



**I. Courtship and Marriage (1:2–5:1)**



**A. FIRST IDYLL:**

**The Wedding Day Reflections (1:2–2:7)**

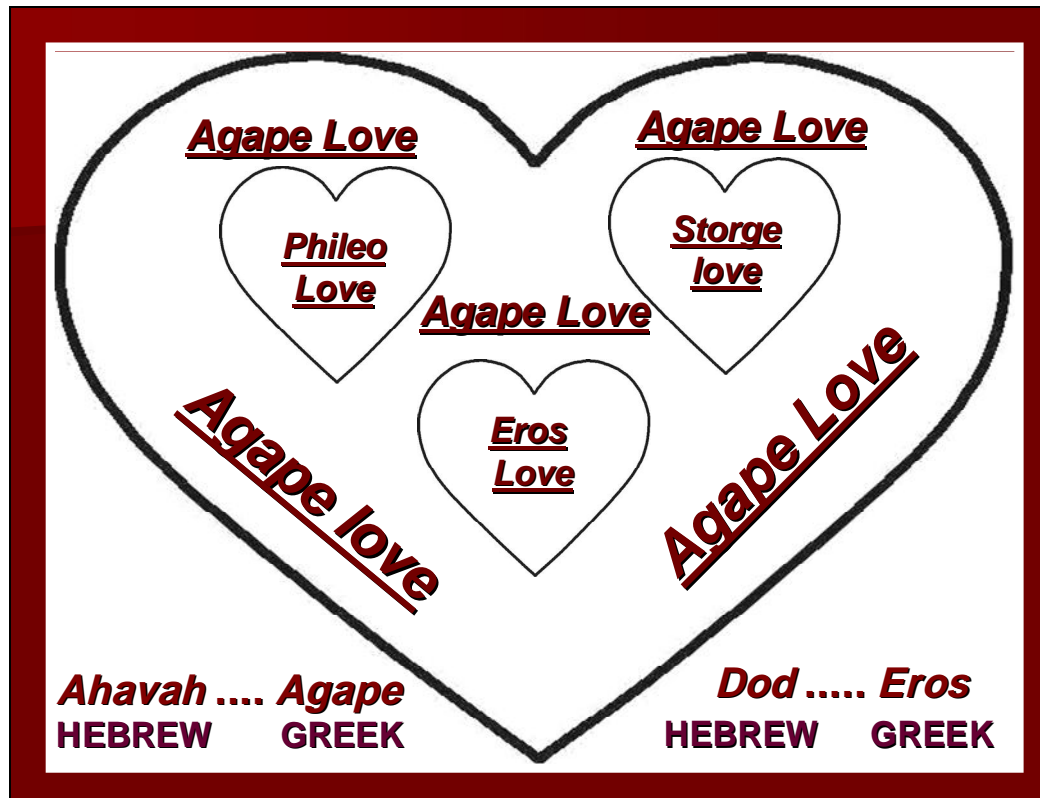
1. First Reflection: Shulamit Preparing for the Wedding Feast (1:2–8)
2. Second Reflection: At the Wedding Feast (1:9–14)
3. Third Reflection: In the Bridal Chamber (1:15–2:7)

**Biblical Lovemaking**



**A Study of Song of Solomon  
Dr. Arnold G. Fruchtenbaum**





Throughout the Song of Songs, three different Hebrew words for love will be used, all of which are translated by the English word “love,” but they do not all mean the same kind of love.

The first Hebrew word is dod, which is equivalent to the Greek eros and refers to sexual love.

The second Hebrew word is ahavah, which is equivalent to the Greek agape and refers to the love of the will. Thus dod is to ahavah in Hebrew what eros is to agape in Greek. Both ahavah and agape cover a wide spectrum and might include the element of sexual love, but are not limited to it as dod and eros would be.

The third Hebrew word is raeyah, equivalent to the Greek phileo, a love of the emotions in response to attraction. ~ *Biblical Lovemaking by Dr. A. Fruchtenbaum*

***Biblical Lovemaking : A study of the Song of Solomon***

The basic lessons to be derived from this book are as follows:

1. No form of sexual behavior is unclean, invalid, or sinful between a married couple.
2. The guiding rule, however, is that all such behavior meet two standards:
  - a. It is agreeable to both partners and not just to one.
  - b. It meets the mate’s needs.
3. However, any form of sexual behavior found in the song of Solomon only means it is valid for a married couple. It does not mean the practice is mandatory, but voluntary on the basis of the two standards mentioned above.