



**FAITH
& LOVE**

Church of God in Christ

Faith and Love C.O.G.I.C.
Sunday School

Lesson 5 January 04, 2026
A BRIDE WORTH WAITING
FOR

SUNDAY SCHOOL CORE VALUES



Reaching
People



Teaching
People



Ministering
to People



Assimilating
People



Building
People



Involving
People



SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Behold how good and how pleasant it is for brethren to dwell together in unity. **Psalm 133:1**

School/Class: But do not forget to do good and to share, for with such sacrifices God is well pleased. **Hebrews 13:16**

Superintendent/Teacher: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. **2 Timothy 3:16**

School/Class: Your word is a lamp to my feet and a light to my path.
Psalm 119:105

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Let each of you look out not only for his own interests, but also for the interests of others. **Philippians 2:4**

School/Class: He who has a generous eye will be blessed, for he gives of his bread to the poor. **Proverbs 22:9**

Superintendent/Teacher: Therefore he says: “When He ascended on high, He led captivity captive, and gave gifts to men.” **Ephesians 4:8**

School/Class: As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. **1 Peter 4:10**

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. **1 Corinthians 12:12**

School/Class: For as we have many members in one body, but all the members do not have the same function. **Romans 12:4**

Superintendent/Teacher: By this all will know that you are My disciples, if you have love for one another. **John 13:35**

School/Class: For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. **Gal. 5:13**

SUNDAY SCHOOL RESPONSIVE READING

ALL:

But grow in the grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

2 Peter 3:18

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A BRIDE WORTH WAITING FOR



- Bible Basis: Genesis 29:15-30
- Bible Truth: Jacob's love for Rachel was so great, that the additional seven years of labor was not a burden for him.
- Memory Verse: "And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years" (Genesis 29:30).
- Lesson Aim: By the end of the lesson, we will: RECALL the story of Jacob's love for and commitment to marry Rachel; REFLECT on marital relationships and the ways unforeseen circumstances affect those relationships; and COMMIT to finding faith-based resolution to difficulties before abandoning relationships.
- Background Scriptures: Genesis 28-30 & 1 Timothy 1:12-17 – Read and incorporate the insights gained from the Background Scriptures into your study of the lesson.

Genesis 29:15-30 KJV

15 And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?

16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

17 Leah was tender eyed; but Rachel was beautiful and well favoured.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

Genesis 29:15-30 KJV

21 And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.

25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

Genesis 29:15-30 KJV

26 And Laban said, It must not be so done in our country, to give the younger before the firstborn.

27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

LIGHT ON THE WORD

Laban. He was the son of Nahor, who was Abraham's older brother, which means he was Isaac's cousin, but he was also related to Rebekah through her father Bethuel, who was a child of Nahor's. Laban settled on the eastern side of the Euphrates River.

LIGHT ON THE WORD

Bridal Week. This was a period of seven days after the initial wedding ceremonies. Although it dates back to the ancient Near East, this tradition continues in many Orthodox Jewish communities. At the beginning of the bridal week, the bride and groom would sexually consummate their marriage. Afterward, the bride would remain in the wedding chamber for six days. During this time, the wedding party and guests would feast and celebrate the marriage of the bride and groom.

LIFE NEED FOR TODAY'S LESSON:

AIM: We will understand that relationships can be marred by unforeseen circumstances.

INTRODUCTION

Jacob's Deception

Jacob, whose name means "surplanter" or "heel catcher" ([Genesis 25:26](#)), was the second son born to Isaac and Rebekah. Jacob and his brother Esau continued Isaac and Ishmael's trend of sibling rivalry with a very adversarial relationship. Jacob outwitted his brother twice. First he tricked Esau out of his birthright by exploiting his irreverence for his birth position to fulfill his temporary need-a bowl of stew ([Genesis 25:29-34](#)). The second time, with the help of his mother, who devised the plan, Jacob tricked his father into releasing the firstborn blessing. The deception sent Esau over the edge. Esau pleaded with Isaac to bless him with something, to no avail; he set out to kill Jacob ([Genesis 27](#)).

INTRODUCTION

Jacob's Deception

Now on the run, Jacob has had an unforgettable encounter with the living God where He reveals the promise He has made to his grandfather (Abraham) and father (Isaac) to birth a nation through him ([Genesis 28:10-17](#)). As Jacob continues his journey, he moves eastward. He meets up with some men tending a flock from Haran, which is 400 miles northeast of Canaan, and learns that they work for his uncle Laban, his father's brother. Jacob's life would forever be changed, as he meets the love of his life Rachel, who was tending sheep with them ([Genesis 29:1-10](#)).

BIBLE LEARNING

AIM: We will learn that Laban planned to deceive
Jacob and tricked him into a marriage.

I. WILLING TO WORK FOR LOVE

Genesis 29:15-20

Jacob was sent away from home by his mother not only to escape the threat of murder from his brother Esau, but also to find a wife. Rebekah did not want her son taking a wife among the women of their country but sent him to her homeland ([Genesis 27:46](#)). In [Genesis 29:9-12](#), Jacob and Rachel meet and apparently it is love at first sight. He revealed that they were related through his mother and her father. In hearing the news of Jacob's arrival, Laban immediately travels to greet him warmly and receive him as a relative ([vv. 13-14](#)).

I. WILLING TO WORK FOR LOVE

Genesis 29:15-20

Laban extends hospitality to Jacob, giving him food and shelter, but he also recognizes the value of Jacob's work. Laban seemingly does not want to take advantage of Jacob and therefore asks him to name his price or wages in exchange for his continued service. Laban had two daughters, Leah, the oldest, and Rachel, the youngest. Leah has been historically portrayed as being the less attractive sister and Rachel the prettier. Jacob seeks compensation, not in money, livestock, or land, but for the beautiful Rachel to be his wife.

I. WILLING TO WORK FOR LOVE

Genesis 29:15-20

Jacob agrees to serve Laban for seven years to marry the younger daughter. In theory, Laban agrees to the terms, desiring to keep Jacob happy and have an extra hired hand. Out of his love for Rachel, he works seven years for Laban, fulfilling his end of the bargain. Jacob was so smitten by love that the seven years of labor seemed but a few days and worth the while to be with her (v. 20).

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A BRIDE WORTH WAITING FOR

I. WILLING TO WORK FOR LOVE

Genesis 29:15-20

Jacob is working for his uncle Laban. After running from his brother Esau's wrath, he found a home in Haran. Laban is the brother of Rebekah and soon is discovered to exhibit many of the same deceptive traits that Jacob and Rebekah have shown earlier in the narrative. Laban allows Jacob to negotiate for his wages (Heb. maskoret, mahn-KOH-ret). This word can also mean reward, but in this context is used as wages exchanged for work. It is also the same word used by Boaz in asking God to reward Ruth for her commitment to Naomi ([Ruth 2:12](#)).



Genesis 29:15-18

15 And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?

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I. WILLING TO WORK FOR LOVE

Genesis 29:15-20

Here the narrator begins to describe the daughters of Laban anticipating Jacob's wages. Leah is Laban's older daughter and is described as having weak (Heb. rak, ROCK) eyes, meaning tender, faint, or delicate. The text could be saying that Leah had weak vision or that she had lovely eyes. In the first instance, Leah struggles not only with being less physically attractive than her younger sister, but also with her vision. In the second instance, she has her own beautiful traits, but she is still not physically attractive enough to gain Jacob's love.

Genesis 29:15-18

16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. 17 Leah was tender eyed; but Rachel was beautiful and well favoured. 18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.



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I. WILLING TO WORK FOR LOVE

Genesis 29:15-20

In contrast, Rachel is described as beautiful (Heb. yafeh, ya-FEH) and well favoured (Heb. mareh, ma-REH). Both phrases use the Hebrew word for beautiful (Heb. yafeh, ya-FEH). The first phrase states that she is beautiful in form (Heb. toar, toe-AR), and the second says that she is beautiful in appearance (Heb. mareh, mar-EH). In context, both sets of words are used to describe Rachel's loveliness as superior to Leah.

Genesis 29:15-18

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I. WILLING TO WORK FOR LOVE

Genesis 29:15-20

Jacob then offers to serve Laban seven years for Rachel. Being away from home without any family support, Jacob would not be able to pay the dowry or customary bride price. His offer to work for seven years made up for his lack of monetary payment to seal a betrothal. The narrator makes sure to reiterate that Rachel is the younger daughter. This is most likely to draw readers into the deception about to take place and also to point toward Jacob's deception as the younger brother.

Genesis 29:15-18

16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. 17 Leah was tender eyed; but Rachel was beautiful and well favoured. 18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.



II. TRICKED INTO LOVE

Genesis 29:19-28

The seven years are up and Jacob has completed the terms of his agreement with Laban. He approaches his uncle (soon to be father-in-law) and demands that he upholds his end of the bargain. Laban organizes a wedding feast with the men of his community. Like today, it was custom in Middle Eastern cultures that a banquet would precede the bride and groom coming together. Included in this time of celebration would be plenty of drinking and carousing. Laban threw a party for Jacob, and in the midst of the revelry, gave Leah to Jacob instead of Rachel. When Jacob came to himself, he realized he had been deceived (v. 25). The trickster got tricked! He had consummated a marriage to the wrong woman, because once a man engaged in sexual intercourse with a virgin, she was his wife. This turn of events was a low blow on Laban's part, but some speculate that Jacob was getting his just reward for his deception to his brother and father.

II. TRICKED INTO LOVE

Genesis 29:19-28

Deception runs in the family. Laban gave the perception that he agreed to Jacob's terms but had no intention of ever fulfilling his end of the bargain. Laban says it is not custom in his community to have the younger daughter marry before the older and therefore requires Jacob to fulfill his marital duties of the marriage week to Leah as well as work another seven years for Rachel. Clearly Laban was being blessed by Jacob's presence and not inclined to release him.

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II. TRICKED INTO LOVE

The Power of Love

Genesis 29:19-28

Genesis 29:19-28



19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. 20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. 21 And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.

Laban accepts Jacob's offer, saying how it is favorable to him as well. By giving his daughter to Jacob, he would give her away to a near relative and therefore the wealth that she contributes to her new husband will stay in Laban's family too. He asks Jacob to stay as hired labor. Whatever work Jacob had to do during his seven years of hired labor watching Laban's flocks seemed to him "but a few days" because of the "love" (Heb. *ahabah*, ah-ha-VAH) he had for Rachel. This word for love encompasses human love for family, God, or objects. In this case it is used for Jacob's desire for Rachel. Although this word has sexual connotations, it is more of an all-encompassing desire of the whole person for another.

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II. TRICKED INTO LOVE

The Power of Love

Genesis 29:19-28

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19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. 20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. 21 And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.

Jacob was the one who took the initiative to raise the subject of his wife. This shows his eagerness to consummate the marriage. It also suggests reluctance on Laban's part toward the union, inasmuch as he really did not need to be reminded that Jacob's years of service were fulfilled (Heb, mala', ma-LA). The word means to fill or complete, in a physical sense or with regard to intangible things such as desire. Frequently the word is used with respect to time to talk about the completion of a set period or the arrival of a period of time ([Genesis 25:24](#); [Leviticus 8:33](#)). In the Old Testament, it is used in the temporal sense less often but it is that sense which is used here. Jacob's work was completed and it was time to receive his wages.

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II. TRICKED INTO LOVE

The Power of Love

Genesis 29:19-28

Genesis 29:19-28

22 And Laban gathered together all the men of the place, and made a feast. 23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

Since no verbal reply from Laban was recorded, it is difficult to know what he was thinking.

His silence may indeed suggest his reluctance to give Rachel over at this point. Nevertheless, he invited his neighbors to celebrate the wedding banquet, or marriage feast (Heb, mishteh, mish-TEH). These feasts commonly lasted seven days, but the length varied according to the circumstances of the bridegroom. In this case, it seems seven days was sufficient (v. 27).

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II. TRICKED INTO LOVE

The Power of Love

Genesis 29:19-28

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During the wedding feast, the bride and groom would consummate the marriage in the wedding chamber or "tent." The phrase "he went in unto her" is a play on words as it describes the entering into the marriage chamber as well as the sexual act. Laban's deception of Jacob was possible because the bride usually entered the marriage chamber veiled, the veil being so long as to conceal not only the face but much of the body as well ([cf. Genesis 24:65](#)). The text also indicates that Laban brought Leah to Jacob in the evening, when it was dark. On top of all this, a wedding feast usually involved a lot of drinking. So we have three things that possibly contributed to Jacob's deception: Leah's bridal veil, the dark, and alcohol. In addition to tricking Jacob, Laban may very well have brought Leah to Jacob against her will.

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II. TRICKED INTO LOVE

The Power of Love

Genesis 29:19-28

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22 And Laban gathered together all the men of the place, and made a feast. 23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

The Hebrew for "brought her" is a form of the verb "to enter" (bo', BOE). In this case, the form of the verb specifically indicates that he made her do it. We do not know how Leah feels about Jacob, but given the language of the verse and the fact that Rachel is described as more physically attractive, at best she would have had mixed feelings, and at worst she would have reviled the entire situation because of what it could do to her relationship with Rachel and/or because she knew the man wanted her sister, not her. She was essentially forced on a man who didn't love her by her father who had also tricked the man.

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II. TRICKED INTO LOVE

The Power of Love

Genesis 29:19-28

Genesis 29:19-28

24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.

It was customary at marriages for the bride's father to give her a large present, often a handmaid who became her confidential servant ([Genesis 24:59, 61](#)). These handmaids were responsible for the women and children of the family and cared for them by attending to personal needs (combing hair, washing) or more general domestic chores. In case of a childless marriage, they also served as concubines ([Genesis 16:1-2, 30:4, 9](#)). However unpleasant Laban was to Jacob, he adhered to custom regarding his daughters by presenting them each with a handmaid. Even in these handmaids, God would fulfill His purpose in shaping the nation of Israel, as they gave birth to four of the twelve patriarchs.

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II. TRICKED INTO LOVE

The Power of Love

Genesis 29:19-28

Genesis 29:19-28

25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

Seven years he had toiled and worked for Rachel, and now Jacob found he had married her less beautiful sister instead. The question "What is this thou hast done unto me?" expresses Jacob's astonishment. He could not understand why Laban had beguiled (Heb. ramah, rah-MAH) him. The word for beguile means to throw or cast down. In this context, it means to trick, with the connotation of intentionally tripping someone up. In accusing Laban of deceit, Jacob was in fact condemning himself. The deceiver had been deceived. Jacob argued with Laban, but he could do nothing to alter the situation.

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A BRIDE WORTH WAITING FOR



II. TRICKED INTO LOVE

The Power of Love

Genesis 29:19-28

Genesis 29:19-28

26 And Laban said, It must not be so done in our country, to give the younger before the firstborn.

Laban gave the reason for his action: It is not customary to put the younger sibling before the firstborn. Remember that Jacob, the younger, had put himself before the firstborn Esau, so there was a certain poetic justice in Laban's deception of Jacob. However, Laban's attempt to justify his action was weak. He should have made this known to Jacob much earlier, when they made the agreement in the first place.

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II. TRICKED INTO LOVE

The Power of Love

Genesis 29:19-28

Genesis 29:19-28

27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. 28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.



However unwilling Jacob may have been to continue celebrating his marriage to Leah, he could not opt out: He was isolated and without family support. Laban's only concession was that Jacob could take Rachel immediately as a second wife, and Jacob did want to marry Rachel. Realizing he had Jacob trapped, Laban then added another harsh demand: After marrying Rachel, Jacob had to work for Laban another seven years. Jacob agreed to comply with Laban's terms; Rachel was the focus of his affections and intentions. Although taking a second wife was not Jacob's original intent, his dream of having Rachel was not denied, but deferred.

III. COMMITTED TO FIRST LOVE

Genesis 29:29-30

Jacob, because of his love for Rachel, once again kept his end of the bargain and fulfilled his marital duties with Leah and worked another seven years for Rachel. Leah was an integral part of building what would be the nation of Israel, as she was the mother of six sons: Reuben, Simeon, Levi, Judah, Issachar, and Zebulun (Genesis 29:31-35, 30:17-20). Although Jacob fulfilled his marriage commitment to Leah, he did not love her, so unfortunately her marriage was not a good one. Leah wanted her husband to love her, and although they engaged in marital relations and had children, she was deeply rejected. Laban finally gave Rachel to Jacob along with her handmaid Bilhah.

III. COMMITTED TO FIRST LOVE

Genesis 29:29-30

She was truly the love of his life and the Scripture notes that "he loved her more than Leah" (v. 30). Rachel was barren for many years, but when she was finally able to bear children, Jacob loved Rachel's children more than the others ([Genesis 45:22, 37:3](#)).

Leah and Rachel are examples of being in relationships for the right and wrong reasons. It was not uncommon for couples in ancient times to have arranged marriages, but marital unions are most fruitful when they start from a place of true love. Jacob and Rachel's relationship was special because together they weathered adversity and separation yet remained in love.

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III. COMMITTED TO FIRST LOVE

Two Wives and a Husband

Genesis 29:29-30

The abrupt end of the conversation indicates Jacob's grudging acceptance of Laban's new terms. Both Laban and Jacob did the most honorable thing given the horrible situation they had made for themselves: Jacob completed Leah's bridal week, and Laban gave him Rachel. Rachel, like her sister Leah, was given a maid (v. 24). Jacob did indeed serve another seven years, but unlike the first, they are not said to have "seemed unto him but a few days" (v. 20). Rather, they were days of sorrow and strife within the new family, as the account of the patriarchs' births would soon make plain.



Genesis 29:29-30

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. 30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

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LIGHT ON THE WORD

A Devoted Love

Jacob's intense desire for Rachel far outweighed the work he had to do. His display of love demonstrates how committed we ought to be to those we love.

BIBLE APPLICATION

AIM: We will accept that although people plot and plan against others, God's plans are greater for our lives.

BIBLE APPLICATION

The generations of today are least likely to marry and most likely to divorce. The divorce rates of today are alarming, especially among those who profess Christ but do not live a Christian lifestyle. This is because of a multitude of factors including mass incarceration, family dysfunction, and economic disadvantage. It is also due to not understanding the meaning of marriage as God has designed it. It used to be common for couples to be married for fifty or sixty years; now this is not the case, as many are divorced or have never married.

BIBLE APPLICATION

There is life beyond the beautiful day. A couple must have the right foundation in order to last through the ebbs and flows of life. Ideally, two people should be rooted in Jesus Christ in order to build a sure foundation, and it takes working together in the Holy Spirit to make it last. It's important to know your purpose, take the time, ask the right questions, and truly get to know and accept the person before deciding to marry. It is equally important to have godly counsel and the right expectations of marriage and your mate to ensure success. The right one is worth waiting for, so never mind the rush. If you are married, be in it for the long haul and prayerfully seek to understand each other.

STUDENT RESPONSES

AIM: We will know that promises are often broken in relationships.

STUDENT RESPONSES

If you are married, reflect on the ways you and your spouse stay connected. If you are unable to readily pinpoint ways, now is the time to be intentional about staying connected. If you are not married, reflect on how you can use this season to be more in tune with your probable future needs in a marital relationship should you desire to marry. How can your group or church help inform married couples and singles on the realities of marriage no matter the age or life stage?

Prayer

Lord,

Your love for us is so real and true. Your Word reminds us that You are committed to loving and caring for us despite our not always loving You. We adore You and bless Your Holy Name.

In Jesus' Name we pray.

Amen.

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Next Sunday
January 11, 2026
Lesson 6
The Most Beautiful Bride
Song of Solomon 6:4-12