

Session 4: Overview of the Storyline in the Song of Solomon

Session four of the studies in the Song of Solomon: in this session we are going to give an overview of the main storyline throughout the eight-chapter love song so that you can have a sense of interpreting it as we look at all the individual sessions beginning with Session five through twenty-four. We will break it down verse by verse after this. This is just to give you a big picture of what is going on.

SONG OF SOLOMON: THE DIVINE KISS AND THE BRIDE'S LIFE VISION

Roman numeral I. The theme of the Song of Solomon is the divine kiss—the kiss of the Word that we looked at in session three. We look at the bride's life vision. She says, in verse 2 praying to the Father, "Father, let Him kiss me with the kisses of His Word."

Then she looks to Jesus directly and says, "For Your love is better than wine" (Song 1:2). Then she gives her two-fold life vision here: "Draw me away"—that is intimacy with God and "we will run (together) after you" (Song 1:4). In other words, she is talking about a group of people running together in ministry.

DRAW NEAR TO JESUS IN INTIMACY, AND RUN IN PARTNERSHIP

So the theme, paragraph A, of the Song of Solomon is the bride's spiritual journey. This is the theme of our life in the spirit. We want to be drawn after Him in intimacy. We want to run together corporately in team ministry in partnership with Jesus in bringing the impact of the Gospel to other people—both believers and unbelievers. We want to impact believers as well as unbelievers by the teaching of the Word.

Paragraph B. The Song of Solomon has two main sections. It is very important that you note this as you are reading through the book. Song one to four focuses on the bride receiving her inheritance in Jesus. The first four chapters are what we receive in Him. The second four chapters—chapters five to eight—focuses on what He receives from us, His inheritance in His people.

HER JOURNEY BEGINS WITH THE PARADOX OF GRACE

Roman numeral II. Her journey begins with the paradox of grace. Her storyline actually begins in chapter 1, verse 5. The first four verses are introduction. She

starts off her confession of faith as, “I am dark of heart, but I am still lovely before God” (Song 1:5, paraphrased).

One of the fundamental revelations that are necessary to stay steady in our walk with God is that we are dark in our own hearts, but we are lovely before God. We are lovely to God even in our weakness. That is what enables us to run to Him with an open spirit instead of from Him with a guarded heart even as a sincere believer when we fail.

She says, “But my own vineyard I have not kept” (Song 1:6). Her vineyard throughout the book is her heart, and she is acknowledging that there are issues in her heart, in her vineyard that are still yet unsettled.

Now I do not know anyone who has settled all the issues in their vineyard, in their heart. The closer and the longer I walk with the Lord, the more clearly I see the issues of the vineyard of my heart that are not kept.

Years ago I thought I had a couple areas, and as I have sought the Lord hard over the years, I see more clearly than ever. You would think that in maybe the first ten years of walking with God that you would really need, “I am dark, but lovely,” but at year thirty-five years of walking with the Lord, I need this verse more than I did then. It seems more appropriate.

DARK YET LOVELY

The paradox of our faith that we are dark in heart but we are lovely to God—we must hold both of these truths in tension. Now some groups will emphasize how sinful we are, how dark our heart is. Other groups will over emphasize how beautiful they are to God, and they do not pay much attention to their sin. Both of those groups have some distortion.

God wants the two together. He wants us to fully understanding both of them, not one versus the other. That is a hard truth to keep in tension because we tend to go to one or the other. I have seasons at IHOP where we got so captured that we are lovely to God that we were really casual about our darkness and our sin. That is not pleasing to the Holy Spirit. We cannot claim the bridal paradigm and live just blatantly in compromise and just be confident because we are lovely to Him. That is a distortion of the scripture.

Now why are we lovely before God even in our weakness? There are four reasons that we are lovely to God.

GOD’S PERSONALITY MAKES US LOVELY BEFORE HIM

Number one is who God is; it is His personality, and the fact that His heart is filled with tender, loving emotions. When you are standing before a holy God but a God with tender emotions, He sees us through the tenderness of His own heart. Beauty is truly in the eyes of the beholder. If He had a different type of heart, we would not appear beautiful with Him, to Him.

THE GIFT OF RIGHTEOUSNESS MAKES US LOVELY BEFORE HIM

Number two is because of the gift of righteousness. We receive the beauty of Jesus’ righteousness as a free gift. Beloved, you have as much of the gift of righteousness now, as you will a billion years from now in the resurrection. You will never have a bigger portion of His righteousness than the moment that you were born-again. It is all yours as a gift.

THE SPIRIT’S IMPARTATION MAKES US LOVELY BEFORE HIM

Number three—the Spirit’s impartation. The day that we were born-again the Spirit imparted to us a sincere desire to obey the Lord. Now it is not mature, but it is sincere. We have a willing spirit the scripture calls it. Our spirit is willing to obey God. That is the gift of God, and God sees the cry of our spirit as beautiful.

Every born-again believer who is living right with God, even in our maturity I am talking about, there is a cry in our spirit to live in full obedience, though the walking it out comes up short, the cry is beautiful to God.

It says in Romans 8:15 that the Holy Spirit puts a cry in us, “Abba, Father, we are Yours. We love You. You love us. We love You.” There is a cry in our spirit to be totally true before God, to be right with God, to be near God. The cry in our spirit, “Abba,” is the cry, “I want to be near You. I want to be right with You. I want to be close to You. I want to be real with You.” The cry is in our spirit.

OUR ETERNAL DESTINY AS HIS BRIDE MAKES US LOVELY BEFORE HIM

Then number four—our eternal destiny. God does not see us just in our seventy-year struggle on the Earth. He sees us through the billions and billions of years of who we are before Him. He sees us as mature lovers of God through our entire

eternal destiny, and He already loves us in the truth of who He is making us to be. He does not only see us in the momentary struggle that we are in right now, and we are beautiful to God.

Just pausing on that for a moment. If we could see, now this seems a little arbitrary, I mean, abstract, but it is real. If we could see people as more than how they are struggling right now, the big picture, to look at your biggest enemy and see them instead as a born-again believer in the kingdom of God. See them as a man or a woman who will be bright in righteousness and a lover of God will love you with all of their heart for billions and billions and billions of years. You will be great friends with them forever.

If we could actually pause a moment and tap into some of God's perspective, the big picture, then we would actually look at unlovely people in the kingdom and see them quite differently. I remember one time I was really struggling with a guy, and I was reading the verse, I remember it so vividly. It was the verse Song 4:9, "I am ravished for you, My bride," is the essence of it. I was going, "Oh, Lord, You are ravished for me. You are ravished for me."

The Lord spoke to me so clearly, "I am ravished for this person as well," and I went, "Oh no, I mean, yes, I mean, no." Then it made sense to me that the Lord's logic, "If I am ravished for him in this kind of brokenness, then that is good news for you too."

"That means that I am ravished for broken people, therefore you have job security. You have relational security long-term." It changed my perspective of that man. I saw him as a man who God was ravished for.

SHE HAS A DESPERATE CRY TO HAVE MORE OF JESUS

Paragraph C. After her paradox where she sees the dark of heart but lovely, she is desperate to have more of Jesus. She says, "Tell me, O You whom I love." This is the beginning of her journey. That is Jesus she is talking to through the spiritual interpretation.

"Tell me, Jesus, where You feed Your flock." In other words, "I want to be near You. I want to discover how You feed the human heart and the human spirit." This is the cry that so many in this room who are taking this class have. We are crying out, "O You whom I love, tell me where You will meet me and feed me and tell

me the deep things of Your heart” (Song 1:7, paraphrased)? So she goes through her struggle here in these early stages.

JESUS TENDERLY REVEALS HIS HEART FOR HER (SONG 1:8-11)

Paragraph D. Jesus then reveals His heart for her. I mean, she is on the very beginning of her pursuit of the Lord. She is very sincere. She is fervent, but she is not mature. You realize that we can be fervent before the Lord years before we are mature. As a matter of fact, it is necessary that we are fervent because fervency over time turns into maturity.

He begins to tell her in Song 8:1 that she is most beautiful. He begins to call her fairest one. There are so many unsettled issues in her heart right now, but He begins to speak to her from the big picture from His heart and from the grace of the Lord.

UNDERSTANDING HER IDENTITY IN GOD’S BEAUTY (SONG 1:12-2:7)

Roman numeral III. Even in the early stages, she begins to understand her identity in God’s beauty. This is a very important section of the book. Of course, through the class we will break it down line-by-line, phrase-by-phrase. She has an initial revelation of Jesus’ beauty. This is the thing that King David, “This one thing I do, I gaze on the beauty of God all the days of my life” (Psalm 27:4). It is the introductory ability, just at the beginning, to call the Lord beautiful with truth.

She does not just see the Lord as Savior and Healer. She sees Him as more than someone who is just doing something for her. It is more than that, although that certainly is a key part of our journey in the early days. We will rejoice in that for billions of years of the Lamb who was slain. We will sing that song forever and forever. We will never outgrow our gratitude for what He did for us as Savior and Healer.

She begins to see Him as the fascinating one, the beautiful one, the one who is filled with the beauty of God. When we begin to see Jesus as beautiful and not just as Master but as beautiful, He begins to be pleasant (Song 1:16).

SUPERIOR PLEASURE OF LOVING GOD

That is what I call the spiritual pleasures, the superior pleasure of loving God. When we begin to get a right vision of who Jesus is, or we start, we do not ever get it fully in this age, but as we more clearly see who He is, we begin to have pleasure

in our relationship with Him. We begin to be exhilarated and fascinated in our inner man, not just, “We are counting the cost to stay out of trouble. We have to obey Him to stay out of trouble.” He is beautiful, and He is pleasant to our spirit. We love His presence. We love what we know about Him.

Then in this same section—understanding her spiritual identity—she begins to understand her identity in Jesus as a beautiful one. This well-known verse, “I am the rose of Sharon and the Lily of the valley,” is actually spoken by the bride. Sometimes you will hear people quoting that passage as though Jesus is saying it. That is not what is happening. She is standing before Him in her immaturity declaring her spiritual identity as the great prize of all the ages. She is the great rose that God has prepared to give Jesus as His inheritance. When we begin to see our identity as a beautiful rose in God’s sight, beloved, we are still in Song 2. We have a long way to go to get to chapter 8.

JESUS IS SO SWEET TO HER HEART AS SHE RESTS IN THE CROSS

It is in the context of this revelation, paragraph C, that Jesus is sweet to her. She loves His presence. She is not like, going, “Oh no, today is the day I have lots of hours in the prayer room. Oh no.” It switches over, and she goes, “Oh yes, this is the day that I get lots of hours in the presence of the Lord.” It is a paradigm shift. It is not, “I grit my teeth and try to endure God the best I can for a few hours.” It is, “Oh no, a few hours came and went too fast. I have to find more time so I can connect my heart with Him.”

It becomes pleasant in our spirit, and when this happens, beloved, this changes our heart rapidly. We are still on the very early days of her journey. She says in Song 2:3-5, “I sat down in His shade.” This is the finished work of the cross.

She goes, “I sat down.” She is not earning anything, “and with great delight because connecting with Jesus was sweet to my heart, to my heart.” She goes, “What I am experiencing is a delight to me. He brought me to the banqueting house. His banner, His leadership over my life always was motivated by love and it always produced love in me.”

Then she says, “Sustain me, Holy Spirit, refresh me. I am lovesick.” She is really connecting with who the Lord is right here, and the Lord’s desire is to bring all of His people to this experience. This is early on in her journey. She is not in the place of spiritual depth. This is for new believers. This is for people who are

seeking the Lord with all their heart. These are people that every issue in their life that is quenching the Spirit that they know of, they are declaring war on. We do not earn, we do not spend a little time earning this.

I tell you this, if you are a brand new believer, and you will declare war against every area of your life that quenches the Spirit; if you mean it—it does not mean you get victory in it—but when you fail, you sincerely repent, and you make it your resolve to obey in that area, I assure you that you can experience Song 2:3-5. You might not experience it every minute of your life, but many, many, many times even in spiritual immaturity even in the beginning days.

The thing that makes prayer and the Word so boring is that we live with a quenched spirit. We are living in an area of disobedience deliberately and we are not warring against it, and I tell you, there is nothing we can do to experience the pleasure of God purposefully quenching the Holy Spirit. You can never fake out the Holy Spirit. If a person is living sincerely, they might have a wrong paradigm of God. They might think He is not a beautiful God, or that they are not the beautiful ones before Him, or even that He is the slave master, and they are the condemned servants. So even though they are sincere with the Lord, they cannot feel His pleasure because they have a wrong idea of who God is.

WRONG IDEA OF WHO GOD IS OR WHO THEY ARE TO GOD

So it is one or the other. Now there are times that just in our humanity we do not feel His presence, but I am saying that the rule of our life, I do not mean every minute of every day. That is not what I am saying. I will not exaggerate, but often in our life, we can experience the sweetness of His presence, and we can experience flashes and moments of lovesickness if we are declaring war on every issue of our life and we are making the kisses of His Word the premier goal of our life—not to have a big ministry, not for things to be easy and finally we get noticed.

That is not the cry of our heart. That is there, of course, because we are human, but it is second or third down the list. We have a fundamentally accurate paradigm or picture of God's heart as a kind God who is a Bridegroom who causes His beauty to be on us and in us through the Holy Spirit and through the gift of righteousness.

Beloved, we can enjoy the banqueting table, not all day every day, every time, but a whole lot more than not enjoying Him. I have a passion about this because so

many people never experience it. They have that one issue that they refuse to let go and obey God on. They will go on for years and years and years with a stifled spirit, or they just have wrong ideas about God. It is that old slave master, task master view of God, and they just whip themselves, and the more they whip themselves the better they feel about their sin, and that is just all mixed up, and that is just a religious spirit.

LOVESICK AND SINCERE YET IMMATURE

Anyway, in her early days of walking with God, she is lovesick, and that means she has moments where she just feels the overwhelming joy of being loved and being loved by God. It is immature. It is actually shallow, but it is real to her, real.

Now at this season of her life, the goal of her life is her own spiritual happiness, and that is ok on the front end. Her goal is just to feel His presence. Feeling His presence makes her the happiest. That is why she likes His presence. It makes her go, “Oh, I love this feeling. It is great.” Her number one goal is really just to feel good in God’s presence, though that is not God’s highest goal for her. It is her highest goal for her, but that is not God’s highest goal. His highest goal is not only for Jesus to be her inheritance.

His highest goal is that she is going to live like His inheritance. He is going to get something from her that touches His heart in the ultimate sense that God has allowed His heart to be touched by His people.

CHALLENGING THE COMFORT ZONE (SONG 2:8-17)

Roman numeral IV. So after this glorious session, I cannot wait until we get to Song 1:12 and 2:6. It is such a glorious passage. Then the Lord comes to her, and He challenges her. He challenges the comforts zone.

This is a whole new experience because all she knows is sitting under the shade tree, apples, His table, lovesick, singing love songs, “I love You. I feel You. I love You. I feel You. It is never going to change,” and the Lord says, “No, that is not exactly right because you think I reign in Heaven for your happiness, and there is something more. I actually want you as My partner.”

So He comes to her in a different way. “The voice of My beloved,” and we will look at this another time, but there are eight different faces in of Jesus in the Song

of Solomon. He is not coming as the God of the banqueting table. He is coming as the one leaping on mountains, skipping on hills.

He says, “I do not like mountains. I do not like heights. Lions and tigers and bears, oh no.” She does not like this new view of Him. He says to her in verse 9. She says, “My beloved is like a gazelle. He is leaping effortlessly from mountaintop to mountaintop” (Song 2:9, paraphrased). She is going, “I have never seen You this way. I have only seen You under the shade tree calling me beautiful.”

Then that which she feared has finally happened. “My beloved spoke, and He said, ‘I want you to rise up and come away with Me to mountaintops.’”

She responds, “I do not like mountains. I do not like heights.”

He responds, “Come with Me out from under the shade tree, sitting at the table. That is all that you have been preoccupied with, and come with Me to the mountain.”

What happens in Song 2:17 is that she says, “Until the day breaks and the shadows flee away, turn, my beloved. Go to the mountains without me.” She actually refuses Him. She is challenged in the comfort zone.

JESUS EFFORTLESSLY WORKS TO FULFILL THE GREAT COMMISSION

Paragraph A—Jesus is effortlessly skipping over mountains. He is going to bring the Gospel to all nations. He is going to perfect His Church. He is going to overcome every obstacle in the Word of God, obstacles, human obstacles as well as demonic obstacles.

He is the God who triumphs over all obstacles, but He does not just triumph over them, He wants us to be with Him as He makes His victory manifest in every area of our life. He wants us to go with Him on the journey. He has power over every obstacle.

She is only accustomed to seeing Him under the shade tree. This is a completely new look. She refuses him, in Song 2:17 she tells Him to go on the mountains by Yourself.

Now here is the important part of this passage. Her compromise is due to her fear and her immaturity, not rebellion. She is not saying, “I am not going to obey You. I do not care what You say.”

She is saying, “I am afraid.” She is thinking, “Obedience at this level is just too costly. It is too difficult. Lord, I can sit with You under the apple tree. I cannot go with You to mountaintops and hills jumping over them one after the other. That is too difficult. I do not know, I do not think I have strength to stay steady in this kind of rigorous life with You.”

One thing Jesus is absolutely committed to is disturbing our comfort zone that we have regular partnership with Him. No one likes this by nature. No one wants their comfort zone to be disturbed, and over the years of walking with the Lord, I will just get things settled, “Ahh,”—just that sigh—“Ahh, things are not so challenging.”

Then the word of the Lord comes, “I have more for you to do.” “Oh, Lord, no, I mean, yes, of course, but You know, I kind of mean no. How about in a year? Just let me, I have things in order right now.” Of course. His goal is not for us to have life nice and serene. His goal is to bring His triumph in greater areas in our life and greater areas on the Earth, and He wants to use us in partnership for it.

It is not like it happens every season of your life, but in thirty years of ministry, in my ministry life, I can think of five or six times in thirty years, maybe four or five times that it is just getting ok, and then the knock on the door comes, “Come with Me to the next mountain.”

I respond, “Aw, are You sure? Are You sure, Lord? Is this essential?”

“Yes.”

As a matter of fact, we are in one of those seasons right now. I am saying, “Lord, are You sure? How about 2009?”

“No, 2007.”

FEAR-BASED RESISTANCE NOT REBELLIOUS RESISTANCE

What happens in the next season is that she says no to Him, but the no is not out of rebellion. It is out of fear. The Lord sees a resistance that is out of fear differently than a resistance that is out of rebellion, and we do not always see the difference in another person's life, but the Lord does. He is very tender with us.

SHE EXPERIENCES GOD'S LOVING DISCIPLINE (SONG 3:1-5)

She experiences God's loving discipline in Song 3:1-5, "By night on my bed, I sought the one I love. I did not find Him." This is a brand new experience. This is the first time in the book where she realizes, "I cannot find Him. He was there. I was lovesick. It was apples, raisins. It was refreshing. I cannot find Him."

Now she says in verse 2 of Chapter 3, notice, "I will not arise." See, He told her to arise and go to the mountains. She said no. She then responds, "Ok, ok, ok, You win. I will now arise," and in the Lord's loving discipline, He pries our fingers off of the areas that we clutch onto because He wants deeper partnership with Him.

GOD HIDES HIS FACE FROM HER WHICH IS THE DISCIPLINE OF GOD

Paragraph A. She experiences the discipline. God is hiding His face. She cannot find Him anymore. That season passes quickly because she obeys. The sweetness back in Song 2:3 is gone, but He is disciplining her because of His affection for her.

He is not correcting her because He is rejecting her. He is correcting her because He wants to walk with her in a deeper way. He loves us too much to let us come up short. If He knows we will go with Him, He will press us all the way. He says, "I know that you love Me, and I love you. I am going to press you until you say yes."

SHE SOON ARISES TO OBEY THE CALL TO LEAVE THE COMFORT ZONE

Paragraph B. She soon arises, and the presence of God returns to her life. Now this is an issue of where the presence of God lifts because of disobedience rooted in immaturity, but it was still disobedience. The presence lifts because of disobedience.

A FRESH REVELATION OF JESUS AS A "SAFE SAVIOR" (SONG 3:6-11)

Roman numeral VI. She has a fresh revelation of Jesus. This is another face of Jesus that she sees. She sees Him as the Safe Savior. He reveals Himself to her in these verses, Song 3:6-11. He reveals Himself as the one who is safe to obey because she thought, “If I go on the mountains, I will lose out. The mountains are not safe,” and He says, “Wherever I am is safe.”

When Jesus told Peter to get out of the boat and walk on the water, it is safer on the water with Jesus than in the boat without Jesus. It is actually safer on the water. It is safer on mountaintops with Jesus than under the shade tree without Him. Now she believes this. She says in this place she says, “The only safe place is wherever You are. I want to be with You where You are and where You are taking me in my life.”

THE PROPHETIC HEART OF THE BRIDEGROOM (SONG 4:1-8)

Roman numeral VII. Again, I am just giving you the broad strokes of the book to kind of give you a feel for the storyline of it. So as we break it down in the next twenty sessions, you will have the big picture in view.

Now He speaks to her. I call this section, chapter 4:1-8, the prophetic heart of the Bridegroom God. He speaks to her prophetically. He starts off and says, “Behold, you are beautiful, and I love you.”

Now she has only said yes. She has not gone to the mountain yet. She has only said yes, but He says, “You are beautiful, and I love you,” and you will find in verses 1-5 in chapter 4 that He specifies eight different virtues specifically. He distinguishes eight different virtues in her life that He sees as emerging in her life. They are all in the agriculture metaphors of her day. It is a farm girl. It is a girl working out in the farm, in the vineyards. So He speaks to her in the language of her own heart. We will break down the symbolism of that because the Bible interprets the Bible really clearly.

The important part of this passage is that He is prophetically calling forth her budding virtues. These were virtues in her life that were only beginning to appear, but Jesus calls things that are not as though they are. The Lord Jesus sees our weak love. He sees our weak obedience, but it is sincere, but it is weak, and He calls us obedient ones.

GIDEON

You know, He visits Gideon in Judges 6. Gideon is hiding away, and He says, “Oh mighty man of valor.” Like, he says, “I am hiding. I am not a mighty man of valor.” The angel says, “Yes, you are. You are a mighty man of valor. I can see in your spirit that you will say yes.”

He is saying, “I am scared right now. I am not going, but, but, but...” and the Lord calls us, He sees the cry of our spirit, and He actually defines us by our budding virtues. He does not define us by our struggles. He defines us by the cry in our spirit to say yes to Him. Beloved, this will radically change your view of God if this is a new idea to you. It gives you confidence before Him. You stand before Him as a favorite one, not as a condemned one, even in your immaturity.

It makes your spirit bold with God, and it makes you long to get in His presence to talk with Him more because when He talks to you, He will tell you more areas of compromise. He will love you and wash you with His cherishing Word, as it says in Ephesians 5 that He will cherish His Bride, and He will wash her with the Word. The Word that she cherishes in her heart, and the Word of how she is cherished to Him.

“I WILL GO MY WAY TO THE MOUNTAIN OF MYRRH” SONG 4:6

Paragraph B. Finally she says, “Ok, I will go to the mountain.” Remember back in Song 2:10, He said, “Come to the mountain.”

She responds, “No.” Now, she says, “I will go to the mountain. I will go. I will go to the mountain of myrrh.”

Now you know that myrrh was a burial spice. The mountain of myrrh smelled wonderful, but it was, you know, it was an embalming fluid of modern day. The mountain of myrrh? Maybe the mountain of gold or the mountain of flowers. The mountain of myrrh—you know where He is taking us. There will be sweetness, but there is going to be the working of death on that mountain.

You just wish, you know, in the flesh that it was called the mountain of something else, you know, just the mountain of lilies, but the mountain of myrrh. Oh no because it is going to be beautiful, but it is going to touch the dark areas of our life and cause us to die to them. It is a good mountain. Initially she refused to go. Now she commits to go to the mountain. Now remember she is only in the early stages of her obedience.

THE RAVISHED HEART OF THE BRIDEGROOM GOD (SONG 4:9-5:1)

Roman numeral VIII. The King is now revealed to her as a Bridegroom. He says He is ravished for her. He says, “You have ravished My heart, My sister, my spouse” (Song 4:9). He begins to reveal His passion for her as a bride.

SHE DESIRES JESUS TO RECEIVE HIS INHERITANCE IN HER

Paragraph C. Now she stands before Him and she cries out, “Awake oh north winds and come oh south winds. Blow upon my garden that its fragrances or its spices may flow out” (Song 4:16).

It is a very important verse. The entire storyline changes right here in the middle of the book right here. It goes from her living her life to receive her inheritance to now living to be His inheritance and not just to receive hers. Of course, both of them are true forever. We will always be receiving dimensions of our inheritance forever and ever, and we will always be His inheritance. So it is not one exclusively the focus of our life over the other. We actually operate in both of them.

She says, “Let my Beloved come into His garden, and let Him eat of His pleasant fruit.” Now notice this. She cries out for the north winds. Now the north winds are the bitter winds of winter, but she also asks for the south winds, which are the warm, refreshing winds of summer and spring.

She wants both of the winds, but notice she is not afraid of the north winds. That is the key part. I mean, everybody wants the south winds, but she is not afraid of the north winds. Earlier in the book she says, “I am not going on the mountains because that is too scary, and I do not want to do the mountains. No, no, no.” Now she says, “Jesus, send the north winds, I am not afraid of You because I know who You are, and I know how You look at me” (Song 4:16, paraphrased).

This is the critical turning point in her storyline. There is a time in our life where we are not afraid of the north winds. We do not particularly like them in the natural, but we trust the One who is leading us even if the north winds come. Now look what she says, “Blow upon my garden, both north and south” Why? “I want the fragrance of God to come out of my life.” She says, “I want Jesus to come to His garden” (Song 4:16).

This is the first time in the book that her heart is His garden instead of hers. This is critical. Jesus is going to enjoy the fruit of what He has worked in her life. She is going to live for Him and not just Him rule for her. She is going to live for Him, for His inheritance. It is a whole new thing.

THE ULTIMATE TWO-FOLD TEST OF MATURITY (SONG 5:2-8)

Roman numeral IX. The two-fold test of maturity. This is now the north winds. This is the mountaintop right here. This is the ultimate test in the Song here. This has many applications in our life. Now the Lord is coming with a different face.

Remember there are eight faces of the Lord in the Song of Solomon. Now He is coming as the Jesus of Gethsemane. He is coming to her as the One whose head was covered with the dew of the night, whose locks are wet, His locks, His hair with the drops of the night. He is has been all night long in the dark and lonely night by Himself. He comes to her.

Paragraph A. He says, “Will you join Me in the long and lonely night of Gethsemane? Will you join Me in the fellowship of suffering? Will you walk with Me regardless of what it cost you and be fully mine?”

She says, “Yes.” Paragraph C. She responds in obedience, “My heart yearned for Him, and I rose to open for Him. I said yes.”

Paragraph D. Now what happens? The first thing that happens is that now she is walking in obedience.

She is walking in the strongest obedience she has ever walked in, and the presence of God lifts off of her life not because of disobedience but because of obedience. The Lord is saying, “Will you actually obey Me with perseverance even though you do not feel Me like you used to?” She says, “Yes, I am yours.”

HER MINISTRY IS REJECTED (SONG 5:7)

Paragraph E. Now the watchmen, or the leaders in the body of Christ they would be, strike her and wound her, and they take her spiritual covering away, her veil, and she loses her ministry.

The two things that she signed up for back in Song 1:4, “Draw me”—I want Your presence—“and let us run”—I want to work together with You in ministry. Both of them, the presence and her ministry have both been lifted temporarily. So the question is, will she be in it for Him or in it just because her ministry is going and she feels His presence? She decides that she is in it for Him with all of her heart.

THE BRIDE’S RESPONSE TO THE TWO-FOLD TEST (SONG 5:9-6:5)

Roman numeral X. The bride’s response. She answers in one of the greatest passages or descriptions of love her in Song 5:10. She exclaims, “My beloved is dazzling and He is chief among ten thousand.” Song 5:16, “His mouth is sweet. He is altogether lovely.” She is not offended at all at Him in this great trial. She is actually lovesick for Him even in the most intense hour of her life.

We will bring it to a conclusion here in roman numeral XI where Jesus praises her after the season of testing. You can read the rest of the outline here on your own to get the feel for the storyline in the book.

JESUS PRAISES HER AFTER THE SEASON OF TESTING (SONG 6:4-10)

Roman numeral XI. Jesus now ends the period of silence. He has lifted His presence from her, and the elders have wounded her and her ministry is gone.

They asked her, “How are you doing?” and she goes, “I am lovesick for my Beloved. He is altogether lovely. He is dazzling, and I am not offended. I trust Him more than ever. I am in it for Him and not just what He does for me.” It is different now. I am not back in chapters one, two, three and four. I am in a different place. I am in it for Him no matter what the cost.”

He breaks the silence, and He says one of the most dynamic statements in the Word of God. He speaks up and says, “Oh my love, you are as beautiful as Tirzah, and you are as lovely as Jerusalem. You are as awesome as a victorious army with the banners because you got victory in battle” (Song 6:4, paraphrased).

HE ANSWER REVEALS HER LOVE FOR JESUS

Paragraph B. Then He goes on in Song 6:5, and He says, “Turn your eyes away from Me.” He is saying this in the language of love. He goes, “Your eyes have overcome Me.” He says, “Your eyes of devotion, your eyes of love, the purity for which you have loved Me when everything went bad.”

He responds, “You are like an army that is awesome as banners.” The army only had banners when they returned from battle to march down the procession in victory. He is saying, “You have victory over your internal battles, your mind. Turn your eyes away. They overwhelm Me.”

All the armies of hell can not conquer Jesus. He allows Himself to be touched in the deepest way when His people love Him and obey Him in the most difficult time.

It goes on, and we have it in the rest of the notes here and you can read it. It ends with the seal of fiery love on her heart at the end. That is how the story ends. That is where we are going in these next twenty-four sessions.

Let’s end with that and stand before the Lord.

MINISTRY TIME:

Lord, we ask You even now, Lord, to begin to woo us in a new way. Come and woo our hearts that we would live as Your inheritance, and not just You be our inheritance. We want to meet You in the north winds and the south winds. We want to be true to You when things go opposite of what we think they should be.

Let’s just wait on the Lord for a minute.