# SONG OF SOLOMON

CONFLICT & RESOLUTION – (6:4-13)

Part 2

**DISCUSSION QUESTIONS:**

1. Most marriage conflicts tend to arise from: (1) a failure of communication, (2) financial difficulties, (3) sexual difficulties, (4) problems with in-laws, or (5) disagreements about child rearing. Which conflict has been the most difficult to discuss in your marriage and why?
2. Can people ever truly “forget” a wrong? What are some practical ways we can forgive and not hold grudges?
3. Can you give an example where a conflict has deepened your love for your spouse?
4. Of the principles of resolution from this session, which one(s) do you generally practice well?
5. Now the flip side. Which one(s) are the hardest to practice in the midst of conflicts?

Marital conflicts are inevitable because marriage vows do not erase differences in individual personalities, opinions, ideas, and past histories. Conflict is inevitable; resolution is not. For a conflict to be resolved there must be an intentional desire for reconciliation followed by reconciliatory acts. In our last section, we covered the first three stages in marital conflicts and their resolution:

* 1. A feeling of harm, hurt, or injury on part of both persons.
	2. A change of heart on part of the one who initiated the conflict.
	3. A desire on the part of both persons for the conflict to end.

Each of these three stages deals primarily with conflict – *an awareness of the conflict, a response to the conflict, and a desire in the heart to resolve the conflict.* After we view the scripture annotations then we will focus on the final three stages of what the couple did to bring about resolution.

**ANNOTATIONS OF VERSES:** Song of Songs 6:4-13 (CONFLICT & RESOLUTION)

(6:4-7*) “O my love, you are as beautiful as Tirzah, lovely as Jerusalem, awesome as an army with banners! Turn your eyes away from me for they have overcome me. Your hair is like a flock of goats going down from Gilead. Your teeth are like a flock of sheep which have come up from the washing; everyone bears twins, and none is barren among them. Like a piece of pomegranate are your temples behind your veil*.” Solomon is so forgiving that she doesn’t even have to speak

– he greets her with compliments; using similar language as on their wedding night.

(6:8-9) *“There are sixty queens and eighty concubines, and virgins without number. My dove, my perfect one, is the only one of her mother, the favorite of the one who bore her. The daughters saw her and called her blessed, the queens and the concubines, and they praised her.”* Possibly candidates for the king’s court or harem – I do not believe they were a part of his harem yet; due to his age – he was not yet crowned king; these ladies could also refer to wedding guests. The message is that Naamah, the Shulamite is his first love thus capturing his heart and affection and none can compare.

(6:10) “*Who is she who looks forth as the morning, fair as the moon, clear as the sun, awesome as an army with banners?”* Solomon’s love makes her grow brighter and brighter each day, she is beautiful, pure and impressive. Twice the phrase…*awesome as an army with banners*…is used (v4; v10); the simile depicts the fact that she is so beautiful as almost to cause awe in the eyes of the beholder, like a great army with unfurled battle flags.

(6:11-12) “*I went down to the garden of nuts to see the verdure of the valley, to see whether the vine had budded and the pomegranate had bloomed. Before I was even aware, my soul had made me as the chariots of my noble people*.” Their union and her body are continually seen as a vineyard – a place of delight. She wanted to know if it is still delightful and fruitful after conflict. In Hebrew culture, one of the highest forms of recognition and reconciliation that could be granted to another person was to ask that person to ride with you in your chariot. When she gave reference to chariots, she was stating that she knew that she had been fully restored to the heart of her husband.

(6:13) *“Return, return, O Shulamite; return, return, that we may look upon you! What would you see in the Shulamite – as it were, the dance of the two camps*?” The daughters of Jerusalem are speaking because Solomon and his wife are leaving for a time of delight; admonishing Naamah, the Shulamite, to dance for Solomon as was customary in Jewish culture. It was an intimate dance only done before her husband. The word Shulamite is the feminine of the Hebrew for Solomon – it depicts there oneness or one flesh relationship.

## PRACTICAL INFORMATION ABOUT CONFLICT & RESOLUTION

SIX STAGES OF CONFLICT AND RESOLUTION:

## Communication

Most marriage conflicts tend to arise from one of five sources: (1) a failure of communication,

(2) financial difficulties, (3) sexual difficulties, (4) problems with in-laws, or (5) disagreements about child rearing. Generally it is in this order.

Communication is vital to a good marriage. A conflict does not resolve itself in silence – the conflict simply goes underground, just under the surface of behavior in the relationship, where it will fester and continue to be a source of irritation in the heart of one or both spouses.

## 17 “Nevers” of Communicating with your spouse:

1. Never raise your voice in your home – Pro. 15:1, *“A harsh word stirs up anger.”*
2. Never publicly embarrass your mate
3. Never argue in front of the children (this will cause the children to disrespect the

*Parents.)*

1. Never use your children in the conflict (*children need assurance that parents love each other and are able to resolve conflict.)*
2. Never talk about your spouse outside your marriage (*in the sense to demean or criticize- you should have a close friend that will stand with you in prayer).*
3. Never use sex to win.
4. Never touch in anger.
5. Never call names.
6. Never get historical and call into account a wrong suffered.
7. Never stomp out. (*Passive aggressive*)
8. Never freeze your mate out. (*Silent treatment*)
9. Never use the in-laws (“*You’re from evil seed”).*
10. Never reason in the face of pain. (*If your spouse is ill or under the influence of chemicals or alcohol or overly tired)*
11. Never let the sun go down on your anger and give the devil an opportunity.
12. Never reverse an argument. (*Goal is resolution and not to win an argument)*
13. Never fail to listen to your mate.
14. Never harden yourself toward your spouse.

It is also equally important that a person learn how to listen in times of conflict.

## 5 Tips about Listening:

### Listen with patience until your spouse speaks.

Don’t force a quiet mate to talk. Sometimes they need to digest an experience or statement.

### Listen with your face.

Look at your mate when they talk – give them your full attention.

Women generally need only to express their heart. She isn’t necessarily looking for answers or logical evaluation, only consideration.

### Listen until your spouse has finished speaking.

Don’t interrupt, and don’t hem and haw while your spouse is speaking.

 *Pro. 18:13 says, “He who answers a matter before he hears it, it is folly and shame to him.”*

### Listen and then file away what you hear in the closet of privacy.

What is said in times of marital conflict should be said in privacy and kept in privacy.

### Listen without rude body language

Smirks, facial grimaces, turned shoulders, aggressive stares, crossed-arms; are all acts that fuel a conflict rather than defuse it.

## Forgiveness

Rather than displaying silence in expectation of an apology or an angry response, Solomon greeted his wife with genuine compliments using language similar to their wedding night.

Nothing brings about reconciliation quicker in a relationship than; a repentant heart on the part of the person who has wronged another and a heart overflowing with unconditional love and forgiveness on the part of the person who has been wronged.

## Greater Closeness and Joy

This is the final stage of conflict. Some have said that fighting is bad but making up makes it all worthwhile. When a couple experience genuine forgiveness in the aftermath of conflict, they are drawn closer together.