I. The Wonder of Beauty in creation is acceptable awe.

A. Is this wonder acceptable for humans?

B. What is the theology of physical desire?

II. The Song of Solomon is replete with descriptions of physical desire.

A. These expressions are deemed ordinate, healthy and good.

B. Intimacy and passion are ignited, not suppressed in SofS.

C. At face value, the book in instructive and enlightening.

D. The assumption of the images is that God is not dishonored in feeling them.

III. In the name of chastity and abstinence, this message is often distorted.

A. The man and the woman are not told to suppress their feelings.

B. They are told to contextualize them.

C. The beauty of this ideal is worthy of honor.

D. They worship each other.

IV. The placement of SofS in the poetry section of the Bible is all important.

A. Human passion and Spiritual passion are not to be disconnected.

B. We are invited to worship the Lord in the beauty of His Holiness.

C. We are invited to gaze upon His beauty.

D. The image of the bride and the bridegroom are used throughout scripture.

V. The lack of passion in our relationship to God is seen as a serious problem.

A. Revelation 3:20 tells us that Jesus is knocking at our doors (hearts).

B. A duty-bound spiritual relationship is not seen as acceptable.

C. A spiritual relationship void of passion is seen as suspect.

VI. When the Gospel is seen as a love story, it is correctly viewed.

A. Without this reality, the mission of Jesus is undervalued.

B. He came to save those He loves.

C. The love of Christ is to be our compelling motivation.

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|  | *Oh Lord, You’re beautiful.*  *Your face is all I seek,*  *And when Your eyes are on this child,*  *Your grace abounds to me.* |  |