

Session Twelve:

Song of Songs 5:1-5

I) Introduction

- A) In session twelve we are going to look at both Jesus' inheritance in the bride (**5:1**) and Jesus' call to the bride to join Him in the fellowship of His sufferings (**5:2**). We will also look at the brides obedient response to follow Jesus into the place of shame, rejection and suffering in God (**5:3-5**).

II) Jesus Enjoys His Inheritance In The Bride (SOS 5:1)

- A) **Song of Songs 5:1** *"I have come to my garden, my sister, my spouse, I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends! Drink, yes, drink deeply, O beloved ones!"*

1) Jesus is responding to the cry of the bride in **Song of Songs 4:16** to fully belong to Him with this declaration of ownership. In one verse, Jesus tells her 9 times that she belongs to Him.

2) It's important that we understand everything we have belongs to God. It comes from Him and is going back to Him. Remember *"love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness and self control"* are the fruit of His Spirit, not ours (**Gal. 5:22-23**).

1) My garden	SOS 4:16
2) My sister	SOS 4:9
3) My spouse	SOS 4:9
4) My myrrh	SOS 4:14
5) My spice	SOS 4:16
6) My honeycomb	SOS 4:11
7) My honey	SOS 4:11
8) My wine	SOS 4:10
9) My milk	SOS 4:11

- 3) Jesus opens with the phrase *"I have come to My garden"* which is based on her invitation to Him when she said in **Song of Songs 4:16** *"Let My beloved come to His garden."* Beloved, He answers our prayers, but what are we praying for? We are currently reaping what we are sowing (**Gal. 6:7-10**). Do you love your harvest?
- 4) Many of us understand that we have an inheritance in Christ (**Rom. 8:17**) but most of us don't understand that Jesus also has an inheritance in us (**Eph. 1:18**). The first half of Song of Songs is about her inheritance in Christ and the second half is about His inheritance in her.
- 5) Jesus is also following His pattern of telling her how He feels about her and how He sees her prior to asking anything from her. In the following verse, Jesus is going to call her into the greatest two-fold test of her life. It's the dark night of her soul.

III) Jesus Calls The Bride Into The Fellowship Of His Sufferings (SOS 5:2)

- A) **Song of Songs 5:2** *"I sleep but my heart is awake; It is the voice of My beloved! He knocks, saying open for me, my sister my love, my dove, my perfect one; for my head is covered with dew, my locks with the drops of the night."*
- B) *"...I sleep but my heart is awake; It is the voice of my Beloved!..."*
- 1) The bride is sleeping or resting the rest of faith. She's resting, or enjoying the place she is at in Christ, yet longing for so much more. This is very different from where she was in **Song of Songs 3:1** as she was separated from Him at night on her bed.
 - 2) She is in the stirring of lovesickness even in the night. As she's doing something that accustomed to all of our lives, sleeping, she says that her heart is awake.
 - 3) Once again His voice is coming in a disruptive way that totally surprises her and catches her off guard just like in **Song of Songs 2:8**. But even in God's great disruptive voice, she rightly discerns it's her Beloved.
- C) *"...He knocks, saying open for me, my sister my love, my dove, my perfect one..."*
- 1) Jesus is pictured as knocking at the door of her heart, not a room, but her heart. He's asking for her to open to Him at the deepest level of who she is.
 - 2) In **Revelation 3:20-22** He is also pictured as the God who knocks on the heart of His people, asking for them to open. It's not enough to hear His knock, you must open up to Him! *"If anyone hears my voice and opens..."*
 - 3) His knock and voice is an invitation for the bride to share in the fellowship of His sufferings. This is why He's not knocking only on a room, but her whole heart.
 - (i) **Philippians 3:10** *"...that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death..."*
 - 4) Even as they are currently sharing intimacy, the Lord still entreats her through a knock and not a demand. It's voluntary love that He's committed to preserving.
 - 5) Jesus then shares 4 aspects or 4 different facets of their relationship together;
 - (i) **My sister**= This is speaking about Jesus' humanity in relationship to His Church. Jesus is our Brother as well as our God (**Hebrews 2:11-12**).
 - (ii) **My love**= Because Jesus is calling her into a dark time of suffering and hardship, He is appealing to her obedience from His affection for her.

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- (iii) **My Dove**= Previously He said she was like a dove, but now He is declaring her to be His dove.
 - (iv) **My perfect one**=Being perfected or perfect in Christ isn't so much about being 'perfect' as it being mature. He's calling her a mature bride.
- D) **"...; for my head is covered with dew, my locks with the drops of the night."**
- 1) Jesus is once again spinning the diamond on her and showing another facet of His personality and it's that of the Suffering Servant. She is seeing the Jesus of Gethsemane, the Jesus who endured the long agonizing night of prayer in the garden.
 - 2) His hair is wet from *being* outside through the night and into the morning in prayer awaiting His betrayal and crucifixion. She has now seen Jesus as Shepherd (**1:7**), King (**2:8-9**), safe Savior (**3:6-10**), bridegroom (**4:9**) and now as the Suffering Servant.

IV) The Brides Responds With 100% Obedience (SOS 5:3-5)

- A) **Song of Songs 5:3-5** **"I have taken off my robe; how can I put it on again? I have washed my feet; how can I defile them? My Beloved put his hand by the latch of the door, and my heart yearned for Him. I arose to open for my Beloved, and my hands dripped with myrrh, my fingers with liquid myrrh, on the handles of the lock."**
- 1) Many assume the bride is in a place of compromise right here and in disobedience. I believe she is working through His invitation in her mind and trying to understand why He's asking her to join Him in suffering.
 - 2) Most of us struggle with seeing the connection between our suffering and intimacy with Jesus and it's no different with the bride. The Cross doesn't only have power to remove the negative in our lives, but it also empowers us to join with Jesus in the place of suffering being proven in a furnace of affliction (**Col. 1:24**).
 - 3) The Church in times past and at the end of this age will be proven in a furnace of affliction and it will all be under Jesus' leadership. He will try the Church by fire and she will come forth as gold (**Job 23:10**).
- B) **"...I have washed my feet; how can I defile them?"**
- 1) Again, She is trying to reason why He would call her back into the place of suffering and hardship, because she's worked on so many little areas in her life. She's clean as opposed to dirty.
 - 2) This is a much different bride then we see in **Song of Songs 2:15** where He called her, but she asked Him to catch the little foxes in her life instead of following.

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- 3) Jesus is calling her into a place of suffering and misunderstanding among those she's serving underneath. It's shameful for her, and this confuses her why He would be leading her this way. She calls it defilement but He calls it the mountain of Myrrh, of His way!
- C) *My Beloved put his hand by the latch of the door, and my heart yearned for Him.*
- 1) It's here that we see Jesus' hand coming upon the bride in such a way that it causes her to yearn for Him!
 - 2) It's one thing to feel drawn by good preaching, but it's something totally different to feel drawn by God Himself. It's here that though the request is difficult, the bride feels God Himself drawing and touching her heart.
- D) *I arose to open for my Beloved, and my hands dripped with myrrh, my fingers with liquid myrrh, on the handles of the lock."*
- 1) The maturing bride rises up and embraces the call of suffering, shame and the rejection of man all under Jesus' loving leadership.
 - (i) **Hebrews 13:12-14** *"Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the camp bearing His reproach. Therefore let us go forth to Him, outside the camp bearing His reproach."*
 - 2) It's important to note that our crisis's of faith in Christ, often comes suddenly. No sooner had she arisen to go after her Beloved that she was suddenly covered in Myrrh, yea even liquid Myrrh.
 - 3) Some of us have known the power of the Cross to destroy the Old man, but few have embraced the Cross of suffering and shame. The Cross that we are called to bear in this age, is a Cross of the rejection and shame from man. There's a stigma in bearing the Cross and being associated with Jesus.
 - 4) Right now the Holy Spirit is beckoning a people to embrace the stigma attached to following Christ so that we trust His leadership more than being approved by man.