

## SONG OF SOLOMON SESSION 3 CLASS OUTLINE

Song of Solomon Chapter 1 vs 1-6

ESV:

<sup>1</sup> The Song of Songs, which is Solomon's.

<sup>2</sup> Let him kiss me with the kisses of his mouth!

For your love is better than wine;

<sup>3</sup> your anointing oils are fragrant;

your name is oil poured out;

therefore virgins love you.

<sup>4</sup> Draw me after you; let us run.

The king has brought me into his chambers.

We will exult and rejoice in you;

we will extol your love more than wine;

rightly do they love you.

<sup>5</sup> I am very dark, but lovely,

O daughters of Jerusalem,

like the tents of Kedar,

like the curtains of Solomon.

<sup>6</sup> Do not gaze at me because I am dark,

because the sun has looked upon me.

My mother's sons were angry with me;

they made me keeper of the vineyards,

but my own vineyard I have not kept!

## I. The Divine Kiss

### 1. Let Him, it all begins with consent,

A. “Let Him kiss me . . .” – this is the statement of desire in the heart of the Bride, the longing for deep and abiding intimacy with Jesus as the lover of her soul. This is about consent, agreement and longing love for What no earthly pleasure could satisfy.

B. The “kisses of His mouth” or the “kisses of His Word.” This refers to the touch of the Word of God upon the human heart, empowered by the Holy Spirit.

C. The “divine kiss” is a metaphor of intimacy with Jesus. When His Word pierces through the emotional and theological barriers of our hearts, and touches us with the existential truth of His love, it is a kiss that is better than any other.

D. The Kiss of life in Genesis...the Father Breathing the breath into the nostrils of man, the kiss of grace as Jesus breathes into the disciples in the upper room.

E. Charles Spurgeon in one of his sermons on this verse speaks of four different types of “kisses the believer can experience:

- a. *The kiss of reconciliation we enjoyed at our conversion, and it was as sweet as honey dropping from the comb.*

*The kiss of acceptance is still warm on our brow, as we know that He has accepted us through His rich grace.*

*The kiss of daily communion is that which we pant after to be repeated day after day  
-until it is changed into the kiss of reception, which removes the soul from earth,  
and the kiss of consummation which fills it with the joy of Heaven!*

*Faith is the road-but communion with Jesus is the well from which the pilgrim drinks.*

*O Lover of our souls, do not be distant to us.  
Let the lips of Your blessing-meet the lips of our asking!  
Let the lips of Your fullness-touch the lips of our need, and  
straightway the kiss will be effected!*

F. Receiving the “divine kiss” happens in several ways:

1. Personal meditation on the Word of God.
2. Personal revelation by the Holy Spirit.
3. The ministry of God’s Word through others
4. The ministry of spiritual gifts through the Body of Christ

## II. The Motivation In The Heart of The Bride

### A. Your love is better than wine Song of Solomn 1:2

- 1, The human heart was created to enjoy deep pleasure;
  - a. Psalm 16:11-You make known to me the path of life;  
you will fill me with joy in your presence,  
with eternal pleasures at your right hand.
  - b. Psalm 36: 8How priceless is your unfailing love, O God!  
People take refuge in the shadow of your wings.  
<sup>8</sup>They feast on the abundance of your house;  
you give them drink from your river of delights.
  
2. The basic temptation of life is to satisfy these pleasures by looking to sources other than the affections of God. The promise of the Holy Spirit is that the experience of His love is “better than wine,” better than all other pleasures offered by any alternative source.
  - a. God’s provision for His human Bride was given to them initially in the context of unhindered intimacy and communion. Satan disrupted that perfect scenario by convincing us to doubt God’s trustworthiness, and to look sideways to created things for our identity and fulfillment. This is the “wine” of the world’s system, and the Holy Spirit wants to awaken a longing in our heart for the true intoxication of the love of Jesus.

### 3. The Upper Room

- a. His love is better than wine. She knew this because she had had some experience of it. Wine here stands for the exhilarating and luxurious pleasures of the world. But His love is more effectual, coming from a better source, and producing better and more lasting results. Wine is man-made, love is of God ([Romans 8:38-39](#)).
- **38** For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, **39** nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.
  - **Spurgeon: Something to ponder:**  
"There are *three idols* that Christians find very hard to mortify, namely:  
the applause of the world,  
the pleasures of the world, and  
the reproaches of the world." Andrew Gray, 1633-1656

### III. THE FRAGRANCE OF HIS NAME

Song of Solomon 1:3 Because of the fragrance of your good ointments, Your name is ointment poured forth; Therefore the virgins love you.

A. His Name is an ointment poured forth. His name is His character, a precious ointment, that contains all the ingredients needed to heal the wounds of humanity

([Acts 3:16](#)). **16** <sup>s</sup>And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith which *comes* through Him has given him this perfect soundness in the presence of you all.

B. This ointment has been poured forth in Word, and in blood

- C. The Pleasing Fragrance of God. God's "fragrance" is His internal qualities or the essence of His personality. His fragrance represents who He is on the inside. The revelation of the personality of Jesus is like the most pleasing perfume.
- D. The attributes of God as our Father and of Jesus as our Bridegroom King are revealed throughout the Scriptures through the declarations of His names. These names reveal His attributes expressed in His relationship with His people.

John 17:26 And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them."

Ephesians 1:17-18 that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, (18) the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,

- E. In Song of Solomon 1:3 the phrase "**your name is oil [or ointment] poured forth**" serves as a poetic metaphor for a person's character, reputation, and pervasive influence. In biblical times, a person's "name" represented their entire essence and moral standing, while "oil" or "ointment" symbolized joy, honor, and consecration.

#### 1. Reputation and Character

- **A "Good Name":** Just as fine oil emits a pleasing fragrance that fills a room, a person with a good reputation carries a positive "aroma" wherever they go. This parallels other biblical wisdom, such as Ecclesiastes 7:1: "A good name is better than fine perfume".
- **Reputation and Character:** In ancient Hebrew culture, a person's "name" represented their entire essence and moral standing. Comparing it to "poured forth oil" suggests a reputation that is widely known and as pleasant as an expensive fragrance.

- **Visibility of Virtue:** Unlike oil sealed in a jar, oil that is "poured forth" is released and actively sensed by others. This signifies that the beloved's noble character is not hidden but is widely known and appreciated.

## 2. Generosity and Abundance

- **Lavishness:** The act of "pouring forth" suggests an extravagant and unmeasured dispensing of fragrance rather than a careful, stingy use.
- **Accessibility:** Oil that has been poured out is free and available to all who are near, symbolizing a person whose life and character are a blessing to those around them.

## 3. Spiritual and Christological Interpretation

Theologically, many interpret this verse as a description of **Jesus Christ:**

- **The Anointed One:** The word "Messiah" literally means "Anointed One". The "poured-forth oil" is often seen as a type of Christ, whose sacrificial life "poured out" his name (his salvation and grace) for all humanity.
- **The Fragrance of the Gospel:** Early Church Fathers and later commentators viewed the spreading of the Gospel as the "pouring forth" of Christ's name, making his healing and saving presence known across the world.

## F. Theological and Spiritual Interpretations

- **The Person of Christ:** Christ's name ("Yeshua" or "Savior") and His character are seen as the ultimate "fragrance" that draws believers (the "virgins") to Him.
- **The Holy Spirit:** Oil in the Bible frequently symbolizes the **Holy Spirit**. The anointing of Jesus with the Spirit made His life a "sweet savor" to God and humanity.

- **Sacrificial Love:** The "pouring out" specifically foreshadows Christ's sacrifice on the cross, where He literally "poured out" His life for the salvation of the world.
- **Healing Properties:** Just as ancient ointments were used to soothe and heal wounds, Christ's name is viewed as a "healing balm" for the soul.
- **The Believer's Role:** Believers are seen as "secondary bearers" of this fragrance, called to spread the "aroma of the knowledge of Christ" in every place (2 Corinthians 2:14).

G. Octavius Winslow: 1800s SOD LEVEL

a. HIS NAME IS AS OINTMENT POURED FORTH:

- a. Remember that the Name of Jesus is as ointment poured forth. The box must be broken, opened, distributed
- b. Why is it that the Name of Jesus has no sweetness, no charm, no fragrance to unbelievers? Because the Holy Spirit has not broken the box and poured out the ointment upon their hearts!
- c. We may be enchanted with the box, admire its shape, be charmed with its carving, and yet experience nothing of its precious and priceless contents

H. But WHEN is the Name of Jesus as ointment poured forth?

A. GENESIS 3: A BRIDEGROOM IS COMING! BRUISED AND CRUSHING

- . Four thousand years before the great sacrifice upon the cross was made, its fragrance floated upon the sin tainted atmosphere of Eden.

Genesis 3: 15 [AMP](#)

“And I will put enmity (open hostility) Between you and the woman,  
And between your seed (offspring) and her Seed; He shall [fatally]  
bruise your head, And you shall [only] bruise His heel.”

. In the first promise of salvation to man the ointment was poured forth.

**The Root of the word Enmity: 'Ayab (Enemy/Hostility):**

- **Aleph (א):** The ox head, representing strength, power, or leader.
- **Vav (ו):** A tent peg or hook, representing adding, securing, or hooking.
- **Yod (י):** An arm and closed hand, representing work, throw, or worship.
- **Bet (ב):** A house or tent floor plan, representing family, house, or in.

d. **Picture:** Taken together, the root of enmity implies "the strength that hooks or grabs the house" or "**a strong desire to enter the house to destroy it**

B. THE SACRIFICE TO DRAW NEAR: This it was too, which imparted such a sweet smelling savor to the offerings and sacrifices under the law, ....Christ was the meaning, the sweetness and the substance of all.

C. CALVARY: But the full outflow of this precious ointment was reserved for the solemn scene of CALVARY.

#### D. THE ANOINTING BEFORE THE ANOINTING: MARY OF BETHANY

- a. Mary of Bethany. We have to go back to understand the power of his name as oil.
  - a. Mary of Bethany, for his burial opened the most precious thing she had, the alabaster box of her dowry, it was the fullness of her devotion. It filled the room and exposed hearts. Before Judas denied, he despised.
  
- b. The Lord interpreted her offering as for his burial. Do you realize, that on the cross the perfume of her worship and the fragrance of his sacrifice ascended to the throne. It was the twofold anointing Bride, AND Bridegroom that was pleasing to the Father.
  
- c. Around the throne of glory it circled, and Jehovah Himself was well pleased with the sweet smelling savor of that sacrifice, which had harmonized all His attributes and glorified His name in the full salvation of His Church,
  
- d. A garden sealed is my sister my bride he will say soon, An alabaster jar of oil was sealed at the top, often with wax, twine, or a stopper, but the *entire vessel was designed to be broken* to access the precious, costly perfume inside, signifying **a once-only, complete, and lavish offering, like Mary anointing Jesus.**

#### E. Pulpit

a. The fragrance of this ointment is poured forth when the PULPIT lifts high the Lamb of God, and sets forth the glory, the grace, the love of the Lord Jesus

b. Mathew 26:13

13 Truly I tell you, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her.”

#### F. Communion

a. This ointment is 'poured forth' at the Communion of the LORD'S SUPPER, when the disciples of Jesus meet in His Name, to remember and commemorate His dying love! Here

#### G. Fellowship

a. This "ointment" is "poured forth" in Christian communion and FELLOWSHIP of the Lord's people. "Then those who feared the Lord spoke often one to another." This is the true idea of the "communion of saints," speaking often one to another of Jesus

b. Jesus Himself draws near and communes with them. "Where two or three are gathered together in My name, there am I in the midst of them." And where Jesus is, there is heaven. Paul: "I long to see you, that I may impart unto you some spiritual gift, to the end you may be established; that is, that I may be comforted together with you, by the mutual faith both of you and I."

#### **IV.No wonder the maidens love You! Song of Solomon 1:3b**

- A. The “maidens” speak of sincere and true believers who are immature in their love. They are impacted by the fragrance of Jesus’ Name, and are growing in their love for Him.