

"The Progression Of Holy Passion"

Session Five:

Song of Songs 1:6-17

I) Introduction

- A) In the first half of Song of Songs chapter one we looked at the bride's hunger for Jesus to speak to her (**SOS 1:2-3**), her two-fold life vision of loving God and working with others (**SOS 1:4**) and Jesus' response to the bride's prayer which led to her going into the King's chamber and seeing her dark but lovely heart (**SOS 1:5**).
- B) In this session we will look at the second half of Song of Songs chapter one to see the shame covered and overworked bride become reunited with her Beloved and their pleasant life together.

II) The Brides Spiritual Crisis Of Rejection And Shame (1:6-7)

- A) **Song of Songs 1:6-7** *"Do not look upon me because I am dark, because the sun has tanned me. My mother's sons were angry with me; they made me the keepers of the vineyards, but my own vineyard I have not kept. Tell me O You whom I love. Where do You feed Your flock, where you make it rest at noon. For why should I be as one who veils herself by the flocks of Your companions?"*
- B) *"Do not look upon me because I am dark, because the sun has tanned me. My mother's sons were angry with me..."*
 - 1) The bride is encountering personal shame from the public rejection of the brothers. These brothers represent other believers in the family of God. The mother represents the Church from which they have all come from (**Gal. 4:19,26; 1st Thes. 2:6-7; Matt.12:46-50**).
 - (i) It was John Calvin who said "If God is our father, then the Church is our mother."
 - 2) The young bride was a peasant who worked in the field, using her hands and working under the heat of the sun. The brother's on the other hand have lived in the palace, never needing to work outside.
 - 3) Because her passion for Jesus is great and her background is different, she doesn't fit in with the brothers. Instead of helping her, listening to her and befriending her, they put her to work. Because work is all they know, it's all they can give to her.

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- 4) This exact situation is where much of the body of Christ is today. Because Church leadership knows so little about the place of personal devotion to Jesus, we end up giving others what we do know, work.
- C) *"...they made me the keeper of the vineyards, but my own vineyard I have not kept."*
- 1) The bride has been made by the Church a keeper of many vineyards but in the process she has lost her own. The diligent pursuit of Jesus in her personal vineyard has been lost in service to other people's vineyards. Because the Church had misplaced the two commandments, what they handed to the bride was a faulty structure that led her into burn out.
 - 2) Many of God's people are at just this place. They are busy doing many things, but have lost the one thing that's needed. They are helping others, but they have lost their own in the process.
 - 3) Across the earth today, God is raising up lovers who work from a paradigm of love and not those that love from a paradigm of work. We are lovers of God first and workers with God second. Lovers far out work workers because their reward is in Christ (**Rev. 22:12**).
 - (i) **Matthew 25:1-13** *"Then the Kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom. Now five of them were wise, and five were foolish. Those who were foolish took their lamps and took no oil with them, but the wise took oil in their vessels with their lamps...at midnight a cry was heard; behold, the bridegroom is coming...and the foolish said to the wise, give us some of your oil because our lamps are going out."*
- D) *Tell me O You whom I love. Where do You feed Your flock, where you make it rest at noon. For why should I be as one who veils herself by the flocks of Your companions?"*
- 1) Because the bride has lost her own personal life with Jesus, she is now covered in shame, like a veiled women and serving God at a distance, beside the flocks.
 - 2) She's calling out to the good Shepherd of her soul, the One that she loves, for help. She's overworked by the Church, living at a distance from God and covered in shame looking for rest at noon.

III) Jesus' Response To Her Cry And The Brides Revelation Of Jesus (1:8,12-14)

- A) **Song of Songs 1:8,12-14** *"If you do not know, O fairest among women, follow in the footsteps of the flock, and feed your little goats beside the shepherds tents... While the King*

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sat at His table, My spikenard sends forth it's fragrance. A bundle of Myrrh is my Beloved to me, that lies all night between my breasts."

B) *"If you do not know, O fairest among women, follow in the footsteps of the flock, and feed your little goats beside the shepherds tents..."*

1) Jesus is responding to the question and overall situation of the young bride. His response to her is most stunning. The bride is covered in shame, overworked and living at a distance, but He responds to her with such tenderness.

2) If you don't know, O fairest among women.

3) Jesus is now going to give her 3 action items to ensure that this doesn't happen to her again.

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| (i) First He tells her; | <i>"...Follow in the footsteps of the flock..."</i> | Community |
| (ii) Secondly He tells her; | <i>"...feed your little goats..."</i> | Ministry |
| (iii) Thirdly He tells her; | <i>"...besides the shepherds tents."</i> | Authority |

4) It's important for us to see that before Jesus gave her any instruction, He first told her that she was the fairest among women and that He loved her. His words of affirmation always proceed His words of instruction or correction.

5) Jesus is so tender in how He handles us in our weakness. The interaction between the bride and her Beloved give us a glimpse of the tender Shepherd of **our** souls.

C) *"While the King sat at His table, My spikenard sends forth it's fragrance. A bundle of Myrrh is my Beloved to me, that lies all night between my breasts."*

1) The bride is pictured as being seated at the King's table starting to understand the sacrifice that He has made to be with her.

(i) **1st Kings 4:22-23, 27; 10:5** tells us that at King Solomon's table for a daily meal were thirty measures of fine flour, threescore measures of meal, ten fat oxen, twenty oxen out of the pastures, a hundred sheep, harts, roebucks, fallow deer and fatted fowl.

(ii) The idea is that she is seated in a place she most certainly does not belong, but has been invited to by the King. It's a picture of our new position through Christ's death being seated in heavenly places, with Him.

2) As the bride sees Him for who He is, sitting at His table, her spikenard sends forth it's fragrance. Her worship is flowing effortlessly as she catches a revelation of His death and resurrection.

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- (i) **Mark 14:3-9** *"And being in Bethany at the house of Simon the leper, as He (Jesus) sat at the table, a women came having an alabaster flask of very costly oil of spikenard. Then she broke the flask and poured it on His head. But there were some there who were indignant among themselves..."*
- 3) When we are seated at His table and we see what He has done for us, not just in our minds, but in our hearts, that revelation causes worship to ascend effortlessly to Jesus.
- D) *"A bundle of Myrrh is my Beloved to me, that lies all night between my breasts."*
- 1) The bride says that He is a **bundle of Myrrh** to her that lies all night between her breasts. It's not that Jesus' sacrifice was a little, but it was a bundle.
- 2) Myrrh is a much more costly spice than spikenard. Which tells us that it's more costly for God to become a man, then for man to be resurrected in Christ.
- (i) **Ephesians 1:17-18** *"That the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, that the eyes of your understanding being enlightened..."*
- 3) We must receive a revelation of Jesus at the heart level in order to sustain worship over the long haul. Not just for a moment, but for a lifetime.

IV) The Divine Interchange Between Jesus And The Bride (1:15-17)

- A) **Song of Songs 1:15-17** *"Behold, you are fair My love! Behold, you are fair! You have doves eyes. Behold, You are handsome, my Beloved! Yes, pleasant! Also our bed is green. The beams of our houses are cedar, and our rafters of fir."*
- B) *"Behold, you are fair My love! Behold, you are fair! You have doves eyes."*
- 1) These words from Jesus were so unexpected in the brides weak state, as she is just in chapter one of her journey in Christ. She is now being restored to Him from this recent season of shame and separation.
- 2) He tells her, in the early stages, when she had just become preoccupied with the many vineyards around her, that she has a single eye for Him. This statement from Him sparks what I call the divine interchange.
- C) *Behold, You are handsome, my Beloved! Yes, pleasant! Also our bed is green. The beams of our houses are cedar, and our rafters of fir."*

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- 1) The bride first speaks about the Lord of the house, before she speaks about the house of the Lord. Sometimes the Church is more concerned with the streets of Gold and mansions in heaven, than Jesus who will be the only light in the New Jerusalem (Heaven).
- 2) She sees her relationship with Jesus as *pleasant* (enjoyable), *green* (fresh) and *strong* (cedars).