

"The Progression Of Holy Passion"

Session Four:

Song of Songs 1:1-6

I) Introduction

- A) The power of the Song of Songs is that it pictures a young bride moving from a place of immaturity to full bridal maturity. She is weak in the start and strong in the end. And it's not that God loves her more in the end, but rather that He enjoys her throughout the process of growth.
- B) What's true for the bride is also true for us. Her experiences become our experiences and her struggles represent our struggles as we are moving from a place of immaturity into full maturity.
- C) When I say what's true for her is also true for us, I am saying that in the same way we use the life of David to get understanding about how God raises up and promotes His leaders.

II) The divine kiss and the fragrance of Christ (Song of Songs 1:1-3)

A) **Song of Songs 1:1-3** *"The Song of Songs, which is Solomon's. Let Him kiss me with the kisses of His mouth (Word)—for Your love is better than wine. Because of the fragrance of Your good ointments, Your name is ointment poured forth; therefore the virgins love you."*

B) *...Let Him kiss me with the kisses of His Word.*

- 1) Many things are going to happen in the life of the bride, including empowerment, deep love, maturity, success in ministry and many hardships, but it's all because of her hunger for God.
- 2) The bride is appealing to the One who has authority over her life. Even in the start of her journey, she is rightly calling out for Jesus to speak to her. It was a common phrase for those awaiting the incarnation of God to say *"How long will You speak through Moses and Elijah and the Torah? We want to hear from You. We want You to come and kiss us."*
- 3) All of our spiritual encounters and personal growth, start and stem from our hunger for God. If you aren't hunger you will go empty.
- 4) Many people in the body of Christ and in even our own ministry here are starving spiritually, and it's not because the preaching is poor, but because there is limited hunger.
- 5) Hunger and the ache of love deep within is a gift from God to us and it must be cultivated.

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C) *"...for Your love is better than wine."*

- 1) The bride isn't speaking specifically of the wine of sin, but more so the things that come from God. She is saying that loving You is better than even the things that come from Your hand. We are to love God more than we love what God does for us.
- 2) Abram (Abraham) encountered this reality when God called him out of his tent in **Genesis 15:1-6**.
- 3) The Church of Ephesus (**Rev. 2:1-7**), Sardis (**Rev. 3:1-6**) and Laodicea (**Rev. 3:14-22**) had become known for ministry, had received blessings but had also done it without intimacy with Jesus. The bride is saying, loving You is better than what You do.

D) *"Because of the fragrance of Your good ointments, Your name is ointment poured forth; therefore the virgins love You."*

- 1) The bride is pointing out the reality of why those in the Church (virgins) love Him so much, because of the fragrance of His good ointments. It's not that what He does is great, or just what He says, but rather who He is. His name is a good ointment.
- 2) Most of our culture sees God as stanch, stoic and disconnected from humans. The Church often times has the stench of religious striving that doesn't attract people to Christ, but rather repels them. Here the bride is speaking about the fragrance of His good name. It's healing, attractive and enjoyable.
 - (i) **2nd Corinthians 2:15** *"Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place. For we are to God the fragrance of Christ among those who are being saved and to those who are perishing."*
- 3) *"Therefore the virgins (Church) have loved you."* The bride is understanding that the Church loves Him, because of who He is! "Aha, this is why they love You!"

III) The Brides Twofold Cry For Both Intimacy And Ministry (1:4)

A) Song of Songs 1:4 *"Draw me away! We will run after you. The King brought me into His chambers. We will be glad and rejoice in you. We will remember Your love more than wine."*

B) *Draw me away!*

- 1) The bride is calling out to Jesus for intimacy with Him. She rightly sees that this is personal for her. It's something that she must do in the secret of her heart with Him.
- 2) **Matthew 6:6** *"...Go into your room...shut the door...and pray in secret."*

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- 3) This is the call into the first and great commandment.
- (i) **Matthew 22:36-40** *"Teacher, which is the great commandment in the law? Jesus said to him, You shall love the Lord your God with all your heart, with all your soul and with all your mind. This is the first and great commandment. And the second is like it; you shall also love your neighbor as yourself. On these two commandments hang all the law and the prophets."*

- 4) Jesus said that loving Him with our whole heart was the **first** and the **great** commandment. We are to do the first, first and the second, second.

- (i) **Matthew 10:1** *"...called to Him and given power..."*
(ii) **Revelation 1:5-7** *"...now to Him who loved us, washed us and made us kings..."*
(iii) **1st Samuel 2:26** *"...Samuel grew in favor with both God and men..."*
(iv) **2nd Chronicles** *"...now serve the Lord your God and His people..."*
(v) **Psalms 78:72** *"...he shepherded them by his heart and his hand..."*
(vi) **Matthew 6:33** *"...seek first the Kingdom and all these things will be added..."*
(vii) **Luke 2:52** *"...Jesus increased in favor with God and man..."*

- 5) I have met many people who want to run in ministry but they won't sit in intimacy. Before you can run in ministry you must sit with God in the place of intimacy. And even as you run in ministry, you must still make time to sit in intimacy.

- 6) I work to tell the Lord often "I will sit with You before I stand before men."

- 7) The bride is rightly stating these two commandments, not just in importance, but specifically in priority. We must do the first commandment first and the second commandment second.

C) ***We will run after you.***

D) The bride rightly understood that when we sit in the first commandment, it empowers us to run in the place of ministry. Though we primarily do intimacy on our own, we always run in ministry together, in community, with others and never in solitude.

E) She said draw **me** and **we** will run after You.

F) Ministry/serving is often at a running pace and it can only be sustained if we are privately being drawn by God in the place of intimacy.

G) My Grandpa use to say that "he would rather burn out than rust out for Jesus." Though this sounds really cool and noble, it's an upside down pyramid. We sit (rust) with Jesus so that we can run (burn) in ministry. This divine pattern is going to sustain the bride for her entire journey.

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- H) *The King brought me into His chambers. We will be glad and rejoice in you. We will remember Your love more than wine."*

IV) The Brides Revelation Of Her Dark And Lovely Heart (1:5-6)

- A) **Song of Songs 1:5-6** *"...The king brought me into His chamber...rightly do they love You. I am dark but lovely, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon..."*
- B) The bride leaves the kings chambers after having a true encounter with the clear reality that she is dark in Adam (sin) but light in Christ (lovely). This is her first crisis of faith.
- C) God loves her sincerity, even though she is still struggling with sin. God's not dismissing her sin, but rather empowering her through How He feels about her as the main way to break her free.
- D) If you only see your dark heart before God you will live in constant condemnation, shame and guilt. But if you only see only your new life in Christ you will live presumptuously as if sin doesn't matter to God. You must see that your heart is dark, but you have a willing spirit to serve Him.
- E) The tents of Kedar were blackened goat skins that were stretched out under the sun. They represent her external life before others. She felt the shame of her old life that those around seen.
- F) The curtains of Solomon were the white curtains in the holy place that only the priest seen. They represent her new life in God that's mainly internal, that people on the outside can't see. It's often hard for others to see the change in us when we meet Christ. It's often our old life that they see.
- G) The Church seems to go either really heavy on hell and light on heaven. Or really heavy on heaven and light on hell. Just like the bride, we must stand in the middle of the road and speak on both sin and righteousness.
- H) We too must have an encounter with Jesus like the bride where we see both our sinful nature and our new loveliness to God through Christ.
- I) Many of us here today have focused mainly on our dark heart, but haven't really entertained the idea that we could be lovely to God even as we struggle. Sin must be dealt with, repented of, but what if God loved you and enjoyed you not only when you become totally free, but in the process of freedom? Not just in maturity, but in the process of maturity?