within marriage is not defiling or sinful.

"If God is speaking in Song of Solomon 5:1b, then He (sic) invited this couple to 'drink deeply.' This means to be intoxicated with each other's sexual desire and passion." Hocking, 119.