

"The Progression Of Holy Passion"

Session Ten:

Song of Songs 4:1-6

I) Introduction

- A) Last week we looked at Jesus' ascension from the wilderness in victory through the power of the Holy Spirit (3:6), Jesus' safe protection of that which we commit to Him again through the activity of the Holy Spirit in our lives (3:7-8). We also looked at Jesus' loving plan of salvation through the Gospel palanquin or the Cross that He Himself fashioned for us (3:9-10). And we closed with the brides call to the daughters of Jerusalem to encounter the Bridegroom God on the day of His wedding (3:11).
- B) In this session we are going to look first at the tender way in which Jesus first affirms her before He says anything about her (4:1a). Then we will look at the eight budding virtues that Jesus identifies living deep within the brides heart (4:1-5). We are also going to see the bride say yes to Jesus and start her own personal ascension up the mountain to be with Him (4:6).

II) Jesus' Affirmation Of The Weak But Maturing Bride (4:1a)

- A) Song of Songs 4:1-5 *"Behold, you are fair, My love! Behold, you are fair!"*
- 1) If you remember in Song of Song 1:5 she expressed that she was dark but lovely. This would be the 7th time that He has called her fair. Being dark wasn't beautiful in ancient Israel. It meant that you worked outside for your living, unlike those who lived indoors and worked indoors. She sees herself as being dark, but He sees her as being fair.
 - 2) The word fair is translated as 'Beautiful.' Deep within every human we have an internal longing to be called beautiful by someone who's opinion matters and that we value.
 - 3) This is why it's so damaging for children growing up in a home where they are ridiculed by parents, called names and unprotected from cruel words of loved ones. Or husbands and wives who demean each other with hurtful words. Sometimes the damage done, can last a lifetime.
 - 4) Jesus isn't defining her as beautiful from pity or from have to, but from a want to. He loves this weak, broken and struggling bride.
 - 5) Prior to Jesus saying anything to her either affirming or corrective, He first tells her, I love you, I like you and you look good to Me.

III) Jesus Identifies 8 Budding Virtues Within The Life Of The Weak Bride (4:1-5)

A) Song of Songs 4:1b-5 *"...have dove's eyes behind your veil. Your hair is like a flock of goats, going down from Mount Gilead. Your teeth are like a flock of shorn sheep which have come up from the washing, every one of which bears twins, and none is barren among them. Your lips are like a strand of scarlet, and your mouth is lovely. Your temples behind your veil are like a piece of pomegranate. Your neck is like the tower of David, built for an armory, on which hang a thousand bucklers, all shields of mighty men. Your two breasts are like two fawns, twins of a gazelle, which feed among the lilies."*

B) *"...have dove's eyes behind your veil..."*

- 1) The bride is encountering the prophetic nature of the Jesus much like Gideon did in **Judges 6:11-24** when Jesus said to Gideon *"...the Lord is with you, you mighty man of valor...go in this might of yours...you shall save Israel...Oh Lord, how can I save Israel...?"*
- 2) The prophetic nature of Jesus speaks to us about what's alive internally, not only what we possess externally. Many who have much externally are considered broke before God (**Rev. 3:14-22**). And many of have little externally are considered rich before God (**Rev. 2:8-11**). He defines us by what were reaching for internally, not just what we possess externally.

C) (1) *"...have dove's eyes behind your veil..."*

- 1) Doves represent purity (**Matt. 3:16**). Doves only mate one time in their life and if there mate dies they will remain single. They also have no peripheral vision so they don't look side to side, but rather straight ahead. Jesus was telling her that she has a single eye for Him and she's faithful.

D) (2) *"...Your hair is like a flock of goats, going down from Mount Gilead..."*

- 1) In ancient Israel hair was a symbol of dedication and consecration to God. In **Numbers 6** Moses is instructed by God on what a Nazirite was to do during the time of his consecration to God and it included among other things, not cutting his hair.
- 2) This illustration is clearly seen with the life of Sampson in **Judges 13:5** where God instructs his mother not to allow anyone to cut his hair.
- 3) Also on the side of Mount Gilead you were able to see the goats on the hillside feeding in plush areas, awaiting to be broken and used for sacrifices in the temple.

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E) (3) *"Your teeth are like a flock of shorn sheep which have come up from the washing, every one of which bears twins, and none is barren among them."*

- 1) God has made it clear in His word that there is an abundance of spiritual food to be consumed by those that love Him. So the question is not 'is' there food in His word, but are those that read it able to receive from it?
- 2) Teeth in the Bible speak of our ability to chew up the meat of God's word and not only drink from the milk (**1st Cor.3:1-2; Heb 5:12-14**). It's not only that she has a longing to eat from the deep things of God, but her eating is also producing life. Many people eat and listen to God's word but do nothing with it (**James 1:22-25**).

F) (4)-(5) *"Your lips are like a strand of scarlet...and your mouth is lovely."*

- 1) Her lips speak of her speech and it being seasoned with redemption. Rahab was saved, or redeemed when she hung the scarlet thread from her window (**Josh. 2:21**). Jesus was praising her because of what she was reading was affecting her and changing her speech.
- 2) Her mouth here speaks of the words she shares with Him in communion. She first asked for Him to kiss her with His words, but now He is praising her for her words of intimacy towards Him (**1:2**). We love His words, but beloved, He loves our words.

G) (6) *"...Your temples behind your veil are like a piece of pomegranate."*

- 1) The NLT translates the word temples to the word *cheeks*. A person's cheeks tell us about what's going on internally. You can see if a person is happy or sad based on their cheeks. And Her cheeks are red like a pomegranate and full of life. She has a happy countenance, because of what's going on internally.
- 2) She's still wearing a veil and this lets us know that He sees her inner life, not only her outer life. He's the **Hebrews 4:13** God that sees all things.

H) (7) *"Your neck is like the tower of David, built for an armory, on which hang a thousand bucklers, all shields of mighty men."*

- 1) The neck throughout the Bible and within this Song speaks of the will (**Ex. 32:9; Acts 7:51**). This is why God often called His people 'stiff-necked'. It typically speaks of a resting will.
- 2) Many times in battle when a king would conquer his enemy, he would put his foot on his neck forcing the defeated party to submit (**Josh. 10:24-26**).
- 3) In her case, this is speaking about her broken will to serve Him. She's not being pictured as rebellious, or resisting Him. Bucklers were small shields that fastened to the armor made for

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- close combat. Submission to God and others, keeps us safe in battle (**James. 4:7**). **Matthew 5:5**.
- l) (8) ***"Your two breasts are like two fawns, twins of a gazelle, which feed among the lilies."***
- 1) Her breasts here are being spoken of as the double portion that she possess in the grace of God. She posses both the meat of His word and the milk of His word.
 - (i) **1st Peter 2:2** ***"As newborn babes, desire the pure milk of the Word, that you may grow thereby..."***
 - 2) The Church of the past and of the present has mostly possessed a single portion anointing. We either have the meat of God's word or the milk of God's Word. God is praising her for her ability to feed the young ones as well as the old ones. She's passionate about going deep in God, but she's also passionate about taking that message to new believers and the lost.

IV) The Brides Agreement To Go Her Way Up The Mountain (4:6)

- A) **Song of Songs 4:6** ***"Until the day breaks and the shadow's flee away, I will go my way to the mountain of myrrh and to the hill of frankincense."***
- 1) This is the great transitional 'YES' of the young maturing bride. After hearing How Jesus feels about her and the reality that He see's beyond the external to what she's longing for internally, it causes her to rise up and answer him with a huge "yes, I will go with You."
 - 2) We must hear how Jesus feels about us in order to ascend the mountain.
 - (i) **Song of Songs 2:17** ***"Until the day breaks and the shadow's flee away turn My beloved and be like a gazelle of a young stag upon the mountains of Bether (Separation)."***
 - 3) She is saying the same phrase, but it means something totally different. Before she said to His call, "I'm staying here 'until' the shadow areas of my life are gone." But now she is saying "I will go with You to the mountains, and I will follow You until all the shadow areas of my life are gone. I won't sit and wait for them to be gone, I will follow and work them out as I go."
 - (i) **Proverbs 4:18** ***"But the path of the just is like the shining sun, that shines ever brighter unto the perfect day."***
 - 4) She rightly perceives that it's a mountain of myrrh (trials, relational conflict) and a hill of frankincense (worship, prayer). A little bit of worship and prayer goes a long ways.
 - 5) She is agreeing to go with Him 'until.' She wasn't committing for the one month plan, but 'until.'

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6) There is a tailor-made destiny by God for you. Some parts of your destiny are universal, but much of it is unique, special and made specifically for you.

(i) **Luke 9:23** *"...let him take up his cross daily and follow Me..."*