

*"The Progression Of Holy Passion"*

## *Session One:*

### *Introduction Into The Song Of Songs*

#### **I) How I Started Reading The Song Of Songs**

- A) My first contact with the Song of Songs came from a CD that I listened to by Mike Bickle in 2005ish where I heard him talk about how this book of the Bible deeply impacted his life. Because I was hungry I started reading the Song of Songs one chapter a day for many months.
- B) Then I got a hold of a series that Mike did called "The Song of Songs" that's 20, 1hr messages and 500 pages of notes that I listened to about 5 times through. After listening to that and reading my Bible I gathered up a few books on the Song of Songs and my journey is still going today through the depths of this eight chapter love song.
- C) What was so profound about this CD series and the books I was reading was that it gave me language for something I felt deep inside but could never address. This book awakened love deep with me and has changed my life in immeasurable ways.

#### **II) Introduction To The Song Of Songs**

- A) In this session my target is to impact your mind as I cover the history of the Song, different approaches to its interpretation, who is the bride of Christ and lay a foundation from which we will spring into the rest of this series.
- B) Solomon wrote the Song of Songs around 900-950 B.C. and he was David's son. Solomon is quoted in the Bible as writing 1,050 songs and uttering 3,000 proverbs (**1<sup>st</sup> Kings 4:29-34**).
- C) This book is called by the Holy Spirit "The Song of all Songs or The Song Above All Songs" (**Song of Songs 1:1**) in the same way that Jesus is called "the King of Kings and the Lord of Lords." (**Revelation 19:16**). This is used as a superlative. Most of the songs in the Bible speak about deliverance from oppression or victory in battle or the justice of God but Solomon had no need for such a song.
- D) Solomon was a man who had everything but was overtaken in love by a young, peasant farm girl. From this we also see our story in the Passion of the Christ. A God who has everything and needs nothing, longed for weak, angry, rebellious humans to be near Him, so He came, was crushed by the wrath of God and won our hearts, because of love.
- E) It's important that we view this book primarily as a Song and not just a letter. It's a story in song form.
- F) The setting of this book takes place in Jerusalem, which is called the "City of the Great King" (**Psalms 48:1-2**).
- G) The Song of Songs has only eight chapters and 117 verses and is often overlooked by most of Christianity in general.

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- H) Bernard of Clairvaux is noted for writing 86 sermons from Song of Songs 1 and 2 (**34 verses**) and was followed by his scholar Gilbert Von Holyland who wrote 58 discourses from another section of the Song.
- 1) John Wesley said of the Song of Songs *"This book breathes forth the hottest flames of love between Christ and His people."*
  - 2) The Song of Songs was a beloved book by D.L. Moody, C.H. Spurgeon, St. John of the Cross and John Gill who was a puritan preacher that also developed 122 sermons from the Song of Songs.
- I) The Song is broken into two parts.
- 1) The first part is Song of Songs chapter 1-4. This section focuses mainly on the Shulamite. She is immature, easily distracted weak and selfish. She's still a lover, feels His love towards her, but she is mainly focused on her inheritance in Christ.
  - 2) The second part of the Song of Songs is chapter 5-8. This focuses on the Shulamite becoming the bride of Christ. She is becoming mature and is now serving God on His terms and placing her life under His Lordship because she is seeing that He also has an inheritance in her.
- J) The Shulamite was the poor farm girl, who tended sheep and didn't live in the palace but was often outside. She is the young immature maiden who becomes the mature bride and this Song is her progressive journey from immaturity to full bridal maturity.
- K) The Shulamite represent's every sincere believer in Christ, male or female, young or old. We too are just like the Shulamite, we have deep internal struggles that hinder us, weakness and fears but in the middle of all of that we are also reaching for Christ, though we often fall.
- L) One of the powerful truths in this Song is that God doesn't define her by where she is at, but rather what she is longing for on the inside. Though she is weak and neglected on the outside, she longs to be cherished, loved and sought out. He sees this in her and calls out what's inside.

### III) How To Interpret The Song Of Songs

- A) There are three primary schools of thought when it comes to interpreting the Song of Songs.
- B) This isn't a book created for arguing, but for awakening love deep in the human heart.
- 1) **The allegorical view**
    - (i) This school sees the Song of Songs as being mystical and figurative. This group sees the facts within this book as only a framework to base the story on deeper truths, mainly Christ and His Church. The allegorical interpretation has been the most popular view of the Song in the past 1,900 years of Church history and for about 900 years of Jewish history.
      - (a) For us to see this book as an allegory we must first see this book as being a grounded concrete historical work. If this book has no solid foundation then it must be thrown out as a cloud that changes based on the atmosphere of human opinion.

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- (b) **1<sup>st</sup> Corinthians 15:46** *"However, the spiritual is not first, but the natural, and afterward the spiritual."*
- (c) This is the safest way to view any and all books of the Bible. We see them first as real, literal, historical works and stories, and from that solid, concrete foundation then we find spiritual truths that we can apply to our lives and the lives of others.
- (d) To view the book of Revelation as first symbolic, or allegorical would be wrong. It's not an allegory, it's a real, solid, concrete experience that John had with and about Christ. And from that solid foundation we can then see some spiritual truths that help us and others in our Christian walk.
- (e) There are 3 main allegorical views of this Song.
  - (i) The allegory between God as the bridegroom and ethnic Israel as His bride.
  - (ii) The allegory of Jesus and the corporate Church throughout history.
  - (iii) The allegory of relationship between Jesus and the individual believer. This view gives us spiritual principles to help us grow in passion for Jesus.

### 2) **The Naturalistic View**

- (i) This school of thought sees it being mainly and often only as a literal love Song. The natural view sees this book as instruction in real love between two people, male and female and married. This view has become very popular only in the past 100 years.

### 3) **The Typical/Spiritual view**

- (i) This school of thought works to build a bridge between the allegorical view and the naturalistic view. It says that the Song is truth and contains facts, but it can also be viewed as being spiritual and having allegorical content.
  - (ii) This is the primary way that we will view the Song of Songs. We are taking our spiritual application of this story, from the foundation that this is a real love Song between King Solomon and the Shulamite. It is first real and second spiritual.
  - (iii) We want to see this book as being historical, literal and that it has a spiritual meaning, mainly that of bride and groom, Christ and His Church.
- C) It's important that we don't view this book as being better than the other 65 books in the Bible. We can view it differently than the other 65 books but not better. As Christians we are called to love all the scriptures and all of the Word of God.
- D) What makes this book different is that it doesn't speak about how to obtain ministry influence, how to gain wealth, how to make friends, how to heal the sick or to receive apostolic authority, but it tells us how to grow in love for Christ and how to receive love from Him.

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- E) There is no other book in the Bible that is line upon line, word upon word about personal growth in passion for Jesus. These eight chapters are line upon line, thought upon thought and chapter upon chapter about both the first and second commandment working together.
- F) And lastly, seeing Solomon as the Bridegroom Jesus has been hard for some. And to those I want to ask if it's hard to see Hosea as God and Gomer the Church? Do you struggle seeing Abraham as a picture of Jesus? Isaac as a picture of Jesus? Moses as a picture of Jesus? Joseph as a picture of Jesus? David as a picture of Jesus? Then why would we struggle to see the wisest man that has ever lived as being a shadow of Jesus, who was yet to come?

## IV) Bride Of Christ Theology

- A) Theologically all believers on earth are betrothed (engaged) to Jesus. In Hebrew tradition, an engaged couple was legally married and needed to be divorced if they broke their engagement.
  - 1) **2<sup>nd</sup> Corinthians 11:2** *"For I am jealous for you with godly jealousy. For I have betrothed you to one husband that I might present you as a chaste virgin to Christ."*
- B) The consummation of the marriage relationship occurs in the age which is yet to come.
  - 1) **Revelation 19:7** *"Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready."*
- C) Though the fullness of our marriage to the Lamb doesn't take place till the age to come, that doesn't mean that we shouldn't live as the bride right now.
- D) We can call ourselves many things, but God has defined us as His eternal bride, whom He purchased with His own blood.
  - 1) **Revelation 19:9** *"Then he said to me, write blessed are those who are called to the marriage supper of the Lamb. And he said to me, these are the true sayings of God."*
  - 2) **Isaiah 62:4-5** *"...But you shall be called Hephzibah, and your land Beulah, for the Lord delights in you, and your land shall be married...And as a bridegroom rejoices over the bride, so shall your God rejoice over you."* Hephzibah=My delight is in her Beulah=Literally Married.
  - 3) **Romans 7:4** *Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit."*
- E) Being the bride of Christ isn't about being male or female, but rather a position of nearness and privilege to Jesus' heart. This is the fuel and motivation for everything we do. It flows out of an intimate encounter with Christ Jesus.
- F) Genesis chapter 1 and 2 tell us about a physical, natural wedding between Adam and Eve. Revelation chapters 21 and 22 speak about the spiritual marriage between Christ and His Church. We know that at the end of this age, God will be raising up a bride, not an army, a family or a workforce, but a bride.
  - 1) **Revelation 22:17** *"And the Spirit and the bride say, Come!"*

## **V) Two Prophetic Words I Received About The Bride Of Christ**

A) On May 25<sup>th</sup> 2010 at 8:50 am I had a powerful encounter with the Holy Spirit in my office. First I started weeping and my weeping turned into deep sobbing and then into groaning. Then I heard the Holy Spirit say that He was going to re-build the tabernacle of David in our midst and in it He would marry worship and intercession. I kept seeing a white tent and I knew there was a wedding taking place inside and it was the preparation of the bride for her wedding day. The Lord said that the Song of Songs and the life and times of Jesus Christ would be the central theme for this movement as we endeavor to build a house of prayer on Willapa Harbor. I kept seeing this white tent and I knew in it was worship and intercession that was creating the context for understanding of the great end time trouble of Jesus' return. It was the five wise virgins and the dress rehearsal for the age to come. I seen this white tent to many times to count in this encounter.

1) God is using this message and this theme to equip us as fully yoked partners with Him.

B) In November of 2005 I was traveling over the Snoqualmie Pass and I had a several hour encounter with the Lord while driving to preach for the weekend. This is what the Lord said to me;

1) Son, My bride isn't ready to walk into the Church right now. If she were to come in right now for the wedding day, the Church wouldn't stand to their feet because there's nothing adoring on her to capture the attention of the nations. He said that her makeup wasn't done, her dress is short, torn, trashy and dirty. She's wearing no perfume, no jewelry and she looks like she hasn't showered in days. Her hairs not done and she's barefooted.

2) Then He said to me, in fact right now she's in bed with other lovers and won't even answer the door for Me. Behold, I am standing at the door knocking, but she won't come. She's to ashamed, and covered in guilt and doesn't even understand that I will heal her if she will only open the door. But He said that when she is unfaithful to Me, I am faithful to her because I can't deny Myself. I will stand at the door and keep knocking, but I won't force My way in. Over time My strong love will win her over, but this is where she is right now.