

A Love Song Begins: Song of Solomon 1:1 – 2:7
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This morning we'll look at the beginning of this love song that we have in Song of Solomon. I continue to marvel at the fact that there is a whole book of the Bible about human love and romance and sex. This is something God designed, and it's beautiful. Last week's sermon was an introduction to this topic, and if you weren't here last week I'd encourage you to go on the website and listen to that sermon. What I said last week is the theological foundation for everything that we're going to talk about in the Song of Solomon. We're going to see a lot of very practical advice for husbands and wives as we look at the passionate relationship of this couple. And it's my sincere hope and prayer that this godly picture of marital romance will stir us up to be more romantic and more passionate in our marriages.

At the same time, though, I don't want you to see this study merely in those terms. This is not merely a "how-to" seminar—how you can use biblical principles to spice up your marriage. I want us to continually see this in the overall biblical perspective of God's good design for marriage, and God's plan for marriage to glorify Him by pointing to the relationship of Christ and the church. As I said last week, the marriage relationship and even the sexual relationship within marriage, is meant to be an earthly pointer to a glorious spiritual reality. The husband and his wife become one flesh through sexual union. Similarly, although not sexually in any way, Christ is united to His bride, the church. Believers become one with Christ. That's one of the Gospel truths that marriage is meant to display.

So throughout these sermons I want us to remember the big picture. We want to see God strengthen the marriages of this church. We want there to be godly husbands who are sacrificial leaders and providers for their families. We want there to be godly wives who respect their husband and love and care for their children. We want there to be husbands and wives who are head-over-heels in love with each other and aren't embarrassed to express that, all to the glory of God! Some may scoff at these ideas. But this is a very important way that we put the Gospel on display for those around us to see.

I was talking to a guy this week who doesn't want to have anything to do with marriage. He's 19 years old, and I asked him if he ever wants to get married. He said, "Oh, no! Not me." His father caused a whole lot of pain in their family, and this young man doesn't want to go down that same path. Those kinds of stories make my heart ache, because I long for people to see the

beauty of what God made. Yeah, sin has really messed it up. But that doesn't mean you abandon the institution of marriage altogether. The outline last week was creation, Fall, redemption. Whether you're married or single, I want you to grasp the biblical vision of marriage. By God's grace, marriage can be a very beautiful thing. It brings much pleasure to God, and it is a profound witness to those, like this young man I was talking to, who have never seen anything but pain and misery in family relationships.

I also want to say at the outset this morning that there is forgiveness for past sins. Maybe you've really messed up. Maybe you've sinned sexually, and therefore you feel like you'll never be able to experience God's blessing on your life. Look to the cross, friend. Don't wallow in grief. It's appropriate to have sorrow for what you've done, but don't live there. Lift your eyes to see the redemption that comes through Christ. Confess your sin, repent of your sin, fight against present temptations, and find great comfort in the forgiveness we have in Christ. What an awesome Savior we have! He forgives even our sexual sins. As messed up as we are, as foolish as we've been, He redeems us. And therefore there is great hope for the future.

Solomon

Let's turn our attention, now, to this book in the middle of our Bibles called Song of Solomon, or Song of Songs. The first verse says, "The Song of Songs, which is Solomon's." Traditionally, and for obvious reasons, it has been assumed that Solomon is the one who composed this book. Many scholars today question that assumption. They point to the fact that the phrase "which is Solomon's"—the Hebrew construction there doesn't have to mean that Solomon wrote it. It could mean, rather, that these love songs were compiled and then presented to Solomon.

The main hesitation in assuming that Solomon wrote this is the story of his own life. Let me summarize this for you briefly (you can read it yourself in 1 Kings 2-11). In certain ways, it seems that Solomon started out very well. God told him, "Ask what I shall give you." And rather than asking for long life or riches or victory over his enemies, Solomon asked for wisdom. And God granted that to him, as well as riches and honor.

But even before that, in 1 Kings 3:1, it says that "Solomon made a marriage alliance with Pharaoh king of Egypt. He took Pharaoh's daughter and brought her into the city of David . . ." Later, then, we see how Solomon plunges headlong into the sin of polygamy. "Now King Solomon loved many foreign women, along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, from the nations concerning which

the Lord had said to the people of Israel, “You shall not enter into marriage with them, neither shall they with you, for surely they will turn away your heart after their gods.” Solomon clung to these in love. He had 700 wives, princesses, and 300 concubines. And his wives turned away his heart. For when Solomon was old his wives turned away his heart after other gods, and his heart was not wholly true to the Lord his God, as was the heart of David his father.” (1 Kings 11:1-4, ESV)

This is the tragedy of Solomon’s life. And many say that a man like this could not have written such a beautiful love song celebrating a passionate, monogamous relationship. This is, indeed, somewhat of a mystery. In my mind, it’s still possible that Solomon composed this, even if it was not his own personal experience throughout his life. It does say in 1 Kings 4:32 that Solomon “spoke 3,000 proverbs, and his songs were 1,005.” It seems logical to conclude that “the Song of Songs, which is Solomon’s” is the best of Solomon’s songs. To say “song of songs” is to say “the best of the songs,” “the greatest of the songs.” This was part of those 1,005 songs, and it was recognized to the best of the best.

It’s possible that Solomon wrote this about his early life, about his first love, about this Shulammitte woman who captured his heart. It’s interesting to note that Solomon wrote much of the Proverbs as well, but he didn’t always live by his own teachings. There’s a lot of irony here, a lot of contradiction and hypocrisy. Solomon’s wisdom was lost on his own life in large part. But in God’s plan, these things were written, and as is true of all Scripture, it is for our benefit. So even if Solomon didn’t experience the lasting enjoyment of the ideal love he wrote about in Song of Solomon, we can still learn much from this. We can learn from the positive example of what’s written here, and we can learn from the negative example of Solomon’s life.

Wilt Chamberlain, the great basketball player who died in 1999, was very well known for his achievements as an athlete but was also very well known for his sexual promiscuity. At one time he boasted that he had slept with 20,000 women. But in one of the last interviews of his life, he expressed regret over this and gave a warning to those who might attempt to follow in his footsteps. He said, “With all of you men out there who think that having a thousand different ladies is pretty cool, I have learned in my life I’ve found out that having one woman a thousand different times is much more satisfying.”¹ What a vivid example of the type of thing Russ Moore was describing in the quote I read at the end of last week’s sermon. People, in their frenzy for sexual experiences, aren’t really looking for sex, they’re looking for that to which sex

¹ <http://static.espn.go.com/nba/news/1999/1012/110905.html>

points. They're looking for something to fill up that chasm in their soul. Their deepest need and desire is a relationship with Jesus. But they run after worldly pleasures and end up empty and regretful at the end of life.

Solomon had a lot of wisdom to share, but he reaped the consequences of failing to live according to that very wisdom. He came to the end of life with many regrets. His sentiment would have been something similar to Chamberlain's. It would have been far better to be with one woman, than to be with a thousand.

History of Interpretation

Next, I need to say a few things about the history of interpretation of this book. This is a very unique book of the Bible. Because of its unique style, it's very hard to interpret. It's hard to discern a clear storyline or progression of what's going on. It's not a narrative of events, but rather a series of love songs. There *is* a progression from courtship to wedding to wedding night, but the songs kind of jump around and give us little snapshots of the relationship. The best way to describe it is a love song. There's a male voice, a female voice, and then there's also some background voices that you hear from time to time. And this, too, can be confusing, because it's not always clear who's singing. The voices kind of blend together in various places, and so if you look at a few different translations they don't always agree on who is speaking at certain points.

But think of it as a love song. If you listen to a love song on the radio, you don't know all the details of the relationship the person is singing about. You get little phrases here and there that give you a glimpse into the relationship. But it's not the same as reading *Pride and Prejudice*, where you get the play-by-play development of the relationship and the record of lengthy conversations between the characters. So the Song of Solomon can be hard to interpret if we're trying to figure out exactly where they're at in their relationship at each particular point. We have to see it as a love song.

Down through the history of the church it has also been difficult for people to know what to do with this book because it is so steamy. How could something this sexually charged be in the Bible? And therefore many have said, This can't be talking about what it seems to be talking about—that just wouldn't be appropriate. We must read it, then, allegorically, many have said. Allegory was a popular way to interpret various parts of Scripture—Jesus' parables, for example. Preachers would read into the parables all kinds of details that were probably not intended by Jesus or the Gospel writers. In the parable of the Good Samaritan, Augustine had a lot of ideas about what different details

represented (the man going down from Jerusalem was Adam, the robbers were the Devil and his angels, the priest represented the Law, the Levite represented the prophets, the Good Samaritan represented Christ, the inn represented the church, the two denarii were the two commandments of love, the innkeeper was the Apostle Paul, etc.). Now, C.S. Lewis's *Chronicles of Narnia* are meant as an allegory. Aslan represents Christ, and so on, but in Jesus' parables there's no indication that we're supposed to decipher meaning in all the details. He's simply being a good teacher and using a story to make a clear point.

Well, you can imagine what happens to the Song of Solomon when one tries to read it allegorically. The thought is, This must be referring to God's love for His people, or specifically to Christ's love for the church, or to Christ's love for the individual believer. It can't actually be about sex. We have to spiritualize it, and to do so we have to find hidden meanings—allegorical meanings. Here are a few typical ones: the kisses (1:2) are the word of God, her dark skin (1:5) represents sin, her breasts (7:7) are the church's nurturing doctrine, her two lips (4:11) are law and gospel, and the "army with banners" (6:4) is the church as the enemy of Satan.² Martin Luther noted that "it takes no effort to invent [allegories]," although he still followed many aspects of the allegorical interpretation of Song of Solomon. John Calvin, too, departed from his grammatical-historical method when he came to the Song of Solomon, and the Puritans followed suit. Catholics have had another way of allegorizing this book. They have seen the Virgin Mary as the woman in the song, and so it becomes all about venerating Mary.

As interesting as all of this is, I don't think it gets to the intent of the author. If we were to say that this book is directly describing Christ's love for the church, then we'd have to come up with all kinds of bizarre interpretations that go against the plain reading of the text. Kisses are kisses, breasts are breasts, lips are lips! The book is about a husband and a wife and their enjoyment of one another.

Having said that, I also want to reiterate what I said last week, that this *does* point to Christ's relationship with the church. I'm saying that, though, in terms of biblical theology, not by means of an allegorical interpretation. Do you see the difference? I don't want to jump over the plain meaning of the text, the direct and immediate references of what the book is talking about. This is about human love, romance, attraction, arousal, lovemaking. That's what the book is about on the most basic level. We can't

² Duane Garrett, *Proverbs, Ecclesiastes, Song of Songs*, (page 353ff) gives a summary of the allegorical approach. The details about Luther, Calvin, the Puritans, and the Catholics are also from this section in Garrett's commentary.

bypass that, just because we're embarrassed to talk about that stuff in church. We can't say that it doesn't really mean that.

But if we start with what it *does* really mean and what it *is* really talking about, and we then piece that together with what the rest of the Bible says about sex and marriage, I think that's when we can see how this relates to Christ and the church. Yes, Christ loves the church, and Christ is one with the church, and that's what marriage points to.

In many ways, we can see Song of Solomon as an extended version of what Adam said when God first created Eve and brought her to Adam. Do you remember Adam's excitement? He exclaimed, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." (Genesis 2:23, ESV)

God had created Adam. God then created Eve. He created them for each other, to enjoy one another. He created them as sexual beings, with the ability to conceive and bear children. But He also created them as sexual beings simply for purpose of pleasure. It's not like God brought Eve to Adam and then a little while later looked over His shoulder at them and said, "Hey, wait a minute! What are you guys doing? Stop that! I didn't mean for that to happen! Or at least don't have so much fun—it's just for procreation." No, God created the man and his wife as sexual beings in order to enjoy one another, to bring tons of pleasure to one another. And I believe that's why Song of Solomon is in the Bible—to emphasize God's joy in creating us this way, and to encourage us to receive this as a gift from Him, in the way that He intends it, in the context of marriage.

Here's a possible background to this love song. King Solomon has met this country girl, Shulammitte, maybe when he was visiting his vineyards. And she captivates him. He pursues her and asks her to marry him. She agrees. And so now as the book opens, she is sharing very poetically and passionately her desire to be with him. She is eagerly anticipating both the wedding and the wedding night.

You can think of this book as reflections on their courtship and marriage. It gives us snapshots of different times and places in their relationship. The love song begins with reminiscing about the longing they felt for each other leading up to their wedding. The reflections then progress seamlessly into the marriage bed and the intimacy they enjoy there. The section ends with an admonishment to the single young women (and of course it applies to all singles) not to stir up or awaken love until it pleases.

There is much application here for the realm of dating and courtship and engagement, also for married couples, and for those who have the gift of singleness, at least for this season of your life.

Let's observe the relationship of this man and woman, and as we go I'll mention various points of application.

She Desires Him

I want to start even before the words that she shares beginning in verse 2. Because for any single woman to say something like this about the man she's going to marry, there have to be reasons for her desire. There has to be a foundation to the relationship that makes her speak like this. Single ladies, you don't go out and say these kinds of things about just any man. You may desperately want a husband, but guard your heart, restrain your desire. Think and pray and seek counsel about the kind of characteristics you should be seeking in a potential husband, and then resolve in your mind that you're not going to settle for anything less. You should be looking for a man who is godly and mature. He should be a guy who studies his Bible and is a member of a church and accountable to other Christian men. He should be a hard worker, able to provide for a family. He should be responsible with his finances, honest, kind, self-controlled. He should be able to admit when he's wrong, confess sin and seek forgiveness. There should not be any hint of violence toward you, even if you're in a heated argument.

If you're in a dating relationship you should introduce this guy to as many friends of yours as possible. Let your family get to know him. Let your church family get to know him. See if anyone has any red flags. This is what humility looks like in a dating relationship. Don't think that you know better than everyone else. Invite the counsel of others.

So, ladies, be very careful and guarded with your affections. Don't stir up or awaken love until it pleases. But then once you've found the man you are to marry, and he's a godly man, and there's affirmation from others, then you can anticipate with eagerness your marriage to him and your intimacy with him.

Once in the marriage, you should continue to express these desires freely and frequently. This is pretty exciting stuff! "Let him kiss me with the kisses of his mouth! For your love is better than wine; your anointing oils are fragrant; your name is oil poured out . . ." She wants to be kissed, and she's not talking about a peck on the cheek, either. She wants a passionate kiss, and she's not afraid to say it. She longs for his loving embrace, which is intoxicating to her. It's better than wine. It's smooth and sweet and enjoyable. She likes the fragrance of his anointing oils (which is a good reminder to us guys that you should make sure you don't smell like a locker room when you want to be close to your wife; be considerate, make sure you smell nice).

Even the mention of his name excites her (verse 3). I remember my senior year of college when Stacy and I were dating seriously, but she was at Michigan State University and I was at Wheaton College outside of Chicago. Email was pretty new at that time, and I remember checking my email as often as I could to see if Stacy had written me. And if when my inbox popped up I saw Stacy's name, a surge of excitement would go right through me as I would open that email and read it. I also remember the letters that Stacy would send to me, and she would sometimes put a little bit of her perfume on the inside of the letter. And I loved that. I would grab that letter and go find a place where my housemates weren't going to disturb me (I didn't want them to see me sniffing a piece of paper). And I would pour over that letter and enjoy the aroma of Stacy's perfume. And my heart would long for her.

These are the longings of a couple who are soon to be married, and that's what this woman is expressing in the opening verses of Song of Solomon.

She Is Concerned about Her Appearance, But He Affirms Her Beauty

In verses 5-6 she shares some concern about her appearance, and this gives us an insight into the common self-consciousness that women often have about themselves. She says, "I am very dark, but lovely." Then, in verse 6, she says, "Do not gaze at me because I am dark, because the sun has looked upon me." In that day, suntans were not in. The wealthy city girls would stay inside and protect themselves from the sun. But this woman was not one of those wealthy city girls. She was a country girl who had to work outside under the scorching sun, and she felt self-conscious about the way her skin looked because of it.

Maybe you can identify with her, ladies, in one way or another. You're constantly bombarded with advertisements that try to tell you what a woman should look like. Then you may end up comparing yourself to those images, or comparing yourself to other women, and feeling bad about how you look. Your fighter verse for those moments (the verse you should memorize to fight against those sinful temptations of vanity or immodesty or self-pity) should be 1 Peter 3:3-4, "Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear— but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious." That's the application for the women.

In the Song of Solomon, I think there's an important lesson here for the men. She feels self-conscious about her appearance, but he affirms her beauty. He says in verse 9, "I compare you, my

love, to a mare among Pharaoh's chariots." Now, some of the compliments in the Song of Solomon don't translate very well. You have to be careful here. Don't tell your wife she looks like a horse. What Solomon is describing is a female horse (a mare) strolling about among Pharaoh's chariots, which would have been hitched to stallions. That would create quite a bit of excitement. He's saying, you stand out in a crowd. You are pleasing to my eyes. You excite me. You are attractive to me.

In our dining room we have three framed pictures of Stacy and me. One is from last year, one is from our wedding in 1999, and one is from our senior year of high school in 1994. It was after a football game. I was in my football uniform, and Stacy was in her pom-pom uniform. When I think of the compliment in verse 9 I think of that picture. Because when that game ended, and I had spent the past three hours battling big dirty, smelly, men, it was the sweetest thing to see cute little Stacy in her pom-pom outfit, coming out onto the field to congratulate me on our victory. She's a sight for sore eyes. Her appearance is pleasing to me.

Verse 10, he continues to compliment her beauty and her adornment. "Your cheeks are lovely with ornaments, your neck with strings of jewels." Men, do you tell you wife that you like the way she looks, you like her jewelry, you like the way she does her hair, you like the way she dresses? Tell her these things. You should be like a running commentary of compliments. The other night I told Stacy, "I like the way your hair looks." And she said, "That's funny, cause I didn't do anything to it." Well, I like it when you do something to it, and I like it when you don't do something to it. And I tell her she smells nice, even though I can't keep up with all the different flavors of lotions that she has. I went to investigate and found one that's called wild honeysuckle. Another was called black amethyst, and another was velvet tuberose. I don't even understand what those words mean, but my wife puts that stuff on her skin and I tell her, You smell like wild honeysuckle, and I like it.

Notice here, also, that he calls her "my love." He has a nickname for her. And that's a good thing, as long as it's a nice nickname. You should have sweet names that you use to refer to your spouse—names that you use as a continual reminder that you love one another, you're special to one another.

In verse 15 he says, "Behold, you are beautiful, my love; behold, you are beautiful; your eyes are doves." And then in 2:2 he compliments her again, "As a lily among brambles, so is my love among the young women." He's saying, all the other women are like brambles, like thorns, compared to you. You're the lily among the brambles. You stand out from all the rest.

I mentioned earlier how the images in our culture can cause women to be self-conscious. Here I want to say to men that you need to fight the temptations to look at those images—both for the sake of your own soul, and also for the sake of your wife. You need to fight for purity in your own thoughts so that you can say to your wife, “I don’t want to look at any other woman. I’m not seeking pleasure in anyone but you. You’re the one who takes my breath away. You’re the one I find to be beautiful and exciting. You’re the one I want to be with. My eyes are on you, and you alone.”

Husbands, if you have a problem with pornography, you have to address that right now. You have to fight against that temptation with the intensity that Jesus talks about when he says, “If your hand causes you to sin, cut it off. . . . If your eye causes you to sin, tear it out.” (Mark 9:43-47) He doesn’t mean that literally. But He means you have to make sacrifices, you have to be serious about this, relentless in your fight against sin.

Listen, men, if you mess around with pornography, if you look at it from time to time and think you’re not hurting anyone, you’re fooling yourself. If you don’t get help, if you don’t repent of that sin and fight against it, if you just continue down that path and think you can enjoy this little secret sin, you will never experience the kind of marital happiness that this book is all about. And you will destroy your wife emotionally, because she’ll feel like she’s always being compared to the women on the screen. She’ll be self-conscious and therefore inhibited in the bedroom. It’s a downward spiral.

Please, men, for the sake of God’s glory, and for the sake of your own joy, and for the sake of your marriage, and for your wife’s sake, fight against lust. Fight for purity of mind. Direct your thoughts toward your wife. Direct your sexual passion toward your wife. Compliment her. Pursue her. Desire her. Encourage her. Serve her. Make sacrifices for her. And tell her that she is a lily among brambles. She is your definition of beauty.

Communication

One last observation for married couples, and then we’ll conclude with the admonition to singles in verse 7. For married couples, notice in 2:3-6 how she speaks to her husband. This is in the bedroom now as a married couple. And I’m not going to go into the details here, but you can study this further on your own, if you’d like. In fact, I would recommend that for married couples. And, by the way, if you’re embarrassed by any of the things I’m talking about in these sermons, you can just be grateful for the details I’m leaving out. Suffice it to say, she is being very free and very descriptive about what she wants to do. She is telling him

what she wants. Verse 6, “His left hand is under my head, and his right hand embraces me!” I like how the translators put lots of exclamation points in here. I think that’s exactly right. These are pretty exciting statements.

The point I want to make is about communication. She’s talking to him, in the bedroom. She’s expressing her desires. She’s even giving specific instructions. That’s helpful. Husbands and wives need to talk about this stuff. Talk about what you like. Talk about what you don’t like. If things are pretty dull and routine, talk about it. What do you need to change? How can you spice things up? You have to talk.

So that’s your assignment for this week, married couples. You have to communicate about this stuff. Find some time this week to read through these verses in Song of Solomon and then just start talking about your relationship. Husbands, this would be a good thing for you to initiate. Maybe reminisce some together about how you met and the things you did when you were dating and how you couldn’t wait to be married. And then talk about how your relationship is now. How’s your sex life. Wife, how would you rate it on a scale of 1-10? Husband, how would you rate it on a scale of 1-10? And where do you go from here? Don’t settle for status quo. Don’t settle for same old, same old.

Do Not Awaken Love Until It Pleases

This passage concludes, then, with an admonition to the singles that they not stir up or awaken love until it pleases (2:7). In other words, don’t pursue sexual passion until it’s appropriate, until it’s the right time. Simply put, don’t be sexually intimate before marriage. I know this is difficult in our culture where sex has been completely disconnected from marriage. But I want you to see God’s beautiful plan. He’s telling you these things for your good, for your joy. He wants you to recognize what a great gift this is, but you have to wait for the right time. If you do this right, it can bring great joy. If you rebel against God’s plan, it can bring great misery.

For singles, just reading these passages may seem to awaken sexual passion in a way that does not seem helpful or holy. So here’s the exhortation: don’t pursue that sexual desire in unholy ways. Instead, if God has given you that desire to be married and to enjoy the intimacy of marriage, then channel that sexual passion in a way that pleases God.

Let me describe what that might look like. For men, it would mean getting a job, getting training for a career so that you can provide for a family. It would mean studying the Bible and what the Bible says about marriage and manhood and holiness. It

would mean learning from older, wiser men. It would mean living a pure and chaste life.

For women, it would mean growing in godliness, learning from older, wiser women about godly femininity. It would mean praying for a godly husband. It would mean pursuing Christ and finding your satisfaction in Him. It would mean dressing modestly and living a pure and chaste life.

God has created marriage and sex. He created these beautiful things for His own glory and for our good. And He has clear instructions for all of us. For married couples, enjoy one another and communicate about your relationship and how to please one another. For those who are single, don't awaken these passions until it's in the right context.

An application that applies to all of us is that we should seek greater intimacy with Christ. As we think about the amazing intimacy that this man and woman experience with one another, we should think about the most important relationship of all, which is our relationship with Jesus. Nancy Leigh DeMoss, who is a single woman in her 50s, has a radio program called *Revive Our Hearts*. Stacy has really appreciated that program, and many of you women have heard Nancy speak at different conferences. Stacy mentioned to me that Nancy had done a few programs on marital intimacy, and so I decided to listen to those programs to help me prepare for these sermons. And I would recommend those broadcasts to married women. Nancy interviews a lady named Linda Dillow who wrote a book for women called *Intimate Issues*.

But one of the things that really struck me in those broadcasts was what Nancy shared as she concluded those programs. She shared that this had been somewhat awkward for her, as a single woman, to lead this kind of discussion. And she shared this verse from Song of Solomon about not awakening love until it pleases and said that she is very intentional about this. She wouldn't normally read a book like *Intimate Issues*. But she said that as she prepared for those discussions, and as she was praying that the Lord would guard her thoughts and affections, the Lord did something really special by causing her to meditate on her spiritual intimacy with Him.

Maybe that's how God will work in your life, too, as we study this book of the Bible. Maybe God has given you the gift of singleness, at least for this season of your life. For all of us, single and married, the intimacy we most need and desire, is found in a relationship with Jesus. I hope we will all find that today.